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THE
BRITISH CRITIC,

FOR

JULY, AUGUST, SEPTEMBER, OCTOBER,
NOVEMBER, AND DECEMBER.

M DCC XCIX.

Non refert quam multos libros, sed quam bonos habeas. SENECA.



VOLUME XIV.

London :

PRINTED FOR F. AND C. RIVINGTON,
NO. 62, ST. PAUL'S CHURCH-YARD.

1799.

PRINTED BY T. RICKABY, PETERBOROUGH-COURT, FLEET-STREET.



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1830.

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P R E F A C E.

“IT matters not,” says Seneca, “how many books you have, but how good they are*.” We are clearly of the same opinion, and therefore make a regular selection for our readers; from which, if they select again, according to their various purposes, the advice of the old Stoic will be sufficiently observed in their purchases: their shelves will not be loaded by number, but graced by value; and, for the chasms left upon them, it would be better that they should be filled for a time by the carpenter, than too precipitately supplied by the dealers in paper and ink.

DIVINITY.

If an auspicious beginning were, in truth, as important as it was esteemed by the ancient world, we should felicitate ourselves on being able to open our present Preface with the mention of a work so useful, and in all respects so valuable, as the *Elements of Christian Theology*†, lately published by the Bishop of Lincoln. To the student in Divinity it offers that clear and right introduction, which will throw a light on all his future labours; and as every member of the Church of England is, or ought to be, in some degree a student of that kind, it stands ready as a faithful

* See the motto to the present volume.

† No. V. p. 465; VI. p. 610.

guide to all. Very pleasing is it to observe, that, by the exemplary diligence now exerted for smoothing every avenue to sacred knowledge, gross ignorance of it will be soon without excuse; we hope, almost without example. *Dr. Hey's Lectures in Divinity**, may be considered as a similar undertaking, on a more extended plan; but we forbear to characterize them further, till our account of them shall be completed. In the publication entitled *Horæ Biblicæ†*, we see with satisfaction an eminent lawyer (*Mr. Butler*) holding out the torch to those who would explore the paths of biblical literature; and holding it with a hand so steady and judicious, as almost to remove an obscurity, which till then had baffled all but the profounder students of Theology. To the same class of sacred works belongs also, in a great measure, *Mr. Kett's Interpreter of Prophecy‡*; of which the first 300 pages contain so excellent an abstract of the Prophecies, as far as the destruction of Jerusalem, that they would alone form a cheap and most useful manual, separately printed, for those whom more obscure enquiries might deter. The remainder offers matter well worthy of contemplation to the theologian, but is less formed, excepting the conclusion, for general use. Two sets of Sermons at the *Bampton Lecture*, by *Mr. Hall§* and *Dr. Barrow||*, contribute to enforce and illustrate the evidences of religion; the former, by explaining the fulness and the fitness of the time when our Saviour appeared on earth; the latter, by discussing many topics which have been frequently thought pregnant with doubt or difficulty.

When we assigned the first place in this division to the Bishop of Lincoln's excellent book, to which we have subjoined such others as seemed more immediately to class with it, we did not forget or un-

* No. V. p. 496.
See also vol. xiii, p. 600.

† No. VI. p. 617.
§ No. II. p. 178.

‡ No. I. p. 27.
|| No. III. p. 284.

dervalue the *Collation of the Septuagint*, by *Dr. Holmes*. But original works seemed to claim the preference, especially as no more than the book of *Genesis** has yet appeared. May the indefatigable and meritorious editor proceed with equal success in the ensuing parts of his task!

There are still some important publications which demand our notice in this class: among which, we must by no means omit to mention the *Sermons* of the venerable *Dr. Maclaine*†, the translator and judicious annotator of *Mosheim*. The subjects are important, whether general or temporary, and the manner in which they are treated evinces the united powers of an able writer and a powerful reasoner. The *Supplement* of *Mr. King*‡, to his *Remarks* on the Signs of the Times, itself an edifying example of pious investigation, into a subject of general moment, gave occasion to the more profound and elaborate *Disquisitions* of the *Bishop of Rochester*§, where controversy appears disarmed of all its severity, and reconciled with politeness and friendship. Another work, in which the state of the times is particularly considered, and a suitable discipline in religion prescribed, is the *Christian Monitor*, by the *Rev. J. Owen*||. In this the author labours diligently, and pleads ably, to recal the knowledge and the practice of the early periods of our national church; and as so many efforts are now conspiring towards the same end, it is reasonable to hope that they will produce a happy effect.

Among the less extended productions in Divinity, the valuable *Charge* of the *Bishop of London*¶ may justly claim the foremost place: the character of practical utility strongly recommends it to the reader, while the spirit of genuine piety challenges his veneration for the writer. Never to be mentioned

* No. III. p. 217.
 § lb. 130.

† No. IV. p. 386.
 || No. VI. p. 66c.

‡ No. II. p. 127.
 ¶ No. III. p. 242.

without respect, and at this moment not without regret, *Mr. Jones*, the author of a *Letter to three converted Jews**, has lately closed his laborious and exemplary life. One or two tracts, published since that Letter, remain unexamined by us: these we shall peruse with care, assured of this, that whether we agree or whether we differ (as sometimes we have done, on particular matters of opinion) our esteem for such a character can neither require augmentation, nor will suffer any diminution.

Charus abis, oculis abeuntem persequor udis.

In our notice of single Sermons, we are generally obliged to be more summary, in this part of our work, than on some accounts we could wish. At present we shall mention only four, which appear to deserve selection, among many that are stamped with merit. These we shall take in the accidental order of their occurrence in our pages. They are the Thanksgiving Sermon of *Mr. T. F. Middleton*†, the Association Sermon of *Mr. Partridge*‡, that of *Dr. Cardew*§, for the General Infirmary at Truro, and the Discourse of *Mr. Lambard*||, at the consecration of the Bishop of Oxford. The discrimination of their respective excellencies may be deduced from the subjects on which they treat; each being strictly and judiciously appropriated to its occasion. These discourses we noted in our progress; if there are others which may fairly stand in competition with them, we rejoice in the fact, and in the inferences deducible from it. Where merit strives with merit

— ἀγαθὴν ἐπὶς ἡδὲ βελούτοις.

MORALS, PUBLIC AND PRIVATE.

The great system of *Aristotle*, on both these subjects, having been developed by *Dr. Gillies*, with great

* No. I. p. 79.
§ No. IV. p. 436.

† No. II. p. 193.
|| No. VI. p. 675.

‡ No. IV. p. 435.

clearness

clearness and ability, in a work which may be considered rather as an ample comment on the *Morals* and *Politics* of that Philosopher, than a strict translation of them, we opened some of the learned editor's views to our readers in our preceding volume*, and concluded our examination in two numbers of the present†. So powerful an antidote to the shallow and absurd but dangerous doctrines of the present day, we have not elsewhere seen; and though authority is often spurned with contemptuous ignorance by modern speculators, it is fitting they should know that, in the testimony of Aristotle, they have not only the acutest reasoning, but the most extensive experience against them.

LAW.

The eccentric, and in many points reprehensible, will of the late *Mr. Thellusson*, and the legal decision upon it, produced some publications, of which, by far the most judicious, was the report upon the Case by *Mr. Vesey*‡. The Observations on the Poor Laws, and the Duties of Overseers, delivered by *Dr. Nasmyth*, in the Isle of Ely, as a *Charge* at the Quarter-Sessions, contain matter of considerable value. Nor must we omit to mention, though anonymous, those cogent arguments against changing the ancient tenure of tithes, published under the quaint title of *Who'll Change old Lamps for new?*|| The author appears to write from the best motives, and certainly after much consideration of the subject.

POLITICS.

The chief publications belonging to this class have lately had reference to the projected Union between

* Vol. xiii, p. 457. † No. I. p. 56; II. p. 148.
 p. 171. § No. III. p. 235. || No. I. p. 84.

‡ No. II.

Great Britain and Ireland. With no bias on our minds, but that naturally arising from the happy effects of the Union between the two kingdoms within this island, and the manifest necessity of some radical improvement in the regulation of that beyond St. George's Channel, we have carefully examined the publications on that important subject, and have sincerely thought, that the arguments in favour of the measure greatly preponderated. They who wish to continue their collections on this topic, will not neglect to procure, in favour of the Question, *Lord Minto's Speech** in the House of Peers; a tract, entitled *Ireland profiting by Example*†; *Mr. W. Smith's Address to the People of Ireland*‡; the parliamentary *Speech of Lord Sheffield*§; and, the *Observations on the Union*, by *Mr. George Moore*||. On the other side, the chief publication which we have lately noticed, purports to be the Speech of the Right Hon. *John Foster*¶, a zealous opponent of the measure. This is generally regarded as the most powerful production of that party, yet has received two answers of considerable force: the one in a tract, entitled *Observations on the Speech of the Right Hon. John Foster*** ; the other styling itself a *Review of the Publication entitled the Speech*, &c. written by *Mr. Smith*††, whose Address we had before noticed and commended. The test of experience, that infallible decider of all difficulties, is now likely to be applied to the Question, and our most earnest wishes are, that all the good expected may be realized and exceeded, while the disadvantages shall vanish and prove chimerical. To encourage this hope, it should not be forgotten, that the opponents of the internal Union of Great Britain, were even more alarming in their prognostics, than any writers against the present design. Yet their omens

* No. I. p. 82.

§ No. III. p. 320.

** No. IV. p. 439.

† No. I. p. 83.

|| No. VI. p. 636.

†† No. VI. p. 679.

‡ No. III. p. 264.

¶ No. IV. p. 410.

came to nothing. On a more general consideration of Irish Affairs, the *Essays* of *Mr. Knox** are employed, and appear to deserve consideration. It contains also some very excellent answers to democratic principles and arguments, often defeated by reasoning, but always most completely exposed when experimentally known.

Of political tracts, referring separately to our own island, we have examined only a few. The Second Part of the *Thoughts†* on the *English Government* has produced a reply from a writer who thought himself attacked, and consequently a controversy. The tract contains a powerful vindication of the author's principles, and a comment on his expressions. The matter in dispute, between him and a learned Professor of Oxford, we shall have occasion hereafter to notice. A diligent investigation of the circumstances of the *Income Tax*, by the *Rev. H. Beeke‡*, well deserves the attention of financiers; and, on a similar subject, an anonymous tract, entitled *Tests of the National Wealth§*, &c. suggests many useful and patriotic ideas. Besides these, there is little more that can require notice, excepting the French *Letters to the Abbé Baruel||*, of which we recommended a translation to be made. They offer some remarkable illustrations on the subject of the *Memoirs*, and mark some characters on the continent in colours less pleasing than strong.

HISTORY.

Into this branch of science we are at present called by *Mr. Maurice* alone, who has now concluded his arduous undertaking of the *History of Hindostan¶*, Sanscreeet and Classical, in two extensive volumes quarto. As far as he is concerned with the traditions of India, this animated writer continues the able defender of Christianity against the misinterpretations

* No. II. p. 119. † No. VI. p. 616. ‡ No. V. p. 558.
§ No. IV. p. 444. || No. I. p. 54. ¶ No. IV. p. 392; V. 514.
of

of Infidels. The classical part of the History he has touched more rapidly, but with skill and spirit: United with his Indian Antiquities, which we should rejoice to see also in a quarto form, this work contains a valuable treasure of Oriental knowledge.

BIOGRAPHY.

Works of General Biography have been increasing and improving in Europe, since the time of Moreri; and the instruction as well as entertainment afforded by them, certainly makes it desirable that they should be encouraged. The work which lately commenced under the care of *Dr. Aikin**, promises some advantages, particularly a reference to its authorities; but it is less convenient in form, than either the French *Dictionnaire Historique*, or the General Biographical Dictionary in English. It appears, however, to be executed with ability. Of particular Biography, we have nothing at present to record but the Life of that excellent Divine, *Dr. Comber*, compiled by his great grandson†. Such a record must be received with pleasure by the numerous friends of our Church; of which *Dr. Comber* was so valuable a member, and so able a defender.

ANTIQUITIES.

The memorials of the ancient See of *St. Andrew*‡, Scotland, will not be the less acceptable to the genuine antiquary, for having been compiled more than a century ago. They are published from the original manuscript, collated with three valuable copies. Besides its immediate subject, this book offers many curious articles of general information. But the most extensive and important treasure of such know-

* No. VI. p. 387. † No. II. p. 206. ‡ No. II. p. 141.

ledge, that has lately appeared, is the *Munimenta Anti-qua**, of the learned, pious, and acute *Mr. King*. Considering the volume which has been published as the introduction to a considerable work, when we wish success to the author's labours, we wish only for a benefit to the public; and we shall always feel a satisfaction in being recalled to the consideration of such a book. To *Mr. Reynolds's Iter Britanniarum*†, we have thought ourselves obliged to make some strong objections: yet we allow that the work has merit, and to an antiquary steady enough not to be misled by its errors, it may afford an agreeable and useful occupation for some hours. We shall, however, have occasion to make further mention of it.

GEOGRAPHY.

To delineate the vast empire of the Russians, is a task which could not have been undertaken, with any prospect of success, had not the way been prepared by the publications of several well-qualified enquirers. With such a ground-work to proceed upon, *Mr. Tooke* has produced a work, entitled *A View of the Russian Empire*‡, which they who consult will seldom find deficient, and never unentertaining. We have called it Geographical, considering Topography as properly limited to a narrower circle; but it will be most sought as a companion or a supplement to the *Memoirs of Catharine II*, compiled by the same author, and noticed in a former volume.

TRAVELS.

A more interesting way of describing the various regions of the world, is practised by the writers of voyages and travels. The adventures of the in-

* No. V. p. 457; VI. p. 603. † No. VI. p. 639. ‡ No. III. p. 289; IV. p. 352.

dividual are there interwoven with the delineation of the objects, and the narrative approaches more nearly to the character of the novel, than any other book of information. Who can read the perils of the hardy; but plain and unaffected *Mungo Park**, without feeling as anxious for his safe return, as for the winding up of a well-managed tale or drama? We trembled for him among the inhospitable Moors; and in his calm retreat in his native land, we now rejoice to know that the fruits of his labours have produced the permanent security of competence and comfort. *Mr. Browne* interests the reader much less in his *Travels in Africa*†, &c. yet curiosity cannot be indifferent to some particulars, of which he is hitherto the only relator. In giving an account of his journey from England to Aleppo, and thence through the Great Desert to Bombay, *Major Taylor*‡ has judiciously illustrated his modern views by remarks drawn from ancient history; dwelling particularly on the circumstances of that communication between Europe and India, with a view to facilitate the practice of it. His work therefore may be regarded, in some degree, as an official and scientific document, rather than a mere book of travels. The Dutch Voyager, *Stavorinus*§, carries us into the midst of his country's ancient possessions, in the East-Indian Seas, and relates many particulars respecting their settlements, which, through the jealousy of that people, have hitherto been little known. The transfer of national property, occasioned by the war, has given us a new interest in many of these narratives; and the language of the possessors may soon, perhaps, be altogether that of the translation, instead of that of the original.

Tours may be considered as the younger brothers of travels, and of course will obtain notice after the superior branches of the family. To this division

* No. I. p. 11.

† No. III. p. 220.

‡ No. IV. p. 341.

§ No. V. p. 502.

belong the Letters of *Mathison**, translated from the German; and several excursions made within the compass of our own island. Our *Tourists* are at present rather numerous, and at the head of them stands a gentleman, whom we have formerly noticed as eminent in that line, *Mr. Skrine*†; a traveller of taste and judgment, whose remarks will be a pleasing guide to those who make the same excursions. The *Hon. Mrs. Murray*‡ conducts her reader to the lakes of the northern counties, to the romantic wonders of Craven, and to the terrific grandeur of the highlands. *Mr. Warner* confines his Walks to Wales§; while *Mr. Pratt* gleans|| the topics for his desultory and often eccentric remarks, in various parts of England. All these may agreeably amuse an hour at home, or usefully assist in forming the plan of an excursion. To higher praise they probably lay no claim, or a claim that might reasonably be contested.

The ancient *Periplus* of *Hanno*, translated by *Mr. Falconer*¶, should have stood perhaps as an illustration of ancient geography. It is however so concise, that much discussion about the propriety of its place, would exceed the length of the tract itself; except that the judicious comments of the translator give it an extent more proportioned to its importance. We look now with increasing expectation to the more valuable *Periplus* of *Arrian*, the ample illustration of which, we expect from the judicious and learned enquiries of *Dr. Vincent*.

PHILOSOPHY.

We commenced happily, in this department, by noticing the *Philosophical Transactions of London***, a work which, though of necessity fluctuating, as

* No. III. p. 247. † No. III. p. 253. See also vol. vi, p. 351.
 ‡ No. IV. p. 400. § No. V. p. 563. || No. IV. p. 413.
 ¶ No. III. p. 239. ** No. I. p. 1.

every similar compilation must be, with respect to the value of its contents, has always sufficient matter of the best kind to maintain its honourable place among the productions of learned societies. Few private works of a philosophical kind have lately attracted our notice; and those that we have seen, are such as we cannot very cordially recommend. *Mr. Walker's Treatise on the Magnet**, may be useful, as containing a collection of variations compiled from various authors, but of scientific knowledge has little or none to impart. *Mr. White's Account of the Gradation in Man, Animals, &c.†* combines some curious observations, but is by far too precipitate in its conclusions; which we are convinced ought, in many instances, to be exactly the reverse of what the author has suggested. Two very small tracts, on *the Motion of Fluids*, and *of Bodies floating in them*, were mentioned in our fifth number. The one is translated from the French, by *Mr. Nicholson‡*, the other by a *Mr. Gore of Weimar§*. Small as they are, the philosopher may find in each something worthy of his attention.

M E D I C I N E.

If our medical articles are rather less numerous than they have been in some former volumes, they are still of sufficient value to attest the diligence and ability of those who profess the art of healing. *The Annals of Medicine, for 1798||*, a continuation, under a new name, of the Medical Commentaries, contains a few remarkable cases; but not much besides, that may not equally be found in other periodical works. The investigation of the new discoveries respecting the Cow-Pox, has been further pursued, both by *Dr. Jenner¶*, who first took up the subject, and by *Dr.*

* No. IV. p. 337.
 § No. V. p. 557.

† No. IV. p. 416.
 || No. I. p. 50.

‡ No. V. p. 555.
 ¶ No. II. p. 190.
 Wood-

*Woodville**, whose situation, at two great hospitals, enabled him to make very extensive experiments. It does not yet seem to be proved, that the advantages of this new mode of inoculation, are either sufficiently great or sufficiently certain, to supersede the former mode of practice. On the *Ventilation of Hospitals and Barracks*, some useful instructions are given by *Mr. Williams*†, surgeon of the Norfolk Militia; and the subject of *Diabetes*, receives a degree of illustration from a work of *Dr. Girdlestone*‡, occasioned by a case of that disorder; but extending its notices to an historical view of it. The *Medicina Nautica*, of *Dr. Trotter*, has been pursued, by its active and intelligent author, to a second volume§; the first we noticed and commended in an earlier part of our work||. Few Englishmen can be so void of patriotic feelings, as not to wish success to enquiries, intended for the advantage and preservation of our gallant seamen. In the afflictive cases of biliary calculi, *Dr. Gibbons* has been able to give effectual and permanent relief by salivating doses of calomel: and there are other intimations of importance in his *Medical Cases and Remarks*¶. The diseases which have so often baffled the art of medicine in the West-Indies, are considered by *Mr. Lempriere*, with a judgment matured by long experience, in his *Practical Observations, &c.*** Another class of *Practical Observations*††, is offered by *Mr. Whately*, surgeon. He recommends pressure, and describes a mode of applying it, which he found attended with very beneficial effects. *Mr. Walker's Memoirs of Medicine*‡‡, form a book for the historian or antiquary, as much as for the professors of physic. The substance of the work is an abridgment of the best writers on the history of the medical art,

* No. IV. p. 432.

† No. II. p. 192.

‡ No. III. p. 261.

§ No. III. p. 304.

|| Vol ix, p. 663.

¶ No. IV. p. 433.

** No. VI. p. 663.

†† Namely, "on Wounds and Ulcers of

the Legs;" No. V. p. 524.

‡‡ No. V. p. 550.

delivered in a pleasing manner. With this we conclude our account of the useful arts, and proceed to those that minister to mental gratification.

POETRY.

The complaint of a dearth of Poetry cannot reasonably be made by those who inspect our present volume. Every number contains proof, that not only the zeal, but the ability, to make successful excursions into the regions of fancy and harmony, subsists in great force. In *Mr. Campbell's Pleasures of Hope**, we found so many marks of genius, united with so elegant a taste for versification, that we have classed among our pleasurable anticipations, that of seeing other compositions from his pen. But he must not yet relax his care to polish what he writes, lest he should fall below himself. That very care and correctness are the chief *desiderata* in an anonymous satire, otherwise of merit, entitled the *Unsex'd Females*†. Nor ought we to pass in silence the *Trifles of Eliz. Moody*‡; since certainly to trifle agreeably, the most effectual way is to do it in pleasing verse. The subject, and the spirit of *Mr. Tresham's Rome*§, bespoke attention to it; and we hailed with pleasure, for the second time||, a painter aspiring to the kindred name of poet. *Miss Seward's Sonnets and Odes*¶, add another wreath to her collection of laurels, and a wreath in which few leaves are tarnished by inequalities. The *Poems, Sacred and Moral*** , which *Mr. Gifborne* published in 1798, and has already republished with additions, highly deserve the approbation which their rapid sale evinces them to have gained. To the second edition is added the poem entitled *Innovation*, which we commended in its separate form††, and an *Ode to Solitude*, possessing many beauties. *Mrs. West*,

* No. I. p. 21.

† No. I. p. 70.

‡ No. I. p. 72.

§ No. II. p. 115.

|| See vol. vii. p. 598.

¶ No. II. p. 166.

** No. III. p. 232.

†† No. III. p. 307.

who adorns the rural state with many of the graces of polished life and education, has lately collected her *Poems and Plays**, in two volumes. To wish them success, is to take an interest in the cause of good principles as well as ingenuity, and we cannot therefore scruple to avow our feelings on the subject. The work entitled *Lyrical Ballads*†, contains many specimens of original and animated poetry, nor does the author so often descend to the flat ground of mere conversation in rhyme, as he seems to threaten in his Preface. *The Annual Anthology*‡, a collection by various authors, displays a variety of powers, but has sufficient merit on the whole to deserve continuation. Among descriptive poems, *the Vales of Wever*, by Mr. J. Gisborne§, will hold a respectable place; nor is it one of those

where pure description holds the place of sense.

When we reviewed *Dr. Booker's* poem of the *Hop-Garden*||, we omitted to mention, that the author had been anticipated in his subject by Christopher Smart, in the first volume of whose works appears *The Hop-Garden*, a Georgic, in two books. Smart, as usual, has much poetic fire and spirit; but Dr. Booker, who probably had not heard of his poem, has produced a Georgic which will not greatly suffer by the comparison.

As a production of humour, *Mr. Huddesford's Bubble and Squeak*¶, and the sequel, entitled *Crambe repetita*, cannot fail to excite a smile. Of smaller poems, not unworthy of commendation, we have noticed so many, that if any of them should be omitted now, it must be attributed to their number, not to any wilful neglect. We shall particularly specify *Patient Griselda****, *Cupid and Psyche*††, *the Caldron*‡‡, a Cam-

* No. III. p. 279.

+ No. IV. p. 364.

‡ No. V. p. 478.

§ No. V. p. 546.

|| No. VI. p. 667.

¶ No. I. p. 135.

** No. II. p. 182.

†† No. II. p. 183.

‡‡ No. II. p. 184.

bridge Satire ; and three productions of the respectable veteran *Mr. Murphy*, the *Force of Conscience*, from Juvenal, *the Tees*, from Vanier*, and the Epistle of Addison to Lord Halifax, in Latin Verse†.

Mr. Drummond's second edition of his *Persius*‡, with additional notes, and other improvements, is a classical and elegant work : and while men of fortune; and Members of Parliament, have the taste and virtue so to employ their leisure hours, the country may justly be congratulated, as well as the individuals commended. For the republication of some elegant Greek Poems, with original pieces of his own, *Mr. Butler's* deserves our praise ; and while Greek and Latin literature shall be duly esteemed among us, such works will always bring celebrity to those by whom they are produced. On the subject of the *Drama* we shall preserve a profound silence, having so very little that is either important or desirable to say. The class of *Novels* has been equally barren ; and we shall conclude our present account with the accustomed article of

MISCELLANIES.

The most extensive work we have ever had occasion to arrange in this division of our Preface, is the *Encyclopædia Britannica*|| ; a compilation, in which nothing is omitted that any taste can wish to find in it. Even history, biography, and geography, usually thought too bulky in their materials to be admitted into a dictionary of arts and sciences, are there found in their respective places, to make the publication; if possible, a complete library in itself. The diligence of the compilers has been well repaid by the approbation of the public. *Mr. Wrayall's* entertaining *Memoirs*¶ will amuse, if they do not greatly in-

* No. III. pp. 308, 309. † No. VI. p. 666. ‡ No. I. p. 173.
§ No. V. p. 521. || No. II. p. 97; V. p. 532. ¶ No. II. p. 104.
struct ;

fruct; and there are readers, to whom literary amusement is as necessary as any other species of occasional relaxation. To the elegant *Itinerary* of *Mr. Bonnor**, no objection can be made, except that it must, of necessity, proceed too slowly to accommodate the travellers, who, in their various excursions, would be glad of such a companion. From picturesque views let us make a transition to the theory of *picturesque Beauty*, which *Mr. Price* has now illustrated by a second volume†. Without agreeing in all points with this ingenious speculator, it is but just to say, that he has ably illustrated many parts of his very pleasing subject. The amusements of a liberal mind will be seen also in the *Literary Hours*, by *Dr. Drake*‡; and the *Wreath* of *Mr. du Bois*§, though we condemn the example of translating classical poetry into English prose, has sufficient merit to entitle it to notice. As an effort to bring into one point of view all the known alphabets of the world, *Mr. Fry's Pantographia*|| deserves attention: such a work cannot easily be rendered perfect, but the effort is meritorious, and attention will always be suggesting improvements. The *Oriental Collections* of *Major Ouseley*¶, are now gaining a form and magnitude, which will entitle them to a place in every learned library; we shall in future therefore only notice the volumes as they obtain completion, which is our usual practice with periodical works, though we have deviated from it in favour of one in its nature formed for literary patronage rather than popular circulation. *Dr. Fitz-Gerald's* learned work on the *Biblical Hebrew*** , must close our present enumeration. We have looked back with pleasure to many books which, but for this recapitulation, might have passed

* No. III. p. 301. † No. V. p. 472. ‡ No. VI. p. 598.
 § No. II. p. 173. || No. IV. p. 423. ¶ No. I. p. 38;
 II. p. 121. ** No. III. p. 258.

too rapidly from our minds, urged by the constant succession of new productions,

— velut unda impellitur undâ.

A good book, once reviewed, is to us an old friend, and we are happy to see our friends as rapidly increasing now, or nearly so, notwithstanding the augmented price of paper, as at any preceding period of our labours.

T A B L E

TO THE

BOOKS REVIEWED IN VOLUME XIV.

N. B. For remarkable Passages in the Criticisms and Extracts, see the INDEX at the End of the Volume.

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THE
BRITISH CRITIC,

For JULY, 1799.

Πολλῶν δ' ἀγρομένων, τῷ πείσεται ὅς κεν ἀρίστην
Βελὴν βελεύσῃ. HOMER.

When Critics have their various thoughts express'd,
Weigh well each counsel, and adopt the best.

ART. I. *Philosophical Transactions of the Royal Society of London, for the Year 1799. Part I.* 4to. 182 pp. 8s. 6d. Elmsly.

NINE Papers, and the Meteorological Journal, kept at the apartments of the Royal Society, form the contents of this Part of the Philosophical Transactions; of which, we shall give a concise account.

I. *The Croonian Lecture. Experiments and Observations upon the Structure of Nerves.* By Everard Home, Esq. F. R. S.

According to the original institution of this Lecture, *muscular motion* ought to have been the subject of it; but this author excuses himself, by alledging the great and immediate connection which exists between the nerves and the muscles, and by observing, that any knowledge respecting the nerves will prove an important acquisition towards the investigation of muscular motion.

A

The

BRIT. CRIT. VOL. XIV, JULY, 1799.

The observations which are contained in the present Lecture, were made upon the eye and the optic nerve; and the substance of them is as follows:

An explanation of the illumination so conspicuous in the eye of the cat, as well as of many other animals, when seen nearly in the dark, has been attempted two different ways; first, it has been supposed that the illumination arises from the scattered external light, which is collected in the eye, and is thence reflected; secondly, that there is a quantity of light generated in the organ itself.

The experiments of Professor Bohn, of Leipzig, prove that, in perfect darkness, no illumination is to be seen in the eye of the cat, and the opinion of any light being generated in the eye itself is thereby entirely exploded; so that the only particular which remains to be ascertained, is the manner in which the eye collects and reflects the scattered external light.

In order to elucidate this subject, Mr. Home attempted some experiments on living animals; but meeting with considerable difficulty in that mode of operating, he was forced to make his experiments after the death of the subject.

“In doing so,” says he, “it was found that a strong light thrown upon the cornea illuminated the iris, as it had done in the living eye; but, when the cornea was removed, this illumination disappeared. The iris was then dissected off, and the lucid tapetum completely exposed to view, the reflection from which was extremely bright; the retina proving no obstruction to the rays of light, but appearing equally transparent with the vitreous humour and crystalline lens.

“From these experiments it appeared evident, that no light is generated in the eye, the illumination being wholly produced by the concave bright-coloured surface of the tapetum collecting the rays of the external light, concentrated by the cornea and crystalline lens, and reflecting them through the pupil. When the iris is completely open, the degree of brilliancy is the greatest; but, when the iris is partly contracted, which it always is when the external light is increased, then the illumination is more obscure, and appears to come from the iris; a part of the light reflected from the tapetum being thrown back, by the concave surface of the cornea, upon the anterior surface of the iris, giving it a bright shining appearance.

“The influence which the will of the animal has over this luminous appearance, seems altogether to depend on the contraction and relaxation of the iris. When the animal is alarmed, or first disturbed, it naturally dilates the pupil, and the eye glares; when it is appeased or composed, the pupil contracts, and the light in the eye is no longer seen.

“The most material information that has been gained in this investigation, is the transparent state of the retina in the eye during life; the opaque membranous appearance, which it puts on in the dead body, not being natural to it, but a change which takes place in consequence

of death. This fact is almost all that is necessary to explain the luminous appearance in the eyes of cats." P. 3.

Having found the retina to be perfectly transparent, when the eye is examined in a very recent state, Mr. H. was led to suspect, that the internal part of the optic nerve, when examined in the same state, might also be transparent; and, for the purpose of determining this matter, made the following experiment:

"The posterior half of a cat's eye, while in a very recent state, was immersed in a basin of water, and examined. The tapetum appeared very bright, the retina not having acquired sufficient opacity to become visible. The entrance of the optic nerve was a very white spot, which seemed to be opaque; but, when small pieces of coloured paper were alternately placed between the outside of the eye and the bottom of the basin, their colour was distinctly seen in the cavity of the eye, through the substance of the optic nerve; so that, at this part, the internal structure of the nerve has a degree of transparency." P. 6.

After having ascertained the semi-transparent nature of the internal parts of the recent optic nerve, Mr. H. was induced to examine its substance, by means of magnifying glasses. But, previous to the account of his own experiments, he gives a short view of the principal theories concerning the structure of nerves, that have been advanced by other philosophers, namely, Torre, Prochaska, Fontana, and Dr. Monro.

The microscope used by Mr. H. in these experiments, was a single lens, that magnified the object about twenty-three times; and the objects were attentively viewed both by himself and by Mr. Ramsden. The experiments were made, with all due care and attention, both on transverse and on longitudinal sections of the optic nerve of the horse, recently dead. The result is as follows:

"At its origin from the brain, it consists of 30 or 40 fasciculi or bundles of extremely small opaque pulpy fibres, the interstices between which are filled with transparent jelly. As the nerve goes farther from the brain, the fasciculi form smaller ones, of different sizes. This is not done by a regular subdivision, but by a few fibres going off laterally from several large fasciculi, and being united, forming a smaller one. Some of the fasciculi so formed, which are very small, unite again into one. In this way the fasciculi gradually diminish in size, and increase in number, till they terminate in the retina.

"Near the eye, where the fasciculi are most numerous, the substance of the nerve has a considerable degree of transparency, from the number of transparent interstices between them; but this is less the case nearer the brain, where the interstices are fewer.

"In the optic nerve of the cat, the structure is the same as in the horse; but, from the smallness of the parts, less fitted for investigation.

Near the eye, its internal substance is more transparent than the corresponding part in the horse.

“ To see how far this structure was peculiar to the optic nerve, similar experiments were made upon the internal substance of the fifth and seventh pair of nerves, near the origin at the brain, and the structure was found to be the same. In these last-mentioned nerves, the interstices between the fasciculi were smaller than in the optic nerve, rendering their transverse sections less transparent; from which, it is natural to suppose that the internal parts of the optic nerve are not so compact as in other nerves, and therefore it is better fitted for examination.

“ These experiments show, that the nerves do not consist of tubes conveying a fluid, but of fibres of a peculiar kind, different from every thing else in the body, with which we are acquainted. The course of these fibres is very curious; they appear to be constantly passing from one fasciculus to another, so as to connect all the different fasciculi together by a mixture of fibres. This is different from the course of blood vessels, lymphatics, or muscular fibres: the only thing similar to it, is in the formation of nervous plexuses; which leads to the idea of its answering an essential purpose, respecting the functions of the nerves.” P. 11.

II. *The Bakerian Lecture. Observations upon an unusual horizontal Refraction of the Air; with Remarks on the Variations to which the lower Parts of the Atmosphere are sometimes Subject.* By the Rev. S. Vince, A. M. F. R. S. and Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. P. 13.

The author of this paper describes, and endeavours to explain, a singular effect of horizontal refraction, observed by himself at Ramsgate, on the 1st of August last. The observations were made through a telescope that magnified between 30 and 40 times; though the phænomenon was visible to the naked eye.

When the masts of a ship were just seen above the horizon of the sea, there appeared at the same time in the field of view of the telescope, two complete images of the ship in the air, vertical to the ship itself. One of those images was inverted, and the other erect, having their hulks joined.

Similar double images were also seen of other objects; but we are unable to give our readers a more adequate idea of this unusual phænomenon, as also of its explanation, without the assistance of the plate which accompanies the paper itself.

III. *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon, in Rutland, 1797. With some Remarks on the Recovery of injured Trees.* By Thomas Barker, Esq. P. 24.

This

This Register gives the highest, the lowest, and the mean height of the barometer, and of the thermometer, both within and without the house ; together with the quantity of rain, for every month throughout the year 1797. The rain, upon the whole, amounts to 27,854 inches. This Register, which occupies only one page, is followed by some general remarks on the peculiar nature of the seasons, the produce of the ground, &c.

With respect to the recovery of injured trees, Mr. Barker relates two cases of young oak-trees, that having been broken by accident, the upper parts were cut off ; but, as the part that had remained in the ground put out shoots, he trained up the best shoot of each tree, which, after a certain time, appeared likely to become good trees.

IV. *Some Additions to a Paper, read in 1790, on the Subject of a Child with a double Head.* By Everard Home, Esq. F. R. S. P. 28.

In the 80th volume of the *Philosophical Transactions* there is a paper of the same author, giving an account of a child with a double head. The child had been born in India, where he died when he was upwards of four years old ; his double skull was sent to England, and was exhibited at a meeting of the Royal Society. Mr. Dent, the gentleman who had transmitted the above-mentioned skull from India, returning not long ago to England, furnished Mr. Home with further particulars relative to the double-headed child, and likewise with two portraits of him ; namely, a front view and a profile of the double head, taken whilst the child was living, by a Mr. Devis, an artist of considerable merit. Two copper-plate engravings of the portraits are annexed to the paper. The additional remarks, which were furnished by Mr. Dent, are as follows :

The child was a male.

The mother had had three other children naturally formed. She could assign no imaginary or accidental cause during her pregnancy, that might have been productive of the monstrous child.

The body of the child was uncommonly thin,

“ The neck of the superior head was about four inches long ; and the upper part of it terminated in a hard, round, gristly tumour, nearly 4 inches in diameter.

“ The front teeth had cut the gums in the upper and lower jaw of both heads.

“ When the child cried, the features of the superior head were not always affected ; and when it smiled, the features of the superior head did not sympathize in that action.

“ The

“ The dura mater belonging to each brain was continued across, at the part where the two skulls joined, so that each brain was invested in the usual way, by its own proper coverings; but the dura mater, which covered the cerebrum of the upper brain, adhered firmly to the dura mater of the lower brain.” P. 30.

A number of large arteries and veins were found passing through the union of the duræ matres; it was therefore through those blood-vessels that the upper brain received its nourishment.

V. *Observations on the Manners, Habits, and Natural History of the Elephant.* By John Corse, Esq. P. 31.

It is a matter of wonder, that though elephants have been long sought after, employed, and admired, on account of their size, sagacity, and docility, yet the knowledge of their œconomy, manners, &c. has been always involved in mystery and doubt. A residence of upwards of ten years in Tiperah, a province of Bengal, where herds of elephants are caught every season, afforded the writer of this paper opportunities sufficient to ascertain several interesting particulars, and enabled him to contradict many vulgar errors relative to those animals.

It has been repeatedly asserted, that elephants possess the sentiments of modesty in a high degree; and that they are so much affected by the loss of their liberty, as to refuse to propagate the species whilst they remain in a state of captivity.

The usual size of those animals has likewise been much exaggerated.

It has been asserted, as an instance of their great sagacity, and retentive memory, that if an elephant once escapes, it is not possible to catch him again by any art.

Mr. Corse's observations contradict those vulgar notions; he reduces their size to the real standard, and ascertains several other particulars relative to these animals. We shall endeavour to condense the most remarkable particulars into the following paragraphs:

Several elephants, to Mr. Corse's certain knowledge, after having effected their escape, have been retaken, and often in a very easy manner.

In India, the height of female elephants is, in general, from seven to eight feet, and that of males from eight to ten, measured at the shoulder. One elephant only, amongst those that came within Mr. Corse's knowledge, exceeded the height of ten feet. The dimensions of this elephant were as follows:

“ From

	Feet.	Inches.
" From foot to foot over the shoulder	22	10 $\frac{1}{2}$
From the top of the shoulder, perpendicular height	10	6
From the top of the head, when set up, as he ought to march in state	12	2
From the front of the face to the insertion of the tail	15	11."

Tame elephants copulate without hesitation, provided the females are in a proper state; and Mr. Corse, besides a great many other persons, has been repeatedly spectator of the fact.

The females begin to give evident signs of impregnation within about three months from the time of their having been covered. Their usual time of gestation seems to be about 21 months, or 20 months and 18 days.

The elephant, at the time of its birth, seldom exceeds the height of thirty-four inches; and they generally obtain their full size between the age of eighteen and twenty-four years.

The young elephants begin to nibble, and suck the breast soon after birth.

"Tame elephants," says Mr. Corse, "are never suffered to remain loose; as instances occur of the mother leaving even her young, and escaping into the woods.

"Another circumstance deserves notice: if a wild elephant happens to be separated from her young, for only two days, though giving suck, she never afterwards recognizes or acknowledges it. This separation sometimes happened unavoidably, when they were enticed separately into the outlet of the *Keddah*. I have been much mortified at such unnatural conduct in the mother; particularly when it was evident the young elephant knew its dam, and, by its plaintive cries and submissive approaches, solicited her assistance."

VI. *On the Decomposition of the Acid of Borax or sedative Salt.* By Lawrence de Crell, M. D. F. R. S. &c. P. 56.

The acid called sedative salt, is one of the constituent principles of a well-known natural production, called borax, and is sparingly, or seldom, found in any other substance.

Numerous, but ineffectual, experiments have been instituted by different chemists, for the purpose of forming this salt by composition; nor had a decomposition of the sedative salt been effected by any person, when Dr. de Crell began his experiments; which, indeed, can hardly be wondered at, if it be considered that this salt may be kept fluid in a very hot fire, until it becomes a vitrified substance, without losing its essential properties.

Dr. de Crell began, by considering in what manner the decomposition of this salt might be effected, and, after due consideration, he attempted it by means of oxygenated muriatic acid, and of a gentle heat, long continued, which, as experience had shown, is more efficacious in difficult decompositions than a violent heat.

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He then relates 66 experiments, for the particulars of which we must refer our readers to the paper itself. The conclusion is as follows :

“ Here,” says he, “ I will stop, for the present, in the description of my experiments, which sufficiently tend to prove, in a general way, the decomposition of sedative salt, and to show, that one of its component parts is inflammable matter, which may be converted into coal. I obtained of true coal, mixed with some earth, $30\frac{3}{4}$ grains in the whole; and by other experiments, often repeated, in general, one grain and a half, more or less. Every other substance liable to be changed into coal (as gum, tar, sugar, &c.) suffers this change by a gentle heat, and deflagrates with nitre, in the degree of heat necessary to melt the former. But sedative salt can bear a red heat for many hours, without showing any signs of becoming coal, of burning, or of deflagration. Astonishing phenomenon! What menstruum preserves it so securely against the assault of force, in a dissolved state, and yet suffers itself to be separated from it by more gentle means? What power exists here, to protect the inflammable particles (which afterwards turn to coal) so effectually against a degree of heat, which nothing else can resist? Of what nature is the salt obtained in conjunction with the coal? These are all questions which excite great interest, but which are not easily answered. How far I have been successful in resolving them, some subsequent essays will show; which I shall have the honour of laying before the Royal Society, as soon as I shall have sufficiently repeated the experiments I have already made.” P. 72.

VII. *A Method of finding the Latitude of a Place, by Means of two Altitudes of the Sun, and the Time elapsed between the Observations.* By the Rev. W. Lax, A. M. Lowndes’s Professor of Astronomy in the University of Cambridge. P. 74.

Mr. Lax’s method is rather more operose, though it approximate more nearly to the truth, than any other method that has hitherto been offered for the solution of the same problem. His paper is of considerable length. The writer gives the necessary rules, shows the grounds upon which those rules depend, and illustrates them by means of suitable examples. He likewise subjoins several necessary tables.

VIII. *A Fourth Catalogue of the Comparative Brightness of the Stars.* By William Herschel, LL. D. F. R. S. P. 121.

This Catalogue being formed exactly upon the plan of the other three, that have been already published in the preceding volumes of the *Philosophical Transactions*, and of which due notice has been taken in former numbers of the *British Critic*, we have nothing more to mention with respect to it, than the bare names of the constellations, whose stars are registered in

it, which are, Auriga, Draco, Lynx, Lyra, Monoceros, Perseus, Sextans, Taurus, and Triangulum.

This Catalogue is followed by a variety of notes relating to the above-mentioned constellations.

IX. *On a submarine Forest, on the Coast of England.* By Joseph Correa de Serra, LL. D. F. R. S. and A. S. P. 145.

The common report in Lincolnshire, of a large extent of islets of moor being visible all along its coast, at the time of the lowest ebbs, induced the writer of this paper to examine the place itself, in order to ascertain the fact.

Accordingly, in September, 1796, Dr. Correa de Serra went, in company with Sir Joseph Banks, to visit those islands, on which they landed, it being then the time of low water; and, on examination, found

“ that they consisted almost entirely of roots, trunks, branches, and leaves of trees, and shrubs, intermixed with some leaves of aquatic plants. The remains of some of these trees were still standing on their roots; while the trunks of the greater part lay scattered on the ground in every possible direction. The bark of the trees and roots appeared generally as fresh as when they were growing; in that of the birches particularly, of which a great quantity was found, even the thin silvery membranes of the outer skin were discernible. The timber of all kinds, on the contrary, was decomposed and soft, in the greatest part of the trees; in some, however, it was firm, especially in the knots. The people of the country have often found among them very sound pieces of timber, fit to be employed for several economical purposes.

“ The sorts of wood which are still distinguishable, are birch, fir, and oak. Other woods evidently exist in these islets, of some of which we found the leaves in the soil.” P. 146.

The soil is soft greasy clay, over which there is a layer, many inches thick, consisting almost entirely of rotten leaves. By carefully washing a piece of this soil in water, some perfect leaves may be separated from it; and by this method Dr. C. obtained some perfect leaves of *Ilex Aquifolium*.

This chain of islets extends at least twelve miles in length, and about one mile in breadth, opposite to Sutton shore. It is very remarkable, that by digging in various places, a similar subterraneous stratum of decayed vegetables has been traced nearly on the same level with that of the islets, over all the Lincolnshire fens, as far as Peterborough, more than sixty miles to the south of Sutton.

“ Little doubt,” says this author, “ can be entertained of the moory islets of Sutton being a part of this extensive subterraneous stratum, which, by some inroad of the sea, has been there stripped of its covering
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ing of soil. The identity of the levels; that of the species of trees; the roots of these affixed, in both, to the soil where they grew; and, above all, the flattened shape of the trunks, branches, and roots, found in the islets (which can only be accounted for by the heavy pressure of a superinduced stratum) are sufficient reasons for this opinion." P. 148.

Two questions, as Dr. C. observes, are suggested by the above-mentioned facts; namely, What is the epoch of the destruction of such forests of vegetables? And by what means was it effected?

After a variety of geological observations, Mr. C. is led to suppose,

"That the forest here described grew in a level high enough to permit its vegetation; and that the force (whatever it was) which destroyed it, lowered the level of the ground where it stood."

And, a little further on, he adds the following words:

"This force of subsidence, suddenly acting by means of some earthquake, seems to me the most probable cause to which the actual submarine situation of the forest we are speaking of, may be ascribed."

The 16 feet of soil that now exist over the stratum of decayed trees, justly suggests the supposition, that the epoch of their destruction must be removed far beyond the reach of any historical knowledge; since, as Dr. C. observes, it appears from a variety of documents, that the level of the North Sea is the same at present, as it was in Cæsar's time.

The last article of this part of the Transactions, which is inserted under the name of an Appendix, is *The Meteorological Journal, kept at the Apartments of the Royal Society, by Order of the President and Council.*

This Journal; which begins with the 1st of January, and ends with the 31st of December, 1798, is divided, as usual, into 11 columns for the following particulars; namely, days of the month; Six's thermometer, least and greatest heat; time of the day; thermometer within; thermometer without; barometer; hygrometer; rain; direction and strength of the wind; and, lastly, the weather.

Two observations are given for each day; namely, one for eight in the morning, and the other for two in the afternoon.

It appears from this journal, that the greatest height of the thermometer was observed on the 28th of June, when it amounted to 86°; the least was observed on the 29th of December, and it amounted to 11°; the mean height for the whole year is 51°. The greatest height of the quicksilver in the barometer, namely, 30.76 inches, was observed on the 7th of February; the least, namely, 28.69 inches, was observed on the 7th of November; its mean height for the whole year

is 29,92 inches. The hygrometer stood highest, namely, at 90°, in January, February, and March; lowest, namely, at 30°, on the 24th of May. The total of rain, for the whole year, amounts to 19,411 inches.

ART. II. *Park's Travels in Africa.*

(*Concluded from our last, Vol. XIII. p. 588.*)

HAVING determined to return to the westward, Mr. P. quitted Silla on the 30th of July, the day after his arrival; and, having found his horse at a Negro's hut, somewhat recovered from his fatigues, proceeded along the left bank of the Niger towards its source. He was now nearly 1100 miles from the Atlantic Ocean (App. p. iv); the rainy season was set in; and he experienced great difficulty in travelling, not only from the swampiness of the country, but from the inhospitality of the inhabitants. Every one seemed anxious to avoid him; and he could plainly perceive, by the looks and behaviour of those he met, that very unfavourable accounts had been circulated concerning him. A report prevailed, and was universally believed, that he had come to Bambarra as a spy; and as the king had not admitted him into his presence, the Dooties (the chief men) of the different towns considered themselves at liberty to treat him in what manner they pleased.

On the 13th of August, Mr. P. reached the neighbourhood of Sego; whence, instead of returning by his former route, which lay in a N. W. direction, he proceeded along the Niger to the S. W. At Bammakoo, about three hundred miles from Silla, he quitted the river, and turned to the N. W. In some villages he was kindly received; in others, though he was half-famished, and anxious for repose, no entreaty could procure him a night's lodging, or a meal: at length, on the confines of the kingdom of Manding, he was attacked by a party of Foolahs, who carried off his horse, and stripped him of every thing, except the worst of his two shirts, a pair of trowsers, and a hat, which contained his memorandums. He was now in the midst of a vast wilderness, in the depth of the rainy season, naked and alone; surrounded by savage animals, and men still more savage. Mr. P. thus proceeds:

“ I was five hundred miles from the nearest European settlement. All these circumstances crowded at once on my recollection; and I confess

confess that my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and perish. The influence of religion, however, aided and supported me. I reflected that no human prudence or foresight could possibly have averted my present sufferings. I was indeed a stranger in a strange land, yet I was still under the protecting eye of that Providence who has condescended to call himself the stranger's friend. At this moment, painful as my reflections were, the extraordinary beauty of a small moss, in fructification, irresistibly caught my eye. I mention this to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than the top of one of my fingers, I could not contemplate the delicate conformation of its roots, leaves, and capsula, without admiration. Can that being (thought I) who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image? Surely not." P. 243.

These reflections forbade him to despair. He travelled forwards, in confidence that relief was at hand, and was not disappointed. At Sibidooloo, the frontier town of Manding, he was kindly received by the Mansa, or chief; who, having heard his story, answered him in the following emphatic language:

"Sit down, (said he), you shall have every thing restored to you; I have sworn it;—and then turning to an attendant, give the white man (said he) a draught of water; and, with the first light in the morning, go over the hills, and inform the Dooty of Bammakoo, that a poor white man, the King of Bambarra's stranger, has been robbed by the King of Foladoo's people." P. 246.

There being a great want of provisions at Sibidooloo, Mr. P. proceeded to Wonda, a neighbouring town, where he was hospitably entertained by the Mansa, and in a few days both his horse and clothes were restored to him; but the poor quadruped being now reduced to a mere skeleton, and the roads being impassable, he presented him to his host, and sent his saddle and bridle as a present to the Mansa of Sibidooloo, for the trouble he had taken in procuring the horse and clothes. (p. 249).

Ever since the rainy season had commenced, Mr. P's health had been greatly on the decline, and he had often been affected with slight paroxysms of fever; yet, having remained nine days at Wonda, he thought it necessary, sick as he was, to take leave of his hospitable landlord, in order to ease the poor people, whose want of food nearly approached to famine. As a proof of their great distress, Mr. P. mentions that a poor woman sold her child, a fine boy about five years old, for forty days' provision for herself and the rest of the family. (p. 248)

Such

Such instances are not uncommon in Africa ; for war, which (as Mr. P. in his very satisfactory account of the cause of slavery, informs us) is the first source of slavery, often produces the second cause, *famine*. In this case, the poor Negro, when fainting with hunger, thinks like Esau of old, "*behold I am at the point to die, and what profit shall this birthright do to me?*" and voluntarily surrenders his liberty, in order to save his life.

On the 16th of September, Mr. P. reached Kamalia, a town in Manding, where he was kindly received by a Slatee, or free black merchant, called Karfa, who agreed, for the value of one prime slave, for which Mr. P. gave him an order on Dr. Laidley, to maintain him till the rainy season was over. Soon after his arrival, Karfa produced to him a little book, which, he said, he had brought from the West Country. On opening it, Mr. P. was surprised and delighted, to find it our *Book of Common Prayer*. (p. 253)

In the hut which was appropriated to him, Mr. P. was provided with a mat to sleep on, an earthen jar for holding water, and a small calabash to drink out of ; and Karfa sent him from his own dwelling two meals a day, and ordered his slaves to supply him with fire and water : yet, notwithstanding the kindness of this friendly Negro, Mr. P.'s fever became every day more alarming. Walking out one day, he was so weak that he fell into a clay-pit near his hut. He now followed Karfa's advice, and remained within doors ; but his health continued to be in a very precarious state for five ensuing weeks. When the rains became less frequent, and the country began to grow dry, the fever left him ; and he had the pleasure, at length, to find himself in a state of convalescence, towards which (he says) the benevolent and simple manners of the Negroes, and the perusal of Karfa's little volume, greatly contributed.

In the beginning of December, Karfa set out to Kaniaba*, a great slave-market on the Niger, in order to collect his debts, and to complete his purchases of slaves : during his absence, Mr. P. was left to the care of a good old Bushreen, who acted as schoolmaster to the young people of Kamalia. On the 24th of January, 1797, Karfa returned with a number of people, and thirteen prime slaves ; and all the Cofle, or caravan, being now collected either at Kamalia, or in the neigh-

* We adopt the orthography of the map which accompanies this work. (See Errata.)

bouring villages, it might have been expected that they should have set out immediately for the Gambia; but though the day of departure was fixed, it was often found expedient to change it.

“Some of the people had not prepared their dry provisions; others had gone to visit their relations, or collect some trifling debts; and, last of all, it was necessary to consult whether the day would be a lucky one. On account of one of these, or other such causes, our departure was put off, day after day, until the month of February was far advanced; after which, all the Slatees agreed to remain in their present quarters, until the *fast moon was over*.” P. 320.—“During the whole fast of Rhamadan,” which now took place, “the Negroes behaved themselves with great meekness and humility; forming a striking contrast to the savage intolerance and brutal bigotry which at this period characterize the Moors.” P. 322.

On the 19th of April, Mr. P. says,

“The long wished-for day of our departure was at length arrived, and the Slatees having at length taken the irons from their slaves, assembled with them at the door of Karfa's house, where the bundles were all tied up, and every one had his load assigned him. The *coffle*, on its departure from Kamalia, consisted of 27 slaves for sale, the property of Karfa, and four other Slatees; but we were afterwards joined by five at Maraboo, and three at Bala; making in all 35 slaves. The freemen were 14 in number, but most of them had one or two wives, and some domestic slaves; and the schoolmaster, who was now upon his return for Woradoo, the place of his nativity, took with him eight of his scholars; so that the number of free people and domestic slaves amounted to 38, and the whole amount of the *coffle* was 73. Among the free men were six Jellakees (singing men) whose musical talents were frequently exerted either to divert our fatigue, or obtain us a welcome from strangers. When we departed from Kamalia, we were followed for about half a mile by most of the inhabitants of the town, some of them crying, and others shaking hands with their relations, who were now about to leave them; and when we had gained a piece of rising ground, from which we had a view of Kamalia, all the people belonging to the *Coffle* were ordered to sit down in one place, with their faces towards the West, and the town's-people were desired to sit down in another place, with the faces towards Kamalia. In this situation, the schoolmaster, with two of the principal Slatees, having taken their places between the two parties, pronounced a long and solemn prayer; after which, they walked three times round the *Coffle*, making an impression in the ground with the ends of their spears, and muttering something by way of charm. When this ceremony was ended, all the people belonging to the *Coffle* sprang up, and without taking a formal farewell of their friends, set forward.” P. 324.

The caravan proceeded through the Jallonha wilderness, where it experienced many hardships, to a branch of the Senegal, called the Falemé river, which they crossed on the 12th of May, and

“lodged

"lodged for that night at a small village called Medina, the sole property of a Mandingo merchant, who, by a long intercourse with Europeans, has been induced to adopt some of their customs. His victuals were served up in pewter dishes, and even his houses were built after the fashion of the English houses on the Gambia." P. 346.

From hence the Coffle directed its course through the small kingdom of Denila. Of Kifwani, a large town, Mr. P. remarks, that

"the inhabitants appear to be very active and industrious, and seem to have carried the system of agriculture to some degree of perfection; for they collect the dung of their cattle into large heaps during the dry season, for the purpose of manuring the land with it at the proper time. I saw nothing like this in any other part of Africa. Near the town are several smelting furnaces, from which the natives obtain very good iron. They afterwards hammer the metal into small bars, about a foot in length, and two inches in breadth; one of which bars is sufficient to make two Mandingdo corn paddles." P. 348.

Quitting Kifwani, Mr. P. and his companions passed through the Tenda wilderness, of two days journey (p. 349). On the 30th, they reached

"Jallacotta, a considerable town, but much infested by Foulah banditti, who come through the woods from Bondou, and steal every thing they can lay their hands on. A few days before our arrival, they had stolen twenty head of cattle, and on the day following made a second attempt, but were beaten off, and some of them taken prisoner. Here one of the slaves, belonging to the Coffle, who had travelled with great difficulty for the last three days, was found unable to proceed any farther: his master (a singing man) proposed therefore to exchange him for a young slave girl, belonging to one of the town's-people. The poor girl was ignorant of her fate until the bundles were all tied up in the morning, and the Coffle [was] ready to depart; when, coming with some other young women to see the Coffle set out, her master took her by the hand, and delivered her to the singing man. Never was a face of serenity more suddenly changed into one of the deepest distress; the terror she manifested on having the load put upon her head, and the rope fastened round her neck, and the sorrow with which she bade adieu to her companions, were truly affecting." P. 353.

On the 1st of June, Mr. P. to his infinite joy, saw himself once more on the banks of the Gambia; and, on the 5th, he reached Jindey, where, eighteen months before, he had parted from his friend Dr. Laidley (p. 353); an interval, during which he had not beheld the face of a Christian, nor once heard the delightful sound of his native language. At this place, Karfa hired huts for his slaves, and a piece of ground to employ

employ them, untill he should meet with a market for them on the Gambia. With regard to himself, he declared he would not quit Mr. P. until his departure from Africa. The following passage does honour to the author's feelings.

"We set out accordingly, Karfa, myself, and one of the Foolahs belonging to the Cofle, early on the morning of the 9th; but, although I was now approaching the end of my tedious and toilsome journey, and expected, in another day, to meet with countrymen and friends, I could not part, for the last time, with my unfortunate fellow travellers, doomed, as I knew most of them to be, to a life of captivity and slavery in a foreign land, without great emotion. During a wearisome peregrination of more than 500 British miles, exposed to the burning rays of a tropical sun, these poor slaves, amidst their own infinitely greater sufferings; would commiserate mine; and frequently, of their own accord, bring water to quench my thirst, and leaves to prepare me a bed in the wilderness. We parted with reciprocal expressions of regret and benediction. My good wishes and prayers were all I could bestow upon them; and it afforded me some consolation to be told, that they were sensible I had no more to give." P. 356.

On the 10th, Mr. P. reached Pisania, and as the good creature who accompanied him had manifested so much kindness to him, he rewarded him with double the sum originally promised. Karfa was overpowered by this unexpected token of gratitude. He would often say, "my journey has indeed been prosperous." But observing the improved state of our manufactures, and our manifest superiority in the acts of civilized life, he would sometimes appear pensive, and exclaim, with an involuntary sigh, *fato sing into feng*, "black men are nothing."

"At other times," Mr. P. says, "he would ask me with great seriousness, what could possibly have induced me, who was no trader, to think of exploring so miserable a country as Africa. He meant by this to signify that, after what I must have witnessed in my own country, nothing in Africa could in his opinion deserve a moment's attention." P. 359.

On the 15th, an American vessel entered the river. Mr. P. engaged his passage for Carolina, and embarked on the 17th. The number of slaves received on board was 130, of whom about 20 died in the voyage; and many of the survivors were reduced to an emaciated condition. In the midst of their distresses the ship became so extremely leaky, that the seamen insisted on bearing away for the West-Indies, as affording the only chance of saving their lives. Mr. P. arrived at Antigua, after a passage of 35 days, from Goree; and, on the 24th of November, he embarked in the Chesterfield packet for England. He reached Falmouth on the 22d of December.

Exclusive

Exclusive of the narrative of Mr. P.'s journey and sufferings, the very interesting volume before us contains much new information respecting the Feloops, Jaloffs, Foulahs, Mandingoes, and some other nations of Africa.

“ The attachment of the Feloops, a people on the Gambia, to the English is remarkable.” Mr. P. says, that “ during the present war, they have, more than once, taken up arms to defend our merchant vessels from French privateers; and English property, of considerable value, has frequently been left at Vintain,” near the mouth of the Gambia, “ for a long time, entirely under the care of the Feloops; who have uniformly manifested on such occasions the strictest honesty and punctuality. How greatly is it to be wished, that the minds of a people, so determined and faithful, could be softened and civilized by the mild and benevolent spirit of Christianity.” P. 16.

The Jaloffs are an active, powerful, and warlike race, inhabiting great part of the tract which lies between the river Senegal and the Gambia. In their manners, superstition, and government, they have a greater resemblance to the Mandingoes than to any other nation, but excel them in the manufacture of cotton cloth; spinning the wool to a finer thread, weaving it to a broader loom, and dyeing it of a better colour. Their skin is of the deepest black; but they are reckoned the most slightly Negroes.

The Foulahs, or Pholeys, are of a tawney complexion, with soft silky hair, and pleasing features. They are much attached to a pastoral life, and have introduced themselves into all the kingdoms on the windward coast, as herdsmen and husbandmen, paying a tribute to the sovereign of the country for the lands which they hold (p. 17).

The Mandingoes constitute the bulk of the inhabitants of the districts of Africa which Mr. Park visited. During his residence of seven months at Kamalia, he learnt many particulars respecting their characters and dispositions, their manners and habits of life, their diet and manufactures, their trade in gold dust and ivory; and that peculiar branch of African commerce, the traffic in slaves. This unfortunate class of human beings, according to Mr. P.'s observations in the country through which he passed, constitutes three fourths of the population of Africa. Our limits do not permit us to transcribe, and it would not be justice to the author to abridge, his very satisfactory account of the states and sources of slavery in Africa, which the reader will find in the 22d chapter of the work before us (p. 287). It seems clear, from this account, that the principal sources of slavery in Africa, are war, famine, inclemency, and the commission of crimes, to which the law affixes slavery as a punishment. Mr. P. concludes this subject

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by

by observing, that, in the present unenlightened state of the minds of the natives, the effect of the discontinuance of the slave-trade would neither be so extensive or beneficial, as many wise and worthy persons anxiously expect (p. 298). We are persuaded, that, for effecting the important object suggested by Mr. P. the enlightening the minds of the Africans, and more particularly for disseminating religious knowledge, great opportunities are offered by our commercial intercourse with that country. This is a subject well worthy of the consideration of Christians. The Negroes are already acquainted with the Pentateuch, the Psalms of David, and the book of Isaiah, from Arabic versions.

“ By means of those books, many of the converted Negroes have acquired an acquaintance with some of the remarkable events recorded in the Old Testament. Most of these,” Mr. P. says, “ were related to him in the Mandingo language, with tolerable exactness, by different people; and” he adds, “ my surprise was not greater on hearing these accounts from the lips of the Negroes, than theirs, on finding that I was already acquainted with them; for although the Negroes in general have a very great idea of the wealth and power of the Europeans, I am afraid that the Mahomedan converts among them, think but very lightly of our superior attainments in religious knowledge. The white traders in the maritime districts, take no pains to counteract this unhappy prejudice; always performing their own devotions in secret, and seldom condescending to converse with the Negroes in a friendly and instructive manner. To me, therefore, it was not so much the subject of wonder, as matter of regret, to observe, that while the superstition of Mahomet has, in this manner, scattered a few faint beams of learning among these poor people, the precious light of Christianity is altogether excluded. I could not but lament, that although the coast of Africa has now been known and frequented by the Europeans for more than 200 years, yet the Negroes still remain entire strangers to the doctrines of our holy religion. We are anxious to draw from obscurity the opinions and records of antiquity, the beauties of Arabian and Asiatic literature, &c. but while our libraries are thus stored with the learning of various countries, we distribute with a parsimonious hand; the blessings of religious truth, to the benighted nations of the earth. The natives of Asia derive but little advantage in this respect from an intercourse with us; and even the poor Africans, whom we affect to consider as barbarians, look upon us, I fear, as little better than a race of formidable but ignorant heathens. Perhaps a short and easy introduction to Christianity, such as is found in some of the catechisms for children, elegantly printed in Arabic, and distributed on different parts of the coast, might have a wonderful effect. The expence would be but trifling; curiosity would induce many to read it; and the evident superiority which it would possess over their present manuscripts, both in point of elegance and cheapness, might at last obtain it a place among the school books of Africa.” P. 315.

We are peculiarly happy to add, that this excellent suggestion of Mr. Park is now likely to be carried into effect.

It is evident, from the account of the process by which Negroes obtain gold in Manding, that the country contains a considerable portion of this precious metal. A great part is converted into ornaments for the women; and when a lady of consequence is in full dress, the gold about her person may be worth, altogether, from 50*l.* to 80*l.* sterling (p. 303-4).

In the manufacture of iron, the Negroes of the inland district appear to be very expert. They smelt this useful metal in such quantities, as not only to supply themselves from it with all necessary weapons and instruments, but even to make it an article of commerce with some of the neighbouring states. Mr. Park, during his residence at Kamalia, had many opportunities of examining a smelting furnace, of which he has inserted a particular description (p. 283, 341).

The acts of weaving, dying, and sewing, are very generally practised; almost every slave can weave, and every boy can sew; the Negroes tan and dress leather with great skill and expedition (p. 282). Most of the African blacksmiths are also acquainted with the method of smelting gold, and of drawing it into wire (p. 285). At Malacotta, very good soap is manufactured from ground nuts (p. 341).

In Kaarta and Bambarra, the natives make very beautiful hats, baskets, and other articles, from rushes and woven cane, which they stain of different colours (p. 285). In Ludamar, the Negroes make gunpowder. Their nitre is obtained from the mud of the cattle ponds; the Moors supply them with sulphur from the Mediterranean (p. 116), and with salt from the great Desert (p. 150).

The Negroes on the Gambia practise inoculation (p. 154).

Mr. P. has inserted in his work a copious vocabulary of the Mandingo language (p. 365), and specimens of the numerals (p. 5; 18) of many of the different kingdoms he passed through. It appears that, in many parts, the Negro, like some of the Pagans of old, has not reached the art of counting on both hands. *Dextrâ computat annos*: After counting five, he recommences. The following are specimens of three of the languages.

	" Jaloffs (p. 17).	Foulahs (p. 61).	Serawoollies (p. 65).
One	Wean	Go	Bani
Two	Yar	Deeddee	Fillo
Three	Yat	Tettee	Sicco
Four	Yanet	Nee	Narrato
Five	Judom	Jouee; (Qr. Je ?)	Karrago
Six	Judom wean	Jego; i. e. five, one	Tomo
Seven	Judom yar	Je deeddee	Nero
Eight	Judom yat	Je tettee	Sego
Nine	Judom yanet	Je nee	Kabbo
Ten	Fook	Sappo	Tamo."

Mr. P. does not consider the language of the Serawoollies as harmonious. To us it reads very like Italian.

Our fair countrywomen, we are persuaded, will peruse with pleasure the following just tribute of commendation to their sex. Mr. Park says, that, in all his wanderings and wretchedness, he found the women uniformly kind and compassionate; and, he adds,

“ I can truly say, as my predecessor, Mr. Ledyard, has eloquently said before me, “ to a woman I never addressed myself in the language of decency and friendship, without receiving a decent and friendly answer. If I was hungry, or thirsty, wet, or sick, they did not hesitate, like the men, to perform a generous action. In so free, and in so kind a manner did they contribute to my relief, that if I was dry, I drank the sweetest draught, and if hungry, I eat the coarsest morsel with a double relish.” P. 263.

We shall conclude our remarks on the Negroes, with the very just compliment paid to them by Major Rennell, in the valuable Appendix which concludes this volume. He says,

“ The contrast between the Moorish and Negro characters is as great as that between the nature of their respective countries; or between their form and complexion. The Moors appear to possess the vices of the Arabs, without their virtues; and to avail themselves of an intolerant religion to oppress strangers: while the Negroes, and especially the Mandingoes, unable to comprehend a doctrine that substitutes opinion or belief for the social duties, are content to remain in their humble state of ignorance. The hospitality shewn by these good people to Mr. Park, a destitute and forlorn stranger, raises them very high in the scale of humanity: and I know of no fitter title to confer on them than that of the HINDOOS OF AFRICA: at the same time, by no means intending to degrade the MAHOMEDANS OF INDIA, by a comparison with the AFRICAN MOORS.” App. p. xcii.

We should do the author of the Appendix injustice by any attempt to abridge this excellent addition to Mr. Park's work. Those who are desirous of becoming well acquainted with African geography will peruse, with high satisfaction, Major Rennell's illustrations of Mr. Park's discoveries.

Nine plates accompany this work.

We cannot conclude our review, without expressing our wish, that this faithful and honest report of Mr. Park's proceedings may receive the well-deserved patronage of a liberal and discerning public. That it will we have no doubt; for we can announce, for the satisfaction of our readers, that a second edition of this work is in the press, and will speedily be published.

ART. III. *The Pleasures of Hope, with other Poems.* By Thomas Campbell. 12mo. 3s. 6d. Mundell, Edinburgh; Longman, and Wright, London. 1799.

SO uncommon a degree of merit appears in the first and principal of these Poems, that we cannot let it pass without particular notice. This distinction is, from us, the more valuable, because the author is apparently tainted with principles which we cannot ever approve. But he is very young. Report says so, and many circumstances confirm it; and if the generous zeal for liberty runs a little wild in a youthful and very ardent mind, there is great hope that maturer age will correct this, as well as other luxuriations of early life, and reduce it within the limits of right reason. Let him continue to abhor Despotism, properly so called. Greybeards as we are, we will hate it with him, as much as he can desire. But let him hate it under republican forms, as much as under unlimited monarchies. Let him lament the fate of Poland. Who that deserves the name of a free-man, will not lament it? But when he sees things in their true light, he will hardly idolize Kosciuszko. Let him, among the Pleasures of Hope, reckon that of seeing the extension of just government and rational freedom among men; but let him beware of the cant of Condorcet and Godwin, into which, if he does not completely fall in some passages of this Poem, he at least approaches so near to it, as to authorize the suspicion, that as yet his mind has not attained sufficient vigour to reject it.

The Pleasures of Hope are surely as good a subject for a rising poet, as can well be chosen. It is the very essence of genius (as is not forgotten in this Poem) to form ideal scenes of future gratification; which, if not at all destined to be realized, confer, for the time, an actual happiness by anticipation; and thus snatch from fate even more than it designs to give. This subject is treated by Mr. Campbell with much genius, and, in general, with good judgment; certainly with a very singular splendour and felicity of versification. There is, however, a material distinction to be made between the first part and the second. There is no comparison between the polish and perfection of the two; the clearness of the style, and of the transitions (most essential points of good writing) and every thing that raises the writer of the first far above the generality of his contemporaries. We should conceive the second part to be an after-thought. Perceiving that he had omitted the most material object of Hope, the hope of a future

future life, the author wrote perhaps the second part for the sake of leading the reader to it. But he bestowed less care, and exercised less judgment in performing this second task; possibly from weariness, possibly from a pardonable, though injudicious impatience, to lay the composition before the public.

The first part gives us little occasion for any but the most pleasing exercise of our duty, that of commending. The opening has great spirit and beauty

“ At summer eve, when heav’n’s aërial bow
Spans with bright arch the glittering hills below,
Why to yon mountain turns the musing eye,
Whose sunbright summit mingles with the sky?
Why do those cliffs of shadowy tint appear
More sweet than all the landscape smiling near?—
’Tis distance lends enchantment to the view,
And robes the mountain in its azure hue.

Thus, with delight, we linger to survey
The promis’d joys of life’s unmeasur’d way;
Thus, from afar, each dim-discover’d scene
More pleasing seems than all the past hath been;
And every form, that fancy can repair
From dark oblivion, glows divinely there.” P. 3.

The following description of the effect of Hope, before a battle, is vigorous and able.

“ Friend of the brave! in peril’s darkest hour,
Intrepid Virtue looks to thee for power;
To thee the heart its trembling homage yields,
On stormy floods, and carnage-cover’d fields,
When front to front the banner’d hosts combine,
Halt ere they close, and form the dreadful line.
When all is still on Death’s devoted soil,
The march-worn foldier *mingles** for the toil;
As rings his glittering tube, he lifts on high
The dauntless brow, and spirit-speaking eye,
Hails in his heart the triumph yet to come,
And hears thy stormy music in the drum!” P. 9.

The peculiarly energy of Hope, in its operations on youthful genius, to which we have already alluded, is expressed with excellent effect in a passage, which we shall insert at large.

“ Congenial Hope! thy passion-kindling power
How bright, how strong, in youth’s untroubled hour!
On yon proud height, with Genius hand in hand,
I see thee light, and wave thy golden wand.

“ Go, Child of Heav’n! (thy winged words proclaim)
’Tis thine to search the boundless fields of fame! -

* Qu.? Is there not some error of the press in this word? Rev.

Lo! Newton, Priest of Nature, shines afar,
Scans the wide world, and numbers ev'ry star!
Wilt thou, with him, mysterious rites apply,
And watch the shrine with wonder-beaming eye?
Yes, thou shalt mark, with magic art profound,
The speed of light, the circling march of sound;
With Franklin grasp the lightning's fiery wing,
Or yield the lyre of Heav'n another string.

" The Swedish sage admires, in yonder bow'rs,
His winged insects, and his rosy flow'rs;
Calls from their woodland haunts the savage train
With sounding horn, and counts them on the plain—
So once, at Heav'n's command, the wand'ers came
To Eden's shade, and heard their various name.

" Far from the world, in yon sequester'd clime,
Slow pass the sons of Wisdom, more sublime;
Calm as the fields of Heav'n; his sapient eye
The lov'd Athenian lifts to realms on high,
Admiring Plato on his spotless page,
Stamps the bright dictates of the Father sage:
' Shall Nature bound to Earth's diurnal span
The fire of God, th' immortal soul of man?'

" Turn, Child of Heav'n, thy rapture-lighten'd eye
To Wisdom's walks, the sacred Nine are nigh:
Hark! from bright spires that gild the Delphian height,
From streams that wander in eternal light,
Rang'd on their hill, Harmonia's daughters swell
The mingling tones of horn, and harp, and shell;
Deep from his vaults, the Loxian murmurs flow,
And Pythia's awful organ peals below.

" Belov'd of Heav'n! the smiling Muse shall shed
Her moonlight halo on thy beauteous head;
Shall swell thy heart to rapture unconfin'd,
And breathe a holy madness o'er thy mind.
I see thee roam her guardian pow'r beneath,
And talk with spirits on the midnight heath;
Inquire of guilty wand'ers whence they came,
And ask each blood-stain'd form his earthly name;
'Then weave in rapid verse the deeds they tell,
And read the trembling world the tales of hell.

" When Venus, thron'd in clouds of rosy hue,
Flings from her golden urn the vesper dew;
And bids fond man her glimmering noon employ,
Sacred to love, and walks of tender joy;
A milder mood the goddess shall recall,
And soft as dew thy tones of music fall;
While Beauty's deeply-pictur'd smiles impart,
A pang more dear than pleasure to the heart—
Warm as thy sighs shall flow the Lesbian strain,
And plead in Beauty's ear, nor plead in vain.

" Or

" Or wilt thou Orphean hymns more sacred deem,
And steep thy song in Mercy's mellow stream;
To pensive drops the radiant eye beguile—
For Beauty's tears are lovelier than her smile;—
On Nature's throbbing anguish pour relief,
And teach impassion'd souls the Joy of Grief?

" Yes; to thy tongue shall seraph words be giv'n,
And pow'r on earth to plead the cause of Heav'n;
The proud, the cold untroubled heart of stone,
That never mus'd on sorrow but its own,
Unlocks a generous store at thy command,
Like Horeb's rocks beneath the prophet's hand.
The living lumber of his kindred earth,
Charm'd into soul, receives a second birth;
Feels thy dread pow'r another heart afford,
Whose passion-touch'd harmonious strings accord
True as the circling spheres to Nature's plan;
And man, the brother, lives the friend of man!

" Bright as the pillar rose at Heav'n's command,
When Israel march'd along the desert land,
Blaz'd through the night on lonely wilds afar,
And told the path—a never-setting star:
So! heav'nly Genius, in thy cour'se divine,
Hope is thy star, her light is ever thine." P. 12.

Some expressions in this passage are to be classed among the felicities of inventive genius, being at once just, novel, and very highly poetical; such as "the circling march of sound," and this line,

" Or yield the lyre of Heav'n another string."

The allusion has some obscurity, but it has still more beauty, and therefore is worth investigation. We must not, however, omit to remark, that *march*, though excellently applied in the expression just noticed, is among the cant terms of the day, and is so used in other parts of this Poem. Thus,

" The *march* of Genius, and the pow'rs of man." V. 424.

And,

" ——— to sound the *march* of time." P. ii, v. 316.

In the passage just cited, are a very few weak or dubious expressions. Thus, for "His *winged* insects," some more comprehensive epithet is greatly wanted. In v. 140, "their various *name*," can hardly be tolerated for "their various *names*." The couplet,

" Rang'd

“ Rang'd on their hill, Harmonia's daughters swell
The mingling tones of horn, and harp, and shell,

is highly beautiful. In v. 176, “ O'rphean,” should be “ Orphéan.” In a very beautiful passage, beginning at v. 225, on the hopes of an unhappy mother respecting her infant, “ her little son,” affords another instance of a weak epithet. The verses included between l. 263 and 276, are rather obscure, and their application to the subject, though just, not sufficiently marked. It should be pointed out at v. 269, or those that follow; perhaps thus,

“ In hope he wishes a friend or child restor'd,
Smile at his blazing hearth and social board.”

Penury cannot, with good effect, be shortened to a disyllable, as at v. 301. Very heartily do we wish that the author's ideas of improvement, if he does not borrow them from the *perfectibility* school, may be realized; and we have a much better intimation than from that quarter, that such a period will probably arrive; not from the miracles of human reason, but from the extension of Christian Faith. On those terms, we readily say with him,

“ Come, bright Improvement! on the Car of Time,
And rule the spacious world from clime to clime;
Thy handmaid arts shall every wild explore,
Trace every wave, and culture every shore.”

We admire also his sentiments, as well as his versification, in the following apostrophe;

“ Where barb'rous hordes on Scythian mountains roam,
Truth, Mercy, Freedom, yet shall find a home;
Where'er degraded Nature bleeds and pines,
From Guinea's coast to Sibir's dreary mines,
Truth shall pervade th' unfathom'd darkness there,
And light the dreadful features of despair:—
Hark! the stern captive spurns his heavy load,
And asks the image back that Heaven bestow'd!
Fierce in his eye the fire of valour burns,
And, as the slave departs, the man returns!” P. 27.

The ten lines, beginning v. 393, are exquisitely spirited and good. The first part concludes with a fanciful view of the tenth *Avatar* (according to the mythology of India, which Mr. Maurice has so well explained) coming to avenge the wrongs of the East.

When poetry is wrought up to a high degree of polish, there is always some danger, particularly in the present times, lest affectation should insinuate itself instead of refinement.

This

This appears to us the leading fault of the second part of the Pleasures of Hope. It is affected, and tainted with false refinement, in the thoughts, as well as many expressions*. Yet still the poet frequently appears in his true garb; as in this line;

“ Delirious Anguish on his fiery wing.”

To substantiate the charge of affectation, by an induction of proofs, would lead us into a long detail; and we say it not to injure the Poem, which we admire, but to put the author on his guard when he shall correct it. He has taste enough to see what we mean, when he takes himself to task. We regret still more his admiration of that barbarous and unnatural play, the Robbers of Schiller; the very extract from which, as given in his Notes, is detestable in every point of view. To part with commendation, according to the general tenor of this critique, we will cite the author's description of the sublimest hopes of man.

“ Unfading Hope! when life's last embers burn,
When soul to soul, and dust to dust return!
Heav'n to thy charge resigns the awful hour!
Oh! then, thy kingdom comes! Immortal Power!
What though each spark of earth-born rapture fly
The quivering lip, pale cheek, and closing eye!
Bright to the soul thy seraph hands convey
The morning dreams of life's eternal day—
Then, then, the triumph and the trance begin!
And all the Phoenix spirit burns within!

Cease, every joy, to glimmer on my mind,
But leave—oh! leave—the light of Hope behind!
What though my winged hours of bliss have been,
Like angel visits, few and far between;
Her musing mood shall every pang appease,
And charm—when pleasures lose the power to please!” P. 64.

The line, “ Like angel visits, few and far between,” is exquisite, and so are many parts of that quotation. We shall conclude, by an earnest exhortation to the writer, to cultivate his great talent for poetry; but, from no temptation, and on no account, to omit that strict and severe criticism on himself, which alone can keep his genius within the limits of correct taste, and enable him to give laws to future critics, as well as to satisfy the present.

The remaining Poems in this book are short. They are not destitute of merit, but by no means so remarkable in any respect as the passages which we have, and some which we have not cited, from “ the Pleasures of Hope.”

* *Wed* for *wedded*, p. ii, v. 17, and *shook* for *shaken*, p. i, v. 594, are faults worse than affectations,

ART. IV. *History the Interpreter of Prophecy.* By H. Kett.*(Concluded from our last, p. 605.)*

THE two last volumes of this work are dedicated almost entirely to the Antichristian Power, which is here supposed to have appeared under three several forms* in the world, and to have been in all the subject of specific predictions. In two of the chapters, the distinguishing characteristics of its two first forms, Papacy and of Mahometanism, are brought forward in a clear and striking series, so as to impress the mind with a strong conviction of their being the accomplishment of the words of Prophecy. Little of new interpretation is attempted in making these applications; but very great judgment is shown in forming the compilation from the works of the most approved interpreters. In the remaining part of the work, the author endeavours to establish the opinion, that the infidelity which now unhappily prevails is a *third* form of Antichrist, and that it was predicted, equally with Papacy and Mahometanism, in the passages of Scripture in which those powers are generally supposed to have been foretold. The little Horn of Daniel, which appears after the ten, is applied to the Papal, the Mahometan, and the Infidel Power: and the little Horn of the same Prophet, which came out of the four that arose when the first great Horn was broken, is applied to Antiochus Epiphanes, the Romans, the Pope, Mahomet, and the Infidels of the present day. In the Introductory Chapter, in which the system is developed, the following passages from the Old and New Testament are extracted, in all which the Infidel form of Antichrist is considered as an object of Prophecy. St. Paul's Man of Sin, 2 Thessalonians ii. 1—10; Ditto, great Apostacy, 1 Timothy iv. 1—3; passage in 1 St. John ii. 18, 19, 22, iv. 3; Revelation xiii. 1—18, xviii. 1—8, ix. 1—21; 2 St. Peter, 2, 3; Jude, 4, 8, 16, 17, 18, 19; the little Horn in Daniel, c. vii; the little Horn that came up out of the four, c. viii; the King of the West, c. xi. The second Beast in the Revelations, c. xiii. the explanation of which has offered uncommon difficulty to interpreters, is considered as exclusively appropriate to Infidelity, and the Image made by

* This idea was first thrown out in a discourse by a Right Reverend Prelate, to whom the author acknowledges himself indebted very greatly in the present work.

it to the French Republic. A picture of this new power, so dreadful to Europe, is drawn in the most striking colours. All the most prominent features are brought forward in such a manner, as to impress the reader with a strong idea of its hideous deformities. The facts illustrative of the position maintained, are taken from the periodical publications of the day, and from authors of acknowledged credit. We do not recollect that we have yet seen, except in Mr. Burke's publications, the principles and the practices of the revolutionary power brought before the public in a manner so full, so clear, and so striking. The composition is very animated: it is calculated to affect the mind with astonishment and dread; and if the principle of Infidelity being the subject of Prophecy, in the predictions which refer to these later ages, be admitted, it is calculated to excite doubts at least in the Infidel, to confirm the wavering and the indifferent, and to awaken to a more lively sense of the divine government of the world, the sincere and pious Believer.

In the last chapter of the work, those Prophecies are considered which remain to be fulfilled; for example, the Restoration of the Jews to their own land, and their conversion to the church of Christ; the general diffusion of the Gospel; the final triumph of our Lord over all his enemies, and the universal happiness of his glorious reign. The passages which treat of the present, and of future times, are peculiarly interesting. The author appears evidently to entertain an opinion, that the æra of accomplishment of some of the most wonderful events foretold by Prophecy, is not very remote; the downfall of Papacy and Mahometanism, and the consequent restoration and conversion of the Jews.

Having thus given a general view of the system, we shall not venture to mark it either with approbation or disapprobation. We recommend it to the serious perusal of the reader, and we leave it to his unbiassed judgment. No man, either Christian or Infidel, unless his mind be very strongly prepossessed by prejudices, can read the work without feeling his mind roused, and strong sensations excited by the tremendous scenes of the passing day. No serious person, who is acquainted with the general nature of the subjects of ancient predictions, can allow himself to suppose, that the events of the present times, so wonderful in themselves, and so intimately connected with the state of Christianity, may not be developed in the pages of the Prophets. Whether they have been so frequently and so fully depicted as this author supposes, is a question upon which we will not hazard an answer. The
author

author frequently discovers a considerable, and a very laudable, degree of modesty and diffidence in his opinions.

We shall now lay before our readers some quotations from the second part of this work. The following sentiments, in a passage upon the origin of Infidelity, we think peculiarly just, and very striking.

“ It has been justly observed, that ‘ we cannot exceed the limits prescribed for human knowledge, without involving ourselves in contradictions and absurdity ;’ and that ‘ nothing has produced more pernicious mischief to society, than the pursuit of principles in themselves good, far beyond the bounds in which they are good.’ Examined by the light of these observations, and the testimony of experience, it will appear that ‘ the writings of Locke, though himself a worthy and religious man, led to a scepticism eventually hurtful to religion ; and though a loyal subject, that his political writings generated doctrines hurtful to monarchical government, and indeed to all civil society.’ ‘ The Essay on the Human Understanding, in itself so profound and so useful, with a considerable degree of erroneous theory, as might be expected, from a man even of the greatest genius exploring untrodden, intricate, and arduous paths, brought a greater accession to man, of knowledge of those powers by which he is peculiarly distinguished, than any book that had ever been written. It tended also to sharpen and invigorate the faculties. But the caution with which it examined different species and degrees of evidence, a caution right as far as it merely prevented error, sometimes refused to admit truth ; sought *proof* of a different kind from that which the nature of the subject required ; doubted, where, in the plain judgment of common sense, no doubt could exist, and afforded *supposed data* from whence ingenious men might form the most visionary theories.’

“ Thus the prevalence of metaphysical disquisitions powerfully assisted the growth of Infidelity, in those countries where the liberal spirit of the reformation tolerated *discussion* upon religious and political subjects. Considered as matters of mere speculation, and admired as enlarging the sphere of knowledge, the tendency of these writings was not always perceived by minds which Religion guarded from the mischief. *They* saw the dazzling meteors shoot harmless into space. But Infidelity saw clearly how their course might be directed to guide mankind to her dominions ; and the dissensions that prevailed among the numerous sects which sprung from the doctrines of Luther and Calvin, unhappily assisted the execution of this design.” Vol. iii, p. 17.

The animation and justice of the following description of France, in its present *free and enlightened* state, will, we trust, excuse the length of the quotation.

“ It is then upon *France*, emblematically represented as “ the sun,” that the angel has poured out the fourth vial of wrath. It is in *France* that the second beast has caused his followers to make the image to exercise *his* power over the consciences and liberties of men, and by democratic tyranny and fanatic persecution of the religion of Christ,

Christ, to shew his determined enmity to the Lamb of God, and to "speak great words of blasphemy against the Most High." It is from France that he has extended his desolating sway over the fairest portion of Europe, and excited the astonishment and the fears of the world. This is the power well known by the common appellation of *Jacobinism*, which, nursed by Ambition, Vanity, and Atheism, has founded the pillar of French Republicanism upon the ruins of the palace, the throne, and the altar;—that has reared it amid heaps of slaughtered victims, and cemented its parts with their blood. This is the power which, trained in the schools of Philosophism, assumed the dress of mildness, virtue, and religion; but, when arrived at full maturity, discovered its sanguinary and destructive spirit, and avowed its opposition to every institution, human and divine, that obstructed its gigantic designs;—that with philanthropy ever in its mouth, and malice and vengeance in its heart, talks of honour, and practises perjury;—of liberty, and exercises the most intolerant tyranny:—that harangues on the rights of man, while it makes property a crime, robbery a virtue, and not only perpetrates, but justifies murder. This execrable power, which alone can steel the hearts of its votaries against every feeling of nature, has dared to sanction treason, parricide, lust, and massacre; and to infuse into the breasts of his subject multitudes, a new passion, which has sunk them beneath the level of the brute creation—a passion for the fight of their fellow creatures in the agonies of death,—and a literal thirst for human blood.

"This is the power that first enthroning seven hundred tyrants in the place of one king (deliberately murdered only *because* he was a king) ruled twenty-four millions of slaves with the iron sceptre of terror, and for five years made France a *slaughter house*.—That formed the web of its laws, of the most complex and intricate texture, and changed them at the fancy of the moment, or for the express purpose of ensnaring the innocent; and, *absolute* in all things else, disdained to preserve the prerogative of mercy.—That "calling evil good, and good evil, putting darkness for light, and light for darkness," has "thought to change times and laws," for the express purpose of destroying every vestige of true religion, and has deified Human Reason, after having degraded it to madness.—That has fettered its vassals in the chains of requisition—a tyranny before unheard of,—that changed the artisans and peasants into a mass of banditti, deluged the country with torrents of their blood, and marked the frontiers with the vast piles of their bodies.—That, throwing away the sword of justice, made the *guillotine* keep pace with the slaughter of the field of battle, and crowded the prisons with numbers greater than the captives of war.—That, mingling priests and nobles, women, children, and peasants, with indiscriminating brutality, made them the wretched victims of its fury, tortured their feelings with the most exquisite and sportive cruelty, and made them drink the cup of misery to its dregs.—That, pillaging alike the church, the palace, and the cottage, banishing thousands of the inhabitants from their country, destroying villages, towns, and cities, seizing every monument of art, and drying up every source of commerce, *sets up the standard of Desolation in its own dominions*.—This is the power, which, concealing the dagger of terror

terror under the olive-branch of peace, and pretending to plant the tree of liberty in every country conquered by its arms, or deluded by its professions, invariably profanes their altars, exiles or murders their priests, abolishes their most useful and most sacred laws and institutions, and avails itself of their riches and resources, to increase the instruments of its own domination.—‘This is the power, which, not content with hurling defiance at every sovereign on earth, has raised his voice against the Majesty of Heaven—has reviled the Saviour of the world—destroyed his churches, persecuted his ministers, forbidden his worship; and, to complete the measure of guilt, has *declared*, in terms surpassing the boldness of all former impiety, that *there is no God.*” Vol. iii, p. 120.

The following are very just remarks upon the effects of Socinianism.

“ In this country, the refuge of Liberty, when expelled from every other, and the seat of pure Religion, the doctrines of modern Socinianism were found to be the most effectual means of propagating Infidelity, especially among the Dissenters. The religious knowledge diffused among all classes of people in England, required more management than the ignorance and superstition of Popish countries; and the nature of our government was far less favourable to their revolutionary projects, than either absolute monarchy or republics. “ Socinianism is in its principles friendly to Republicanism, and has been so found in its history, as indeed has been the case with its near ally, Deism;” for the general habit of scepticism inevitably produces a restless discontent, and a dislike to *establishments* of every description. Idolizing their Constitution, and zealous for their Religion, the people of England would not *at that period* have tolerated writings, which were read with avidity upon the continent. “ The attacks on Christianity did not therefore rise to Deism; which openly disavows the Religion of *Jesus*, but were carried on by the sap of Socinianism, which, professing to believe in Christ, degrades his character, denies him as the Saviour of the world, as the atonement of the sins of mankind, and thus would destroy the purposes of the Divine Mission; for they were fully aware that the passage from Socinianism to Deism is not long. And this scheme succeeded but too well. “ The chiefs of that sect soon considered it as incumbent upon them to manifest their political as well as their religious non-conformity. The doctrines which the heresiarchs preached and taught, were equally contrary to monarchy and hierarchy. Their enmity was indeed more avowed to the Church, but was equally strong against the state. And thus they became powerful engines in the hands of Infidelity and Anarchy, however they may acquit themselves of the charge of being partizans.” Vol. iii. p. 64.

There are many passages in this part of the work, which attempt to account for the security enjoyed by our own country at this period of general ruin, which we could extract with pleasure, had we not already taken so much from other parts.

We shall close the present article with the following sublime and comprehensive view of the effects which result from a just consideration of the great subject of Prophecy, which forms also the conclusion of the work.

“ The Christian, from his enlarged views of Scripture and of mankind, sees in their full and proper light; the sublimity, the extent, and the importance of Prophecy; and it may be with truth asserted, that the study of religion is absolutely necessary to the understanding universal history. The pretensions of the *modern* philosopher to enlarged and impartial views of things, must then be considered as false and absurd.—Rejecting the surest guides of human reason, he wanders through the labyrinths of History as chance directs, resting only in those places which appear to favour his system; and, like *the fly upon the beautiful Corinthian pillar*, sees nothing but disorder and confusion. The Christian, on the contrary, steadily following the clue which Religion offers, observes the *connexion of the parts*, and their relation to the vast, the wonderful Plan, which reaches from the creation of the world to its final destruction—from earth to heaven! Raised to the lofty station to which Revelation *alone* can conduct him, he surveys, as in a widely extended prospect, the past and present history of the world—“ His eyes are opened,” and his conceptions are elevated and enlarged by admiration, gratitude, and hope, while he beholds the nations of the earth that have carried on, and are now fulfilling, the great designs of God with respect to his chosen people, and the Religion of Christ. He sees the most apparently trivial, as well as the most signal events, made subservient to the triumph of true Religion, and the eternal welfare of mankind; and the vicissitudes of human life—the vice, the folly, and the misery of man—as tending to one glorious object under the conduct of Infinite wisdom, goodness, and power. He surveys the transitory glory of antient and of modern states, the boasted monuments of art, the attainments of learning, the powers of genius, the light of science, and the various employments of human life, not as subjects of useless speculation, but with a reference to that particular end, which, whether they are collectively or separately considered, gives an unspeakable importance to them all:—*Collectively*, as they form one sublime system of order in the Divine appointments—one long series of dispensations—of which we may obtain sufficient knowledge to enlarge our capacity, to excite our wonder and adoration, to quicken our sense of dependence upon a wise and gracious Providence, and to warm and purify our hearts with sentiments of piety and zeal to promote the honour of God by labouring for the real interests of his creatures, and by “ walking in all his commandments blameless:”—And *separately*, as they influence the fate of rational and accountable beings, fallen from their first estate of innocence and immortality—restored to hope of future happiness by the marvellous work which has accomplished their Redemption; and urged to the performance of duty in this short probationary life, by the assurance of Divine assistance, and by the promise of that Eternal reward which is held out to every man for his rejection or acceptance, without any respect to his rank or situation—his great or little sphere

of action;—since the final allotment of happiness and glory is made to depend wholly (through the merits of our Redeemer) upon his performance of the part assigned to him upon the theatre of life, whether he be a “hero or a serving man,” a sovereign or a slave.

“Let ALL then, who bear the name of Christians, consider the *real dignity* of the character, and “walk as children of the light, amidst a crooked and perverse generation, looking for the glorious appearing of their Lord.” Let those who remain unconvinced of the truth of Revelation by the argument derived from Prophecy, remember that many other unanswerable arguments may be drawn from other sources. Let them examine the various arguments presented by the INTERNAL EVIDENCE of the Scriptures. Let them pursue the opening path of ORIENTAL LITERATURE, and consider with particular attention the Chaldean sphere, recording, as it were, the earliest annals of the world *first* written in the HEAVENS. Then let them search the EARTH for testimony, for the earth itself bears constant witness to the truth of the Mosaic History. What shall I say more? “IF THEY WILL NOT” *then* “HEAR MOSES AND THE PROPHETS, NEITHER WILL THEY BE PERSUADED, THOUGH ONE ROSE FROM THE DEAD.” Vol. iii. p. 324.

ART. V. *Two Historic Dissertations.* 1. *On the Causes of the Ministerial Secession, A. D. 1717.* 2. *On the Treaty of Hanover, concluded A. D. 1725. With some Prefatory Remarks, in Reply to the Animadversions of the Rev. William Coxe, in his Memoirs of Sir Robert Walpole.* By William Belsham. 8vo. 123 pp. 3s. Robinsons. 1798.

IT was said by Agesilaus, that “manners are to be learned not less from those who are speaking, than from those of whom they speak.” If this observation be founded in truth, historians ought to be particularly careful, how they offend against the lesson which it inculcates.

Upon opening the pamphlet now before us, we were led to hope that Mr. Belsham, whether he recollected or not the saying of the Spartan hero, would at least have acted as if he did; and that, in justifying himself, he would not have employed invectives, nor retorted calumnies. There is a saying of another ancient, which, it is but too evident, has been forgotten by Mr. Belsham. We allude to the maxim of Periander; *χόλος κραταί;* *restrain your anger*, was the short counsel which that sage left to posterity.

Some of the points upon which Mr. Coxe and Mr. Belsham differ, are indeed of considerable importance in the history

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tory both of this country, and of Europe. We shall follow them rapidly and succinctly through the most interesting parts of their controversy. We shall use our endeavour also to speak as Mr. B. professes, "with strict historic impartiality, extenuate nothing, nor set down aught in malice."

"The first," says Mr. Belfham, "and indeed one of the most important charges brought against the historian of the House of Brunswick is, 'that, in common with other *party writers*, he has said so much of the severity shewn by Government to the people who took up arms in favor of the Pretender, that it might be supposed thousands and tens of thousands had fallen a sacrifice to their mistaken principles; that no clemency was shewn to any of the rebels, no distinction made between the leaders and their deluded followers.' *Memoirs of Walpole*, vol. i. p. 73." P. vii.

It does not appear to us, that Mr. Belfham deserves this censure. We are indeed doubtful if a more lenient policy would have reconciled the friends of the Pretender to the government; but still it might have been wished, that justice had been more tempered by clemency. There were many who wavered in their opinions. It could be therefore neither wise nor politic, to give disgust by unnecessary severity. A foreigner was seated on the throne of England, and British blood was freely, and, as some thought, unnecessarily spilt for his security. This was to afford a dangerous argument for the enemies of the government. When Somers asked, "Whether the Ministry meant to revive the proscriptions of Marius and Sylla?" and when Bolingbroke said, that "the violence of the Whigs had dyed the royal ermines in blood," it is evident things must have been carried rather far, to have given any colour whatever even to these hyperbolical expressions.

Concerning the treaty concluded between the King of England and the Duke of Wolfenbuttel, we have the misfortune not entirely to agree with Mr. Belfham, or with Mr. Coxe. We cannot bring ourselves to speak of it with "indignant contempt," like the former, nor to consider it as "a masterpiece of policy," like the latter. While, on the one hand, it was ridiculous enough, that a petty province of Germany should receive 100,000*l.* for guaranteeing the British empire to George I. with an army of 5000 men; it was, on the other hand, prudential to avert the danger which threatened Hanover, as England could not have permitted the Emperor to execute his projects against that electorate, whether she considered the personal glory of her monarch, the interests of the Protestants in Germany, or the balance of power in Europe. Let it be supposed, that this treaty had not taken place; what then was to have prevented the House of Austria from gaining such
a footing.

a footing in Lower Saxony, as might at least have terminated in the subversion of the liberties of that circle? The Duke of Wolfenbittel was in the pay of the Emperor. An Austrian garrison was admitted within the city of Brunswick. Mr. Belsham tells us, that "this was probably only meant to excite the alarm of the Court of Herenhausen." But, surely Austria meant something more than to bribe the treachery of the Duke of Wolfenbittel.

With respect to the disputes which have arisen between Messrs. B. and C. on some subjects of less importance, we shall make a very few and brief remarks. When Mr. B. speaking of the debate on the Septennial Act, so warmly admired the eloquence of Sir W. Wyndham, it is certainly to be regretted that he took no notice of the able and argumentative reply of Mr. Walpole. When he related the fate of the bill ordered upon the basis of Winnington's propositions, he ought certainly also to have been better acquainted with the facts. When he reported the debate upon the reduction of the standing army, he should not have imputed to the Ministry the absurd and unconstitutional language of a private individual. When he coupled the cession of the castle and lordship of Steinhorst to Hanover, with the subsidy which Denmark received from England, he certainly gave too much credit to the rash assertions of Opposition writers: and, finally, when he stated, that, in the House of Commons, *honest Shippen* alone opposed the Austrian subsidy, in 1741, he ought not to have forgotten the short but energetic speech of Mr. Viner.

But the great subject of difference between Mr. Belsham and Mr. Coxe, is the celebrated Treaty of Hanover. No event perhaps happened, during the reign of George I, of such magnitude as this; which so much affected the balance of power in Europe, and which so materially deviated from the policy which England had adopted since the Revolution. We shall neither condemn it with the asperity of Mr. Belsham, nor defend it with the solicitude of Mr. Coxe. We differ upon several points from both of those writers; over the former of whom we think we have this advantage, that we can talk over the disputes of our grandfathers without putting ourselves in a passion.

Mr. Belsham is of opinion, that it "is demonstrated," by a vast multiplicity of papers, speeches, tracts, and other documents, that the treaty of Hanover originated in German views, German hopes, and German fears. We should have been anxious to have learned from Mr. Belsham, where these documents exist, if we were not pretty well satisfied, that his book contains all the evidence which he could find or adduce, to render

the treaty of Hanover for ever odious to the English nation. We are ready to acknowledge, that the interests of Hanover were more consulted in this treaty than those of England. But after having examined the secret articles of the treaty of Vienna; after having read the avowal of the Duc de Ripperda, it is impossible not also to acknowledge, that an alliance between this country and France had become necessary for the safety of both. England could not be uninterested or indifferent, while Austria and Spain were plotting the overthrow of the Protestant religion, and of the British constitution; while the former was endeavouring to create a naval power at Ostend; and while the latter showed her determination to regain possession of Minorca and Gibraltar. Mr. Belsham asks, "how did those hostile designs originate in the Imperial and Spanish Courts? How," continues he, "but from the multiplied causes of offence given by the King of England to those great and powerful courts?"

But what were the offences which had been given "for a long series of years" to the Court of Vienna? Was it before 1723, that Bolingbroke's assertion can be said to be true (if true at all) that we had insulted the Emperor? Was it by procuring Sicily for the House of Austria, in 1719, that England gave offence to his Imperial Majesty? What was the language of Alberoni? He said openly, that the English Ministry was *lâchement vendu à la cour de Vienne*. It is evident (as may be especially seen from the fall of Ripperda) that the hostility of the Emperor towards England, was chiefly provoked by the gold of Spain.

But with the treaty of Vienna before his eyes, how could Mr. Belsham consider it as occasioned only by the impolicy of Great Britain? Allowing that this country had rashly insulted the Emperor, as it had perhaps unjustly attacked Spain; was that a reason why these two powers should enter into a league to dismember the monarchy of France, and to add Burgundy, Alsace, and Franche Compté to the patrimony of the House of Austria? Was it merely from resentment to George the First, that it was agreed that, in case of the death of Louis XV, the infant, Don Philip, should inherit the crown of France, and that the two sons of the King of Spain should marry the two daughters of the Emperor? But at what æra could England have acceded to such wild schemes of ambition? When would she not have made war to baffle such daring attempts to destroy the balance of power in Europe, and indeed to lay the foundations of universal empire? When these considerations are joined to the promises made in favour of the Pretender by Austria and Spain, we are not afraid of concluding, with Sir

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Robert Walpole, that "it was highly reasonable, both in France and England, to take the alarm at such designs, and prevent the execution of them; for this purpose an alliance was necessary, and that we might not trust too much to the assistance of France, it became requisite to form alliances also with the northern powers, and some of the Princes of Germany."

But however we may differ from Mr. Belsham, we are as little inclined to conclude with Mr. Coxe, that this was an English treaty in every respect but the name. Mr. Coxe seems to think he has proved this, because the King and the German Ministers were averse to this transaction. But why were they averse to it? Not because they thought the interests of England were more consulted in it than those of Hanover; but because they thought affairs might have been managed with more prudence, and with less risk. The King certainly rejoiced at the alliance with France, and could not but consider it as of the highest importance to be supported in his claims upon Bremen and Verden, as well as the Duchy of Mecklenburg, by so powerful a friend. But still he might be unwilling to come to a final rupture with the Emperor, from whom he might yet hope to obtain the investiture of the two first-mentioned places. His Majesty might likewise dread, lest the impetuosity of his English Ministers might expose him to be put under the ban of the Empire. The King might also perhaps regret, that the same means were not adopted to gain the Emperor, as had been already employed with success to obtain the alliance of Denmark. Thus we can conceive it very possible, that the treaty was not approved by the King and the German Ministers; and yet can understand, that the interests of Hanover were more consulted in it than those of England.

We have now examined the principal subjects of controversy between Mr. Coxe and Mr. Belsham. Before we conclude, however, we must again advert to the intemperate language of the latter, which is neither becoming in the scholar, nor decorous in the historian. If Mr. Belsham be considered as a party writer by Mr. Coxe, he will not be thought the less so for the injurious epithets, which he has bestowed so liberally upon that gentleman. Mr. Coxe, however, is not the only person who is bespattered with the dirt, which is thrown around him by the historian of the House of Brunswick. Mr. Pitt especially is loaded with the grossest abuse by this observer "of strict historic impartiality, who desires to extenuate nothing, nor set aught down in malice." He indulges "no personal rancour" against the Minister; but he calls him utterly incapable of governing the British empire; he declares
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him ignorant how to make peace or war, unskilled in the science of human nature, and knowing no mode of overcoming Opposition, but by coercion and violence. He asserts, that no Minister has ever been the cause of so much evil ; he accuses him of cunning, pride, obstinacy, and meanness. If Mr. Belsham should indulge the greatest personal rancour against Mr. Pitt, what more could he say? We desire not, however, to rake up this abuse, or to imagine what more might possibly be said by those, who have said so much. We are satisfied about the impartiality of such writers as Mr. Belsham ; and shall beg leave, according to our own notions of that word, to form our opinions of the conduct and capacity of the present Minister, as well as of parties long laid to rest.

ART. VI. *The Oriental Collections, for July, August, September, October, November, December, 1797**. 4to. 1l. 5s. Harding, Pall Mall. 1799.

WE are happy to find the hopes realized, which we expressed concerning the Oriental Collections, in a preceding Review† ; that the work proceeds, and with the wished-for spirit and encouragement. While the eye of the public is so generally directed eastward, where commerce and war alternately engage the attention, and where the most interesting events may always be expected, whatever tends to illustrate the manners and customs of the Asiatics, to extend the knowledge of their language and history, and to bring to light the valuable antiquities of a country where the reign of barbarism has long superseded, though not obliterated, that of letters and science, cannot fail of being highly acceptable to a nation so engaged as this is with the Oriental world. The table of Contents, in the concluding numbers for the year 1797, is abundant, and the merit of the respective articles various. We shall select for consideration what appears to us to be most important, and refer our readers to the work itself for matters of less prominent interest and utility.

The first article, *The Manuscript of an Eastern Itinerary*, though not of any great importance in itself, we mention, because we wish the plan, whensoever possible, to be continued ;

* Completing the first volume.

† Vol. xi. p. 606.

it being of great utility to the eastern traveller and geographer to have journals kept and published, minutely describing any striking objects that occur in travelling over such desolate tracts as that "from Gombroon to Kirman," the ancient Carmania, in the neighbourhood of which every classical reader will recollect, Alexander and his army were nearly perishing for want of guides in the sandy deserts. Those who have known with what rapture the shade of palm-trees, and springs of fresh water, are hailed in the parched regions near the equator, by the fainting caravan, will readily acknowledge the justice of our remark. This journal too is sanctioned by the name of Hyde, and its authenticity therefore may be depended upon.

On the ancient Sculptures of Beystoun ; by W. Ouseley, Esq.
P. 211.

The subject of this article are, the sculptures recorded by Diodorus Siculus to have been hewn in the mountains of Baghistan by Semiramis, and supposed to represent that queen surrounded by her guards, musicians, and other attendants, in statues of gigantic magnitude. The editor, Major Ouseley, informs us, that the modern Persians dispute this honour in favour of one of the wives of their great hero, Khosru Parviz, for whose sake, and to render whom immortal, he cut away the mountain of Beystoun, himself being carved near the object of his affection, sitting on horse-back, clothed in complete armour, and the whole so exquisitely finished, as to appear like life.

The next article contains a translation from the SHAH NAMAH NESR, of the history of their loves, which is in the highest style of eastern romance ; and, of the two accounts, the reader will possibly be inclined to think that of Diodorus the most probable and rational. As this is a delicious specimen, from the pen of the great Ferdusi, the Homer of Persia, we shall not withhold it from him, at least that part which contains the cream of the story ; for the whole narration is too long for insertion. We say the *cream of the story*, because, according to the author (the author of the Shah Namah) this mighty mountain of rock, by the magical touch of his Muse, is converted into a Lactarium, and represented as rolling down its steep sides a river of milk. We must, however, always make due allowances for the extravagancies of these sublime bards of Asiatic origin.

"Historians, and those who relate ancient traditions, thus inform us, that when Hormuz the king had driven forth his son Khosru Parviz"

* "Khosru, whom the Greek writers call *Chosroes*, began to reign in the year of Christ 590."

from

from the city, the prince became very pensive and full of melancholy thoughts. And while he was reflecting on his situation, he suddenly fell asleep, and his grandfather Nushirvan (surnamed the just) appeared before him in a dream, and said, ‘O my son, why art thou thus melancholy and dejected? Banish all sorrow from thy mind. Four things shall be thy portion, each of which is equal in value to the empire of Iran. I now declare to thee these tidings!—In place of the horse which you have lost you will get two, one called *Shebdiz**, the other *Gulgoon*†. The nails of your favourite harper have been cut off—but you shall find two others unequalled in the world, one called *Barbud*, the other *Nekisa*‡. The third gift that awaits you is a painter more skilful than *Mani*§, of Cheen. And the fourth blessing which you are to enjoy, is a female named *Shireen*§, far superior to any woman who has yet existed; at whose transcendent beauty even the sun is confounded.’

“When Khofru Parviz awoke from his dream, he was astonished, and said to himself, ‘This vision of my ancestor may not deceive me; the dream may yet be fulfilled.’ When he thought on this, he was pleased, though filled with resentment against his father.—Proceeding on the road towards Madaien||, he happened to meet the painter *Shapour*, who described to him the charms of Shireen with many eulogiums. When Khofru heard these praises from Shapour, he desired him to devise some plan for obtaining Shireen. Now, while Shapour contrived this, the whole story of the transaction is minutely related, in the work called *Khofru Shireen*, by the poet *Nizami*¶, to whom God be merciful! But as the narrative is of considerable length, we shall at present somewhat abridge it, *lest the reader should get a headache***.

“Now we return to the thread of the story:—Historians relate, that Khofru, with his heart incensed against his father, proceeded to Madaien, and there remained with Shireen, whose aunt was *Mahin Banoun*, till suddenly king Hormuz died. When the news of his death reached Khofru, he set out for *Iran* that he might be enthroned; and in a propitious and lucky hour he seated himself on his father’s throne, and placed the golden diadem upon his head. All the great nobles and the learned men presented themselves before him, congratulated him, and paid him homage. Then king Khofru laid the foundation of just-

* “Shebdiz, of a dark or blackish colour.

† Gulgoon, rose coloured.

‡ Mani. So the Persians call *Manes*, the celebrated Heresiarch, who founded a religious sect in the third century. They describe him as a painter of such admirable skill, that he exhibited his pictures as works sent from heaven.

§ Shireen, literally *sweet*.

|| Not far from the modern Bagdad.

¶ See the preceding article of the Collections, p. 214.

** As this passage is repeated in almost every third or fourth page of the original MS. I have taken the liberty of omitting it in several parts of my translation.”

tice and generosity, and held the dominion for eight and thirty years. Barbud and Nekisa, the musicians, came and played before the king: after that he sent for Shireen, and she demanded of her aunt the two horses *Shebdiz* and *Gulgoon*. Mahin Banoun delivered them to her, and she came with them to Khofru. Shireen* wished to have a palace in another place, and the king granted her request. She then said, 'I long so passionately to indulge in *milk*, that without it I cannot be at rest: now, since on the mountain of *Beyzitoun* there is a multitude of cows and sheep, I wish that some person could be found, who might hollow out and dig a channel in that mountain, so that milk being let into that channel, I may drink of it as of a rivulet: after that I shall reside constantly with you; but till my wish be gratified, you must not approach me.'

"When Khofru Parviz enquired for a person who could excavate the mountain, Shapour, the painter, presented the statuary called *Ferhad* to the king, who gave into his charge the mountain of *Beyzitoun*. Now, Ferhad having beheld the face of Shireen, fell so passionately in love with her, that he became insane. Whilst he laboured in hollowing the mountain, every time that he struck with the pick-axe, he struck in the name of Shireen; and whilst he smoothed away the rock, he exclaimed, 'alas! Shireen!'—and then struck again. Thus, without forgetting one moment to call upon her name, he cut through the mountain of *Beyzitoun*, and the *stream of milk*† was let to flow.

"These circumstances being related to Khofru, some one said that Ferhad was enamoured of Shireen, and distracted with admiration of her beauty. When the king heard this, he asked if any person could be found who would so contrive by stratagem or fraud that Ferhad might be destroyed. A certain old woman, experienced in the ways of deceit, came before the king and said, 'I will engage to trample this statuary under foot, so that his life shall quit his body.' Khofru the king having made her some presents, encouraged her to hope, saying, 'It by any contrivance or stratagem you effect his destruction, I'll heap so many favours and gifts upon you, that your old age and infirmities shall be forgotten, and the cord of your poverty shall be cut.'

"Then this treacherous old woman proceeded to the mountain of *Beyzitoun*, where she beheld Ferhad, who hewed away the rock, repeating the name of Shireen—still striking with his pick-axe and exclaiming, 'Alas! Shireen!'—The old woman coming behind him, said, 'O Ferhad! what madness is this, or why do you call on the name of Shireen? for where is she?—two weeks have now elapsed, and the third week passes away, since Shireen died; and Khofru the king having put on the sable robes of mourning, will grieve for her till the third week shall have passed away.'—When Ferhad heard this from the old deceitful wretch, he uttered doleful sighs, and flung on the

* "Here the Persian abridger digresses from the *Shah Namah*, and introduces the episode of Ferhad, *Beyzitoun*, &c. which he borrows from the poem before mentioned by Nizami.

† *Josi-Sheer*, see the preceding article, p. 216."

ground the mattock which he held in his hand, and precipitated himself from the mountain of Beysitoun; when, in consequence of falling from the mountain, he gave up his soul to God, and as a true lover died for his beloved. Then, as it is related, the handle of the mattock which he had flung upon the ground, being made of pomegranate wood, took root on that spot, and became a flourishing young tree, and put forth branches. It is said that this pomegranate tree is very fruitful and productive; and that if any person being sick should place himself beneath its shade, the disease would depart from him. Then, when King Khosru heard that Ferhad had unthinkingly sacrificed his sweet life for the sake of Shireen, he was pleased with the news, and liberally rewarded the old woman. But Shireen, on hearing it, was much afflicted, wept, and lamented." P. 219.

The *Description of the Throne of King Solomon*, by Captain Francklin, from a Persian manuscript, exhibits another remarkable instance of the wild luxuriance of an Oriental fancy. The passion for thrones, however, composed of birds and beasts, in *jewellery*, has been, in all ages, very general throughout the east; and whoever has read Tavernier's account of the famous peacock-throne of India, which Nadir Shah broke up for the diamonds, and other precious stones, of which it was composed, and which the former affirms to have amounted in value to one hundred and sixty millions of French money, will be inclined to think that the great Solomon, who traded to Ophir, might have possessed a throne nearly as curious and as brilliant.

The editor, in the next article, favours us with some specimens of *Turkish poetry*, but confesses himself unable to vindicate the bards of Constantinople from the charge of being either translators or copyists of Persian originals. Nothing indeed further was to be expected from the indolent and unlettered race who now occupy the ancient Byzantium. We are sorry he withholds from us his translation of the Sonnet, by the Turkish poet Naati; since his version of the *Persian Song*, in the preceding number, has led us to think it cannot be in better hands.

The *Letter from General Vallancey*, respecting the numerical language of the ancient Chaldeans; his intimations, concerning the Hindus of the Palli having formerly been settled in Britain; and the Persepolitan characters, which he thinks so similar to the Hibernian Ogham, would have more attention paid them by us, did we not observe, in the fourth number of this publication, which we shall review in the succeeding month, a very extensive and elaborate dissertation on the same subjects. We are very happy to see any new publication announced from the able pen of so excellent a Persian scholar,

as the author of the History of Dekhan; but we sincerely wish he had chosen a subject more worthy of his talents than the *Tales of Iniatulla*, and the *Arabian Nights*. He will pardon us for hinting, on how much nobler a task he would be engaged, in obliging the world with a new correct version of Ferishta's larger history; or the commentaries of Baber, written by that Sultan himself. With respect to the specimen here exhibited, it does him the highest credit for the accuracy and elegance of the version; but these only make us the more regret the misapplication of his powers.

But, leaving the regions of poesy and fable, let us proceed to the consideration of somewhat more substantial and instructive that may be met with in these pages, which we shall find in the continuation of Mr. Penn's learned *Conjectures on the Egyptian Origin of the Word* $\pi\pi\pi$. We have already fully assented to his general proposition, that the pyramidal form was originally consecrated to the SUN, from its resemblance to a flame of fire; we found it necessary to dissent from him in certain points of etymological deduction, and candidly and amply stated our reasons for that dissent: we probably shall have occasion, hereafter, to object to some other positions of this writer, on the same ground of argument; than which, we may add, nothing can in general be more delusive or fallacious. It cannot be denied, however, by any person acquainted with the ancient dialects of Cornwall, Wales, and Ireland, that with the solar superstition introduced by the first colonists from the East, many words, descriptive of, or appropriated to, that superstition, were also imported into these western regions; of which, whoever will consult the publications of Borlase, Lhuyd, and Vallancey, on the subject, will find abundance of proofs. The words *tine*, *tan*, and *aur*, immediately referring, in Asiatic languages, to the solar light and heat, and derived to the western nations, through a Celtic medium, as *Titan*, *bealtine*, or *fire* lighted in honour of *Belus*, *Aurora*, *aurum*, (to which add the *AURUNA*, or *day-star*, of the Indians) are properly adduced as examples of preceding assertions in respect to the extent in which this species of worship, and the terms allusive to it, were diffused over the earth. Mr. Penn contends, that this fire-adoration (that is, according to his system, which derives the Greek $\pi\pi\pi$ from $\pi\pi\pi\alpha$, "an Egyptian word, signifying exclusively THE SUN," (p. 270) the adoration of the solar fire) commenced in Egypt, and that the pyramids bear lasting testimony to its existence there beyond any æra known in history, or by tradition. There are writers of some distinction, however, who are of an opinion directly contrary, and contend, that the presumption is more rational of

of its having commenced in regions not so immediately parched by the tropical beam ; that the privation of the sun's genial ray, in a more northern region, first rendered it the object of idolatrous worship ; that men travelled thence to eastern climes in quest of his rising light, and finally established, in those eastern regions, the splendid superstition in question. The extremes of the argument should perhaps be avoided, and the result will then lead us to Chaldæa ; where the history of mankind has fixed the establishment of the primitive and pure religion, as well as the first adulteration of it. Whatever opinion be formed on that subject, and whether the word $\pi\upsilon\rho$ were in reality first applied to designate the solar orb, there can be no doubt but that $\eta\lambda\iota\omicron\varsigma$ was almost as early applied by the Greeks to denote that orb, nor that this term also was of eastern, we do not say of Egyptian, derivation ; its radix being the Syriac and Hebrew EL , God.

We also agree with this author, that $\mu\eta\eta\eta$ was a term applied by the Greeks to the moon before that of $\sigma\epsilon\lambda\eta\eta\eta$; and that $\mu\eta\eta\eta$ is a word of Oriental origin ; but Costard, an excellent astronomer, a good linguist, and, consequently an able judge in these matters, derives the latter term from a Chaldaic root, *mene*, computare* ; and *manach* in Hebrew has the same signification. Hence, probably, the Arabian astronomers formed their word *al manach*, or the calendar of the moon's vicissitudes ; and, from them, the term *Almanac* has been adopted into the English vocabulary. However all this may support Mr. Penn's system of the eastern derivation of Greek words, it certainly does not corroborate the hypothesis that deduces them immediately from Egypt. Much credit, however, is due to him, for an investigation into a subject of literature so dry and discouraging as this must prove to a man of genius ; and we shall, with pleasure, follow him to his conclusions, in a future number of this publication.

Of that beautiful *Persian Ode of Hafiz*, which Sir William Jones has translated with such spirit and elegance, the next article exhibits a literal version (p. 279) by Major Ouseley. It demonstrates, that no small portion of the excellence of the English poem is derived from the taste and talents of the translator, whose chemical hand has highly refined even the gold of Hafiz.

The *Observations on the Persian Language*, by Mr. Gerrans, Teacher of the Oriental Languages (p. 278) come from a source whence his profession induces us to believe genuine information

* Costard's Astronomy.

must be derived, relative to the subjects under discussion. We agree with him in opinion, that the Persian enters very largely into the other languages of the globe, as must indeed be evident to those who have read the Prolegomena to Walton's Polyglot, and Sir William Jones's Dissertation on the Persians; for the latter makes that country the central region whence the ancestors of all the nations of the earth were dispersed over its surface. We also know, that the early Greek writers have greatly corrupted and confounded most of the Asiatic names of places and persons, with whom they had any connection by conquest or commerce; and we are convinced, from the manner in which this author proves the word *Ænstrus*, in the passage of Virgil alluded to, to have been formed, that the same mode of analysing, applied to other Greek and Latin words of dubious signification, by himself and other Oriental scholars, not too much indulging an Oriental fancy, would in a high degree tend to elucidate ancient geography and history. The remaining articles are curious and entertaining, but not sufficiently important for particular notice here; and therefore we shall, in our next, proceed to the consideration of the fourth number of this ingenious work, which contains the months October, November, and December; thus concluding the volume for the year 1797.

(To be concluded in our next.)

ART. VII. *The Gardens, a Poem. Translated from the French of the Abbe de Lille.* 4to. 15s. Bentley. 1799.

THE original work, of which this is a translation, has obtained a considerable share of popularity, and is deservedly admired for much power of imagination, elegance of sentiment, and harmony of numbers. The English version, which comes recommended by all the adventitious aids of the beautiful typography of Bentley, and many good engravings by Bartolozzi, is entitled to the highest praise. The following lines are particularly elegant and animated.

“ But chief let motion ev’ry scene pervade,
For Nature sleeps without its magic aid.
O’er your unanimated lawns the eye
Uninterested roves, and knows not why.
Must we again, for fear the Muse should err,
To painters of renown for proofs refer?

Their

Their glowing colours with creative art,
 To the still canvas moving forms impart,
 Streams flow ; before the gale the branches bend,
 And wreaths of smoke from cottages ascend ;
 While sun-burnt peasants sporting on the green,
 And, wildly scatter'd, flocks and herds are seen.
 With imitative art their secret seize,
 And plant profusely yielding shrubs, and trees }
 Whose tops obedient answer to the breeze.
 Whate'er the kind, their floating verdure spare,
 For Nature's wonder-working hand is there:
 See her design her beeches, elms, and oaks;
 Increase their suppleness by soft'ning strokes,
 From stems to boughs, from boughs to sprays and leaves,
 Till each its undulating form receives:
 But, ah ! that cruel steel ! avert it, fate !
 Where are ye, nymphs ? Alas ! ye come too late :
 No more with graceful dignity they rise,
 On earth their mutilated beauty lies:
 No more from far, when wand'ring in the shade;
 I hear the winds their quiv'ring heads invade,
 On rapid wing thro' their green foliage fly,
 Sigh in the branches, sink away, and die ;
 Wither'd, immovable, and pale they grow,
 Cold as that heart which urg'd the fatal blow." P. 12:

The conclusion of the first Canto is entitled to equal commendation ; and so are many others, that we need not enumerate in a production which cannot fail of being generally perused. The Abbé was probably stimulated to his undertaking, by the success which attended Rapiu's poem, on a similar subject. To Rapiu it may properly be objected, that much of the effect of his poetry is lost by his entering too minutely into the niceties of botanical description ; the present author has avoided this defect ; and, though he shows that he possesses the science, he never fatigues the reader with minute and circumstantial detail. The consequence is, that the more modern poem seems to be preferred, both by the author's countrymen, and all readers of taste. The translator therefore has rendered an acceptable service to English literature, and has produced a polished, elegant, and harmonious poem. The following extract will sufficiently justify what has been here said.

" Oh Muse ! our groups are form'd, thy aid impart,
 And teach our words a slight degree of Art.

Hail, venerable woods ! your domes no more
 Echo the ancient bards terrific lore ;
 A softer frenzy dwells your shades among,
 And still your caves inspire the poet's song.

Majestic

Majestic haunts! 'tis mine ye now command,
Let me approach, and with respectful hand
Adorn, but not profane your charms, and give
Your beauty rules which I from you receive.

Endless variety the woods present;
Stems closely press'd, here ev'ry ray prevent;
There dancing sun-beams 'mid the shadows play,
Forming soft struggles 'twixt the night and day;
Yonder their light leaves on the ground pourtray'd,
Trees thinly scatter'd wanton in the glade;
Striving to meet their supple heads incline,
Wave to and fro, yet seem afraid to join.
Its horrors thus subdued, but, ah! beware,
Ner spoil the wood's sublime and solemn air;
Changes too frequent may destroy effect,
The character which marks the whole respect.
Let it be one, grand, simple, to the view,
But leave with all its pomp a wildness too:
Reverse those broken trunks; I love to roam,
Where, through deep cavities black torrents foam;
Of time, and floods, and seasons, leave the trace,
Nor yon impending rocks rough frown efface;
Let dark, majestic scenery abound,
And breathe a male and savage charm around.

The grove, less proud, no gloom, no awe inspires,
A cheerful site, a yielding line requires,
Runs into sinuous paths and mazes green,
And gayer features animate the scene;
Thro' native flowers leads voluptuous streams;
And there, when I indulge poetic dreams,
Methinks I see, dissolv'd in ease and leisure,
Soft Epicurus dictate rules of pleasure.

But while you deck the bosom of the grove,
Its precincts too with elegance improve;
In vain wild beauties decorate the wood,
If verdant walls those charms from sight exclude.
Let me within its deep recess behold
Young vig'rous trees, and fathers growing old;
See various species flourish at a time,
Some humbly creep, and some ambitious climb;
See vegetable tyrants proudly reign,
And leave their sapless subject to complain.
Great scene! where ages, manners, life, we find,
In native colours pictur'd to the mind." P. 33.

Neither can we resist our desire to ornament our pages with
the following Episode:

" From Otaheite's dear parental clime,
Where love, tho' free as air, is free from crime,

This

'This artless savage to our walls convey'd,
 Sigh'd for his liberty and native shade,
 His easy pleasures, and delicious isle ;
 In vain our beauties bloom, our Garden smile ;
 Our splendour wearies him, but tempts in vain ;
 • Give me,' he often cried, ' my woods again.'
 One day conducted to the royal scene,
 Where rare exotics from all parts are seen,
 Leaving well pleas'd the soil on which they grew,
 Eager to pay their homage to Jussieu ;
 Among the various tribes the Indian stray'd,
 And each green colony in turn survey'd,
 When to his view amid the throng appears
 A tree, the shelter of his infant years ;
 Sudden he starts—with frantic gesture flies,
 Clings round the precious stem with piercing cries,
 Warms it with kisses, waters it with tears,
 Recalls each spot fond memory endears,
 'Those well-known fields, possessing matchless charms,
 'The stream he cleav'd so oft with vig'rous arms,
 'Those fresh bananas, yielding fruit and shade,
 'The forest on whose savage tribe he prey'd,
 'His roof paternal, and the neighb'ring grove,
 'Where, in wild notes he sung his dusky love,
 'Before his eyes the dear illusions stand,
 'And once again he views his native land.' P. 51.

One extract more, perhaps, will satisfy our readers ; we are well assured it cannot fatigue them.

" Now lead me, Naiads ! to the river's side,
 Whose flood less modest rolls a deeper tide,
 Suits nobler scenes, and in the sun's bright beam
 At distance glitt'ring, mocks the anxious stream,
 Its reaches thro' the sinuous vale extend,
 Wind round the swelling shores, or gently bend.

If streams require the dress of woods to please,
 No less the river loves that various trees,
 The poplar faintly green, the willow dank,
 Should shade its course, and flourish on the bank.
 From this prolific source, the painter's prize,
 New scenes, propitious incidents arise.
 I love to see them in those crystal beds
 With stems revers'd, immerge their verdant heads,
 Their trembling leaves a double impulse share,
 Mov'd by the rippling wave, and ambient air.
 Here a dark vault the o'ershadow'd flood receives ;
 There rays of light intrude among the leaves ;
 Now drooping branches in the current lave,
 Or straggling roots disturb the placid wave ;

And

And oft from shore to shore across the tide
 Wild boughs extend, and seem to change their side.
 Thus their respective charms combine to please,
 Cool flow the streams, the streams revive the trees:
 Unite them thus, or if without your aid
 Nature herself the happy union made,
 Respect her work, nor dare aspire beyond;
 Such, Watelet, oft, with recollection fond,
 My heart recalls that spot from care secure,
 Where as thy moments free, thy manners pure,
 The Seine her course in shady streams divides,
 And flows in secret where a sage resides.
 Worthy to feel and second Nature's will,
 You saw, and deck'd her charms with finish'd skill,
 Not with that daring, that mistaken art,
 Profaning beauties judgment would impart,
 But like a nymph who blushes unarray'd,
 Yet shrinks at ornament, and scorns its aid.
 These scenes I love by contrast to enjoy,
 To dream how Error might their charm destroy;
 That mill so picturesque, whose lulling sound
 Incites to musing, as the wheel goes round,
 Importunates the ear of captious Taste,
 And on the spot an obelisk is plac'd.
 Those shores whose form the moulding waters gave,
 No longer gently swell to meet the wave;
 The streams their green luxuriant bounds resign,
 In quays of stone for ever doom'd to pine;
 Proud marble statues trespass on the lawn;
 The trees no more earth's verdant lap adorn,
 But stripp'd of leaves, a wretched captive race,
 Of ancient willows dare usurp the place.
 Barbarians stay! respect what friendship loves.
 And thou clear river! ye delicious groves!
 If, from my earliest youth, I ever made
 Your fields, your waters, and your woodland shade,
 My chief delight, the subject of my song,
 Grateful to me, afford your master long
 The peaceful image, on your scenes impress'd,
 Which reigns unrivall'd in his virtuous breast." P. 74.

We have little to object to this performance. Four of the lines above-cited, beginning "That mill so picturesque," are prosaic; and *importunates* is hardly an allowable word: but there are not many such blemishes. It might perhaps have been as well, if the translator had prefixed a short account of the author, with some mention of those who have written with success on similar subjects.

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ART. VIII. *Annals of Medicine, for the Year 1798; exhibiting a concise View of the latest and most important Discoveries in Medicine and Medical Philosophy.* By Andrew Duncan, Sen. and Jun. Fellows of the Royal College of Physicians, Edinburgh. 8vo. 556 pp. 7s. Robinsons. 1799.

WE shall pass over the first section of this volume, which is employed in reviewing the publications of the two preceding years. As accounts of those works have appeared in one or other of the monthly journals, and of some in all of them, little of novelty can here be expected. This part occupies 276 pages, or very nearly half of the volume. The idea of adopting such a department in the Medical Commentaries, of which this work is a continuation, seems to have been taken from a similar arrangement in Doddsley's Annual Register. This, however, has always been considered as the most faulty part of the plan of that valuable repository. It seems still more out of place here, and might certainly be usefully changed for a much smaller portion of original matter. The second section extends from p. 277 to p. 395, and contains nine communications, recording a variety of cases and observations. These we shall notice in succession.

The first contains *Histories of Four singular Cases of ruptured Uterus and Vagina*, by the late Dr. Ross, Physician at Hamburg.

This accident is supposed to have occurred twice to the same woman, who recovered with great ease each time; but the circumstances are related in too confused a manner for any useful inferences to be drawn from them. It seems most likely that the operator was deceived, by some peculiarity in the structure of the parts; and that neither the uterus nor vagina were ruptured in either instance. In the third case, the woman died undelivered. On opening the body, a laceration was found in the posterior part of the uterus, which is described as being not more than the eighth part of an inch in thickness, and tearing as easily as paper. In the fourth, and last case, the woman died a few hours after being delivered. The child was brought through the natural passage. This paper might have been considerably abridged, without losing any part of its utility.

The second paper contains, *Histories of different Tetanic Complaints, in which the most powerful Remedies were employed in vain*, by Mr. Dallas, Surgeon on Board his Majesty's Ship the *Union*.

Opium and mercury were liberally, or, rather, profusely administered, to two patients affected with locked jaws, without pro-

producing the smallest alleviation of their misery. The patients died ; the one on the second, the other on the sixth day, from the commencement of the complaint.

Third, *History of a singular Case in Midwifery, where Delivery was accomplished in Consequence of an Incision in the Vagina, by Dr. Isaac Catheall, Philadelphia.*

A firm elastic tumour occupying the os uteri, and preventing it from being dilated, was, by the operator, judiciously opened ; after which, the child was easily expelled by the pains.

The fourth article contains, *An Account of a contagious Fever, which appeared in his Majesty's 88th Regiment, in the Island of Jersey, in July, 1797, by Mr. James M'Gregor, Surgeon to the Regiment.*

By removing the men from the barracks the moment any appearance of fever was observed, by cleaning, ventilating, and fumigating with the nitrous acid, the apartments, bedding, and clothes of the men who remained in the barracks, as well as of the sick who were removed to the hospital, the progress of the contagion, the author says, was checked, and the fever at length extinguished. The method found most successful in treating the fever, was that of first emptying the bowels, and then giving antimonials, with bark, and occasionally wine and other cordials, opiates and blisters. Bleeding, and the cooling antiphlogistic method, which the author was induced to try in a few instances, was found to be invariably mischievous. Only one patient died.

Article the fifth gives, “ *An Account of a Case, in which a Fistula in Perineo, was successfully healed by the Introduction of a Seaton, by Mr. Adam Burt, in the Service of the East-India Company.*”

The author, being consulted by a patient who had a fistula in perineo, proposed laying the whole sinus open ; but the patient refusing to submit to the operation, he was induced to try the effect of a seton, near the part ; which, in a few days, he says, effected a complete cure. The author strongly recommends this practice, which, he says, will be found much less troublesome and painful, and far more certain and expeditious, than the mode usually followed.

6. *The History of a Case terminating fatally, from a Concretion formed in the Bowels, in Consequence of swallowing the Stones of Fruit, communicated to Dr. Duncan, in a Letter from Dr. Charles Marshal Clark, Physician, at Louth.*

On dissecting the patient who was the subject of this case, a hard stony concretion, with protuberances like the root of the round birthwort, weighing one ounce and fourteen grains, was found lodged in the ilium, which was inflamed, ulcered, and in

parts mortified. On dividing the concretion with a saw, a plumb-stone was found in its centre, with its kernel intire.

The seventh paper gives, *An Account of Fourteen Men of the Royal Artillery, at Quebec, who were nearly poisoned by drinking a Decoction of certain Plants, by George Longmore, M. D.*

The men had drank with their breakfast a decoction of the *Ledum*, *Andromeda*, and *Gualteria*, which they had gathered in the neighbourhood of the garrison, and which they understood were used in that way by the Indians. In less than an hour they were all more or less affected, with lightness and giddiness of the head, violent straining to vomit, and inability to walk. "In some, where the poison had taken greater effect, these symptoms were followed with cold sweats, and coldness of the extremities. The countenance was pale, the features shrunk, the eyes fixed and glassy, with an intermitting pulse, at times, scarcely to be felt." The greater part of them were relieved by giving plenty of warm water, to dilute and discharge the poison, and when no farther benefit could be obtained by vomiting, glysters were injected, to solicit downwards what had passed the pylorus. To two of the men, who were become comatose, warm wine and water was given, which appeared to rouse them. They all recovered.

8. *The History of the Case of a Fetus found in the right Ovarium, by Dr. Forrestier, Physician to the late King of France's Army in North America.*

After repeated and violent attacks of pain in the bowels, which afflicted the person who is the subject of this communication, from the month of November, 1783, to the end of March, 1784, she at length voided a prodigious quantity of black congealed blood by the anus, which exhausted her, and, in a few days, put an end to her life. On examining the body, the right ovary was found distended to a prodigious size, and adhering to all the neighbouring viscera, but more firmly to the sigmoid flexure of the colon, with the cavity of which it communicated. The skeleton of a fetus, fifteen inches long, was found contained in the tumour. The soft parts were in a putrid, dissolved state, and had most of them been voided with the stools. The uterus was distended to the size of the head of a newborn child. The sides were exceedingly thickened, and its cavity enlarged, so as to be capable of containing a small hen's egg.

The ninth and last paper contains, *Observations on the Pemphigus Major of Sauvage, with a brief Account of Two Cases of that Disease, by Dr. R. Hall, Physician, Jedburgh.*

These cases are recorded by the author, principally with the view of ascertaining, as far as two instances can be supposed to affect the question, whether pemphigus is contagious or not.

The

The subjects of these cases lived in the same town, but at a considerable distance, and had no communication with each other. While under the disease, they lived in their families without confinement or restraint, and had each of them a person sleeping with them, but no individual of their families took the disease from them, neither can the author learn that any one had been affected with the complaint, for several weeks before, or has taken it since that time; whence he rationally concludes it to be highly probable, that pemphigus is not an infectious disease.

The third section of the volume, entitled *Medical News*, fills 82 pages. It contains a variety of matter, collected principally from the memoirs or transactions of different medical and philosophical societies. Under this head, the editors have printed a letter, filling 32 pages, from Mr. David Paterson, of the Royal Navy, on the utility of fumigating sick wards and apartments with the nitrous acid. As this letter had been very lately published by Dr. Carmichael Smyth, in his account of the effects of nitrous vapour, it seemed not very necessary to insert it here. The remaining 78 pages, which complete the volume, contain the titles of new medical publications; that is, of medical works published in the years 1797 and 1798, and of some as far back as 1796, with the Index.

ART. IX. *Lettres d'un Voyageur à l'Abbé Barruel : ou nouveaux documens pour ses Memoires, nouvelles decouvertes faites en Allemagne, Anecdotes sur quelques grands Personages de ce Pays, Chronique scandaleuse, &c.* 8vo. 44 pp. 1s. Dulaup, De Boffe, &c. 1799.

THE additional illustrations, to Barruel's Memoirs, contained in this tract, are curious and valuable. The anonymous author, who was in Germany when the first volumes of that work appeared, complains of the pains taken, by interested persons, to prevent its circulation on the continent; in consequence of which, he could not obtain a copy till he came to England. Of the two Letters which form this publication, the first is employed in giving illustrations and confirmations of the plan of the Philosophists, from a work partially known indeed, but certainly not attended to in that point of view, the *Vie privée de Louis XV*; published in 1779. The machinations of the Comptroller-General Machault, the Minister Choiseul, the Encyclopedists, and Œconomists, are admirably

explained from this book; which evidently was written by a person *in the secret*. The attacks contrived against the Clergy, and the plan for destroying the Jesuits, as a step towards the overthrow of the Church, with many other particulars, are also well detailed. The second Letter, which turns chiefly on the German *Illuminati*, begins, however, with a very curious letter, communicated to the editor by the Baroness de S***n, at Weimar. It was written to her, from France, early in August, 1789. The original was German, but the author has given a French translation, which we shall insert.

“ —Au reste je ne suis pas le seul qui en ait souffert; mais la nouvelle position des choses est si flatteuse, qu'on oubliera bientôt les malheurs passés.”

“ L'emprunt de 30 millions fut proclamé hier, et il est rempli dès aujourd'hui. C'est un point de quelque importance pour ceux qui, comme moi, ont placé ici leurs fonds, car enfin voilà encore de l'argent. La constitution sera prête la semaine prochaine; alors on fera marcher des troupes pour mettre fin aux embrasemens et incendies. Dès que cela sera fini, on courra sus au clergé (es wird über die clergé hergehen.) Non seulement les biens des moines, mais encore ceux des évêques et des archevêques seront confisqués. Lors qu'on aura expédié cette affaire, on tombera sur les biens des nobles, et on les fera payer d'importance. Tout cela fini, c'est alors qu'une nouvelle et grande révolution ira d'elle même. (wird von sich gehen.) Je puis maintenant vous l'annoncer comme positive. La religion chrétienne sera abolie par toute la France. Le plan du nouveau culte est tout prêt; mais il ne sera proclamé qu'après qu'on aura enlevé au clergé ses richesses, car dès qu'il n'aura plus le sou, il ne pourra plus s'y opposer. Le nouveau culte ne consiste en rien de plus que des divertissemens publics, des harangues qu'on prononcera en de certains jours solennels, &c. en un mot, ce sera une espece d'opéra. Ce culte est au moins plus amusant que celui du christianisme.”

“ Les avocats et les procureurs sauteront aussi; et, à commencer d'à présent, la justice sera administrée gratuitement. Les procès ne coûteront plus rien: l'état payera tout.

“ Au reste, les choses vont aussi vite qu'il est possible, et d'ici à deux mois, toute la besogne sera faite.” P. 23.

This Letter develops the whole plan of the Revolution, allowing for the variations arising out of circumstances, and it is very well illustrated by the remarks subjoined in the tract. The author then proceeds to Germany, and, in accounting for the degree in which many Princes of that country have yielded to the torrent of Illuminism, he traces it up to the philosophical fashion introduced by Frederic the Second; and the astonishing influence of not less than 8000 writers and scribblers of all descriptions, who are continually operating upon public opinion in Germany; ninety-nine hundredths of whom are devoted to the cause of the Sophists. The Princes, says he, are lulled

lulled into a false security, by seeing their literati constantly uniting licentiousness in their writings, with servility in their conduct.

“ Et quand ils seroient mieux instruits, auroient ils la force de lutter contre le torrent des préjugés nationaux ? Oseroient-ils s'exposer à voir leurs noms philosophiquement épithétisés, hués, baffoués d'un bout de l'Allemagne à l'autre ; à être traités d'ignorans, de cassards, de Jésuites, de persécuteurs ? Savez vous, monsieur, que plus de 8000 écrivains et écrivassiers de toute description dirigent et obsèdent continuellement l'opinion publique dans ce malheureux pays ; que sept à huit mille nouveaux ouvrages, pour le moins, grossissent, tous les ans, les catalogues des foires de Leipzig ; que suivant les caleuls d'un écrivain de leur propre nation, calculs qu'il regarde comme très modérés et que j'ai relus 5 à 6 fois avant d'en croire à mes yeux, il circule annuellement par toute l'Allemagne, environ trois millions de volumes petits et grands, sur toutes les matieres, dont les quatre-vingt-dix-neuf centièmes sont à la dévotion des sophistes, francs-maçons, rosécroix, illuminés, en un mot de toute la *buaille philosophique*. Comment se présenter sans crainte devant une armée de griffonneurs, dont les plumes empoisonnées sont mille fois plus à craindre que les sabres d'une horde de Carmagnoles ? ” P. 31.

Even the Chevalier Zimmerman was obliged, he tells us, in 1795, to apologize for having attributed to Baron Knigge a publication which did not bear his name. He then relates a remarkable anecdote of the Emperor Leopold, communicated to him in July, 1797, by a Prince de R***, in Bohemia : and proving, if authentic, how completely desperate that Emperor was inclined to think the effort to resist the revolutionary spirit. The part that follows, we shall not relate, or describe ; yet, if it has any foundation, it must hereafter become matter of history. It is intended as a specimen of the secret manners of the Philosophists. The tract concludes with a few words concerning Professor Böttiger, whose assertion, that *illuminism* has disappeared in Germany, has been attempted to be set against the proofs of Barruel. The Professor, this writer assures us, is a violent republican ; which he illustrates by an anecdote, the scene of which is placed at M. Böttiger's own table, on June 14, 1795, the writer being one of the company. Every thing which corroborates the Memoirs of Barruel is so important, that we could not slightly pass over this tract, which, though anonymous, seems in most articles to deserve credit ; and, at least, very usefully points out and collects the proofs of the grand conspiracy of Sophists existing in a work*, which, though multitudes have read, none seem hitherto to have applied to its proper use.

* The work in question, the *Vie privée de Louis XV*, was published in France in 1779 ; was translated into English, by Mr. Justamond, in 1781 ; and also reprinted here, in the original, in 1788.

ART. X. *Aristotle's Ethics and Politics, &c. translated by Dr. Gillies.*

(Continued from vol. xiii, p. 463.)

THE service rendered by Dr. Gillies to the public, in this masterly work on the Philosophy of Aristotle, cannot easily be too highly estimated. From the various works of that extraordinary man, he has selected the two which are most important to the cause of virtue and public order; and giving them in a free translation, certainly best calculated to convey the real sense of such a writer, he has prefixed a general analysis of his works; that the reader may not enter into the consideration of those admirable books without a preparatory knowledge of the author's principles and mode of philosophizing. We cannot hesitate to say, that this plan is the best that has ever yet been devised, for diffusing correct ideas respecting Aristotle himself, and those subjects which he was so singularly qualified to illustrate; particularly the much-agitated doctrines of government, which no other writer has ever discussed with equal knowledge of human practice, or comparable insight into human nature. It would be gross injustice to Dr. Gillies not to add, that the plan is as well executed as it is ably conceived; and that they who, with such means of instruction offered to them, continue to brood over their own crude and imperfect ideas, and still presume to agitate political questions, deserve something very different from pity, for their obstinate and wilful ignorance.

The analysis of Aristotle's works is conducted with regularity, clearness, and judgment. The analyser begins with the views of the author respecting the sources of human knowledge. From this part we inserted a specimen, very honourable to the philosopher, in our former article on this work*. He then arranges the objects of human thought, and the works of Aristotle referring to them†, into three grand divisions: God, Nature, and Man. Aristotle's Theology may be referred

* Brit. Crit. vol. xiii, p. 461.

† For Aristotle, as is justly said in the opening of this Analysis, "Disdaining the conquest of particular provinces, daringly invaded the whole empire of philosophy." P. 39.

to his *Metaphysics*, a name unknown to him ; but given to that part of his works by his editors, as being proper to follow his physical writings. His History of Nature extends to a large portion of his works, for composing which, no man, till the late extraordinary improvements in that science, could ever possess equal advantages. His Philosophy of Man, considered as a social and rational being, is also highly satisfactory ; and to this head are aptly referred the two great treatises on Ethics and Politics, here translated, as well as those on Logic, Rhetoric, and Poetry.

The latter of these three divisions, is that which Dr. Gillies first notices, by speaking of the *Organon* of Aristotle, or his art of Logic ; which, by defining the proper use of terms and words, prepares the way to accuracy in the abstruser branches of philosophy. The word *Organon*, as every Greek scholar knows, is equivalent to instrument ; and under this name the logic of Aristotle was long extravagantly magnified, as the great engine of discovery, and the sole instrument of universal science. But Aristotle, as Dr. G. most justly observes, never viewed it in this false and flattering light, nor ever bestowed upon it those pompous titles. It will be doing service to the public, to diffuse the accurate ideas of this analyser, upon a subject so frequently misunderstood.

“ The various tracts composing the *Organon*, as it is called, are not even given by him as parts of one and the same work. They all relate, however, to one and the same subject ; since dialectic, in the strict and proper sense, is merely the art of dialogue, that is, the art of conversing. Aristotle’s *Organon*, therefore, rightly understood, is nothing more than an endeavour to teach the rational and skilful employment of that characteristic faculty of man, by which he expresses, through appropriate signs, not only his perceptions of sense, but what is indefinitely more various, the comparisons, abstractions, and conclusions of his own mind concerning them. It is in this sense that logic, or dialectic, in the order of communicating liberal and universal knowledge, ought to precede the more abstruse and loftier branches of philosophy, because, by carefully analysing the signs by which internal operations, as well as external objects, are expressed, we remount at once to the origin and source both of our notions and of our perceptions ; discover their intimate connections with each other ; and unfold, even to the unexperienced minds of youth, a vast intellectual treasure, of which, without being aware of it, they were already in possession.” Vol. i, p. 56.

In explaining the *Categories*, Dr. G. very clearly states the correct notions of Aristotle, in opposition to the system of ideas supported by Pythagoras and Plato, and unfortunately adopted by

by Locke, and other modern philosophers, to the great confusion and detriment of Metaphysical Science. Dr. Reid, in his very sagacious Enquiry into the Human Mind, has particularly laboured to discredit the ideal doctrine; showing very plainly, that while it is retained no solid answer can be given, either to the paradoxes of Berkeley, or the still more open and general scepticism of Hume. The former of these writers overturned the material world, the latter* discarded also the world of spirits, leaving nothing in nature but ideas and impressions; but both argued soundly and conclusively, upon the data given by Locke. Aristotle, on the contrary, took care precisely to warn his pupils, that ideas, immutable essences, and all such general terms, are merely the work of human thought, expressed and embodied in language. General terms, he expressly says, denote nothing besides the particulars comprised under them. They are invented for the sake of convenience, but have no antitypes in Nature. "To call ideas exemplars or patterns, and to say that other things are made in imitation or by participation of them, is merely empty sound, and poetical metaphor." Yet the Platonic doctrine of ideas has most absurdly been ascribed also to Aristotle, who is its direct opponent; and Dr. G. shows, in a long and elaborate note (p. 60) that even Harris and Lord Monboddo have fallen into this general error, notwithstanding the very plain terms in which the philosopher expresses his opinion. With equal clearness this analyst goes through the remaining parts of Aristotle's Organon, thereby conveying the general principles of Logic in the most distinct and comprehensive manner. The passage in which he takes a general view of this part of his author's works, being likely to correct the prevalent ideas on this subject, we shall insert this also, as we did the introductory paragraph.

"In as few words as seemed consistent with perspicuity, I have thus endeavoured to explain the nature and design of Aristotle's Organon; a work, which has often been as shamefully misrepresented, as it was long most grossly misapplied. In that scholastic jargon, which insolently usurped during many centuries the name of Philosophy, syllogisms were perverted to purposes for which their inventor declares them totally unfit, and employed on subjects in which his uniform practice shews, that he considered them as altogether useless. Our acquaintance with the properties of things, he perpetually inculcates, must be acquired by patient observation, generalized by comparison and induction; but when this foundation is once laid, the words by

* In his Treatise of Human Nature.

† Metaphys. xi, c. 5.

which our generalizations are expressed, deserve not merely to be regarded as the materials in which our knowledge is embodied, or the channels by which it is communicated, but to be considered in the two following respects, as the principles or sources from which new knowledge may be derived. First, by means of a skillful arrangement of accurate and well-chosen terms, many processes of reasoning may be performed by discerning the relations and analogies of words, with a certainty as great, and with a rapidity far greater, than these processes could possibly be carried on, were we obliged, in every step of our progress, to fix our attention on things. Every general term is considered by Aristotle as the abridgment of a definition, and every definition is denominated by him a Collection, because it is the result always of observation and comparison, and often of many observations and many comparisons. The improvements in mathematics have advanced from age to age, chiefly by improving the language, that is, the signs, by which mathematical truths are expressed; and the most important discoveries have been made in that noble science, by continually simplifying the objects of our comparisons; or, in other words, by finding clear expressions for ratios, including the results of many others. In all other sciences, this investigation is of the utmost importance; and, in many of them, our knowledge will be found to advance almost exactly in proportion to the success with which our language is improved. When terms, therefore, are formed and applied with that propriety which perpetually shines in the Stagirite's writings, his general formulas of reasoning afford an analytic art, which may be employed as an engine for raising new truths on those previously established; and if modern languages do not afford the same advantage, precisely in the same degree, it is not from the inefficacy of words as signs, but from the inefficacy of signs ill chosen and ill arranged; from impropriety of application, contempt of analogy, and abuse of metaphor." Vol. i, p. 78.

From the Logic of Aristotle, his analyst proceeds to the Metaphysics, in which he demonstrates the Being of one God, in opposition to Atheists on one hand, and Polytheists on the other. To the books of this great work he gives a new and judicious arrangement, yet nearly similar to one which had been given by Samuel Petit, in his *Miscellanea**. It is certainly the more valuable, from the concurrent opinion of two authors labouring separately. According to the present arrangement, there are only ten books of the Metaphysics, instead of fourteen, and the new order may be conveniently illustrated by the annexed scheme.

* It is mentioned in a note, that Dr. Morton of the British Museum, a diligent student of Aristotle, first informed Dr. Gillies of this coincidence of his judgment with that of Petit.

Order adopted by Dr. Gillies.	Order in the Editions of Aristotle.	Subject.	Page.
B. 1.	5.	General explanation of Terms.	87.
— 2.	10.	On Opposites.	89.
— 3.	{ 2. 4. }	On Science.	90.
— 4.	{ 1. 3. }	On Principles.	96.
— 5.	{ 6. 7. 11. }	On Ideas or Universals.	101.
— 6.	8.	On Natural Philosophy.	102.
— 7.	9.	On Energy.	132.
— 8.	{ 13 }	On the first Philosophy, or Theology.	144.
— 9.	{ 14. }		
— 10.	{ 12. }		

Much light is undoubtedly thrown on the subjects of these abstruse books, by the arrangement here stated, and by the remarks of the analyser. We find here the view of Aristotle's *History of Nature**, which is also analyzed by Dr. Gillies with considerable care and accuracy. Here again he takes occasion to point out how very unfairly the Stagyrte has been treated by the greatest modern philosophers; who attribute to him doctrines which he strongly opposed, and censure him for the same notions which he censured in others. Of this, the following Note contains some curious instances.

“ It is pleasant to find Hobbes, in the 4th chapter of his *Leviathan*, and in many other parts of his works, combating, under the name of Aristotle's philosophy, abstract essences, substantial forms, and innumerable other doctrines, metaphysical as well as moral and political, with nearly the same arguments by which Aristotle, their supposed author, had long before victoriously refuted them. Malbranche, and the French Philosophers in general, treat the Stagyrte with not less unfairness, and speak of his opinions with not less ignorance. I scarcely except Rapin, whose account of Aristotle, hitherto regarded as the best, is disgraced by great inaccuracies. It is not easy to conceive how a writer, who had not acquired his notion of Aristotle's writings at second hand, should so totally mistake their aim as Rapin does in speaking of the *Ethics to Eudemos*.” See *Comparaison de Platon & Aristotle*, p. 345, edit. Amsterdam, 1686.” Vol. i, p. 116.

On the subject of Zoology, twenty-five books only out of fifty are preserved in the works of Aristotle; but even these

* Taken from his works written expressly on the subject; but only referred to in this sixth (formerly eighth) book of his *Metaphysics*.
comprehend

comprehend a very wide and extensive view of nature, and have been very imperfectly represented by Pliny and other copyists. The conclusion of this analysis, which defends Aristotle from the general accusation of disregarding experiment; and explains why neither he, nor any ancient philosopher, was inclined to go into those laborious experiments, on which the glory of modern science is founded, will complete the task of giving the reader a more adequate notion, than hitherto has been generally obtained, of the real merits and character of that author.

“ An objection very commonly made to Aristotle’s Philosophy is, that he is regardless of experience, and too fond of hypothesis. In the whole extent in which this reproach is usually urged by his detractors, it betrays ignorance in the extreme; since the principles of every one of his treatises are drawn solely from experience; and, in almost every step that he takes, to experience he continually recurs for trying and confirming his conclusions. That he was not sparing of experiments, in the modern sense of the word, upon those subjects on which he thought that a philosopher might consistently make use of them, is evident from his mechanical questions, his problems, his discourses on the general properties or affections of animated nature, and, above all, from his doctrine of sensation, memory, recollection, and other powers of the soul or mind; which is entirely experimental. But Aristotle was contented with catching Nature in the fact, without attempting, after the modern fashion, to put her to the torture; and in rejecting experiments operose, toilsome, or painful, either to their objects or their authors, he was justified by the habits of thinking, almost universally prevalent in his age and country. Educated in free and martial republics, careless of wealth, because uncorrupted by luxury, the whole tribe of ancient philosophers dedicated themselves to agreeable only and liberal pursuits, with too proud a disdain of arts merely useful or lucrative. They ranked with the first class of citizens; and, as such, were not to be lightly subjected to unwholesome or disgusting employments. To bend over a furnace, inhaling noxious steams; to torture animals, or to touch dead bodies, appeared to them operations not more misbecoming their humanity, than unsuitable to their dignity. For such discoveries as the heating and mixing of bodies offers to inquisitive curiosity, the naturalists of Greece trusted to slaves and mercenary mechanics, whose poverty or avarice tempted them to work in metals and minerals; and to produce, by unwearyed labour, those coloured and sculptured ornaments, those gems, rings, cups, and vases, and other admired but frivolous elegancies, of which (in the opinion of good judges* of art) our boasted chemistry cannot produce the ma-

“ * I remember a strong expression of the late Mr. Wedgwood, in speaking of the Portland Vase, that the making of it “ implied a science of chemistry, of which we have not yet the elements.”

terials ; nor, were the materials at-hand, supply us with instruments fit to shape. The workshops of tradesmen then revealed those mysteries which are now sought for in colleges and laboratories ; and useful knowledge, perhaps, was not the less likely to be advanced, while the arts were confined to artills only ; nor facts the more likely to be perverted, in order to support favourite theories, before the empiric had yet assumed the name, and usurped the functions, of the philosopher.

“ To the Stagirite, it appeared to be the proper business of philosophy, not to multiply or collect facts, but to arrange and to explain them. This can only be done through the medium of a well-defined and highly cultivated language ; and the language of Aristotle will be found the most copious and complete, and at the same time the most precise and elegant, ever employed by any philosopher ; serving at once as the readiest channel of conveyance, and the fittest instrument for discovery. In his physical, as well as in his moral works, facts known and ascertained are reduced to their simplest expressions, and those doubtfully inferred, or barely suspected, are, according to the true spirit of analysis, denoted by words merely expressive of relations to things previously known. It is true that, in ages of ignorance, when Aristotle's supposed tenets were read in barbarous and disgusting translations, the terms employed by him, as signs of things sought, and which, unless marked by signs, could never possibly be discovered, were as grossly mistaken, as they have been since shamefully misrepresented. In the scholastic philosophy, that useless mass of insipid dulness, which insolently arrogated to itself the name of Aristotelism, the schoolmen rested in the names of occult qualities for explaining the phenomena both of mind and matter ; and neglecting the repeated warnings of him whom they called their great master, and who well knew how liable the best things are to abuse, they perverted the study of nature into metaphysical subtlety and vain logomachy. But the same stupid ignorance which made them incapable of appreciating the Stagirite as a philosopher, rendered them prone to worship him as a god. This imaginary divinity and his adorers were assailed by the giants of the sixteenth century ; who, in their rage to punish such gross intellectual idolatry, confounded the master with his disciples, arraigned Aristotle for opinions which he had never held, degraded him from honours which he had never usurped ; and adopting his favourite method of analysis, endeavoured ungratefully and insidiously to destroy his well-earned fame, with the instrument which he himself had formed and sharpened. But whatever unmerited disgrace may have been thereby reflected on some speculative doctrines, which I have here attempted briefly to explain, his practical philosophy, which may be read in the following translation, will still vindicate his fair claim to be regarded as one of the best instructors of mankind, on the more important subjects of Ethics and Politics.” Vol. i, p. 139.

We have thought it so important to prepare the public for entertaining accurate ideas of the powers of Aristotle, that they may be the better assured of the value of his Ethics and Politics, that we have entered very largely into the view of this Analysis, which however forms only the second chapter of the present

present work, and does not extend beyond the 142d page. The remainder of the first volume is occupied by the translation of Ethics to Nicomachus; the Magna Moralia, and the Ethics to Eudemus, being, according to Dr. Gillies, only the first imperfect sketch of this great work. The second volume contains the translation of the Politics of Aristotle. A very valuable accompaniment to both these translations is formed by the introductions prefixed to almost every book; in which the translator generally explains the ideas and reasonings of his author, in such a manner, as to lead the reader very advantageously to the comprehension of the part which is to follow. In those prefixed to the books of the Ethics, we have not marked any thing for extraction. They are good in themselves, but not on subjects very controvertible, and therefore not much expanded. The introductions to the books of Politics, are of a much more important nature, and contain abundance of matter, which we shall feel it a positive duty to lay before our readers, as much at large as the nature of a Review will permit. Had the strong good sense of Aristotle been consulted and properly estimated by modern speculators on politics, we should have had no levelling doctrines to combat, no subversions of states to apprehend; and even at this period, when events have opened the eyes of multitudes, it is very important to have such a text book to refer to.

The translations of Dr. Gillies are exactly what they ought to be, from such an author; expressed in language intelligible to modern readers, and so far expanded, where Aristotle's text is either corrupt or obscure, as to give the best meaning which can be collected, without too rigid an adherence to his words. Our remaining article on this work will be dedicated to the translation of the Politics, and the valuable introductions to the books; when we shall also take an opportunity to give a specimen of the translation.

(To be concluded in our next.)

ART. XI. *Pizarro; a Tragedy, in Five Acts; as performed at the Theatre Royal in Drury Lane; taken from the German Drama of Kotzebue; and adapted to the English Stage by Richard Brinsley Sheridan.* 8vo. 2s. 6d. Ridgway. 1799.

IT would have afforded us much greater satisfaction, to have had the opportunity of giving our opinion on an original work from the pen of Mr. Sheridan, than on any alteration or trans-

translation of a German drama. We continue to lament that the talents of our countrymen should still be so perpetually exercised in the version of German compositions. We have yet seen nothing to justify the rage which prevails, for clothing indiscriminately in an English dress whatever the popular writers of Germany think proper to produce. It is very evident, in the instance before us, that the object of Mr. Sheridan was rather to exhibit a drama which might allure and fascinate, from the splendour of its representation, than a Tragedy that could improve and delight, when examined as a composition. His ingenuity has succeeded to the utmost of his wishes; nothing has ever been higher in the public estimation as a spectacle, notwithstanding the numerous errors and defects with which the drama itself is disfigured.

The character of Elvira, the mistress of Pizarro, however in the representation it might extort applause, owing to the great talents of Mrs. Siddons, is in the highest degree absurd, extravagant, and unnatural. There is neither principle nor object in the character. Elvira is alternately amiable and profligate, without any seeming motive for either extreme of character. The language, in various places, is neither poetry nor prose. If it was intended to be prose, it is fantastically turgid and bombastical; if it was meant to be metrical, and in the recitation much of it must have been so considered, it should have been so printed. The character of Valverde is no less exceptionable; he is introduced as if much were to depend upon him, but he vanishes long before the conclusion of the piece, without being at all accessory to the catastrophe. Rolla is the personage entitled, in all considerations, to the highest praise; yet, even with respect to him, the contrivance of his releasing his friend from prison, by exchanging dresses, is exceedingly trite, and unworthy of the genius either of Kotzebue or Sheridan. Yet are we not at all surpris'd that Pizarro should charm in the representation; and we may venture, without scruple, to affirm our belief, that the author has obtained all that he claims or expects, in the temporary acclamations of an applauding theatre.

The following is one of the most interesting scenes in the piece.

“ A Bank surrounded by a wild Wood, and Rocks.—CORA, sitting on the Root of a Tree, is playing with her Child.—ALONZO looks over them with delight and cheerfulness.

Cora. Now confess, does he resemble thee, or not?

Al. Indeed he is liker thee—thy rosy softness, thy smiling gentleness.

Cora. But his auburn hair, the colour of his eyes, Alonzo.—O! my lord's image, and my heart's adored! (*Pressing the Child to her bosom.*

Al.

Al. The little daring urchin robs me, I doubt, of some portion of thy love, my Cora. At least he shares careffes, which, till his birth, were only mine.

Cora. Oh no, Alonzo! a mother's love for her dear babe is not a stealth, or taken from the father's store; it is a new delight that turns with quicken'd gratitude to HIM, the author of her augmented bliss.

Al. Could Cora think me serious?

Cora. I am sure he will speak soon: then will be the last of the three holydays allowed by Nature's sanction to the fond anxious mother's heart.

Al. What are those three?

Cora. The ecstacy of his birth I pass; that in part is selfish: but when first the white blossoms of his teeth appear, breaking the crimson buds that did incase them; that is a day of joy: next, when from his father's arms he runs without support, and clings, laughing and delighted, to his mother's knee; that is the mother's heart's next holyday: and sweeter still the third, when'er his little stammering tongue shall utter the grateful sound of, Father, Mother!—O! that is the dearest joy of all!

Al. Beloved Cora!

Cora. Oh! my Alonzo! daily, hourly, do I pour thanks to Heaven for the dear blessing I possess in him and thee.

Al. To Heaven and Rolla.

Cora. Yes, to Heaven and Rolla: and art thou not grateful to them too, Alonzo? art thou not happy?

Al. Can Cora ask that question?

Cora. Why then of late so restless on thy couch? Why to my waking watching ear so often does the stillness of the night betray thy struggling sighs?

Al. Must not I fight against my country, against my brethren?

Cora. Do they not seek our destruction, and are not all men brethren?

Al. Should they prove victorious?

Cora. I will fly, and meet thee in the mountains.

Al. Fly, with thy infant, Cora?

Cora. What! think you a mother, when she runs from danger, can feel the weight of her child?

Al. Cora, my beloved, do you wish to set my heart at rest?

Cora. Oh, yes! yes! yes!

Al. Hasten then now to the concealment in the mountains; there dwells your father, and there all our matrons and virgins, and our warriors' offspring, are allotted to await the issue of the war. Cora will not alone resist her husband's, her sisters', and her monarch's wish.

Cora. Alonzo, I cannot leave you: Oh! how in every moment's absence would my fancy paint you, wounded, alone, abandon'd! No, no, I cannot leave you.

Al. Rolla will be with me.

Cora. Yes, while the battle rages, and where it rages most, brave Rolla will be found. He may revenge, but cannot save thee. To follow danger, he will leave even thee. But I have sworn never to forsake thee but with life. Dear, dear Alonzo! can you wish that I should break my vow?

E

Al.

Al. Then be it so. Oh! excellence in all that's great and lovely, in courage, gentleness, and truth; my pride, my content, my all! Can there on this earth be fools who seek for happiness, and pass by love in the pursuit?

Cora. Alonzo, I cannot thank you: silence is the gratitude of true affection: who seeks to follow it by sound will miss the track. (*Shout without.*) Does the King approach?

Al. No, 'tis the General placing the guard that will surround the temple during the sacrifice. 'Tis Rolla comes, the first and best of heroes. (*Trumpets sound.*)

ROLLA.

Rol. (*as entering.*) Then place them on the hill fronting the Spanish camp. (*Enters.*)

Cora. Rolla! my friend, my brother!

Al. Rolla! my friend, my benefactor! how can our lives repay the obligations which we owe you?

Rol. Pass them in peace and bliss.—Let Rolla witness it, he is overpaid.

Cora. Look on this child—He is the life-blood of my heart; but if ever he loves or reveres thee less than his own father, his mother's hate fall on him!

Rol. Oh, no more!—What sacrifice have I made to merit gratitude? The object of my love was Cora's happiness.—I see her happy.—Is not my object gain'd, and am I not rewarded? Now, Cora, listen to a friend's advice. You must away; you must seek the sacred caverns, the unprofan'd recess, whither, after this day's sacrifice, our matrons, and e'en the Virgins of the Sun, retire.

Cora. Not secure with Alonzo and with thee, Rolla?

Rol. We have heard Pizarro's plan is to surprise us.—Thy presence, Cora, cannot aid, but may impede our efforts.

Cora. Impede!

Rol. Yes, yes. Thou know'st how tenderly we love thee; we, thy husband and thy friend. Art thou near us? our thoughts, our valour—vengeance will not be our own.—No advantage will be pursued that leads us from the spot where thou art placed; no succour will be given but for thy protection. The faithful lover dares not be all himself amid the war, until he knows that the beloved of his soul is absent from the peril of the fight.

Al. Thanks to my friend! 'tis this I would have urged.

Cora. This timid excess of love, producing fear instead of valour, flatters, but does not convince me: the wife is incredulous.

Rol. And is the mother unbelieving too?

Cora. No more—Do with me as you please. My friend, my husband! place me where you will.

Al. My adored! we thank you both. (*March without.*) Hark! the King approaches to the sacrifice. You, Rolla, spoke of rumours of surprise.—A servant of mine, I hear, is missing; whether surprised or treacherous, I know not.

Rol. It matters not. We are every where prepared. Come, Cora, upon the altar 'mid the rocks thou'lt implore a blessing on our cause. The pious supplication of the trembling wife, and mother's heart, rises

to

to the throne of mercy, the most resistless prayer of human homage." P. 17.

In the preceding extract, the passage of the three holidays allowed to the fond mother's heart is puerile and affected, both in the conceit and expression, and calculated only to catch the applause of sickly sentiment; it is, however, made amends for, in some degree, by the animated declamation which is found in the succeeding page; and which, as one of the most popular passages of the whole, we also transcribe.

" *Roll.* Yet never was the hour of peril near, when to inspire them words were so little needed. My brave associates—partners of my toil, my feelings, and my fame!—can Rolla's words add vigour to the virtuous energies which inspire your hearts?—No—you have judged, as I have, the foulness of the crafty plea by which these bold invaders would delude you—Your generous spirit has compared, as mine has, the motives, which, in a war like this, can animate *their* minds, and *OURS*.—*THEY*, by a strange frenzy driven, fight for power, for plunder and extended rule—*WE*, for our country, our altars, and our homes.—*THEY* follow an adventurer whom they fear, and obey a power which they hate—*WE* serve a Monarch whom we love—a God whom we adore.—Whene'er they move in anger, desolation tracks their progress!—Where'er they pause in amity, affliction mourns their friendship!—They boast, they come but to improve our state, enlarge our thoughts, and free us from the yoke of error!—Yes—*THEY* will give enlightened freedom to *our* minds, who are themselves the slaves of passion, avarice, and pride.—They offer us their protection—Yes, such protection as vultures give to lambs—covering and devouring them!—They call on us to barter all of good we have inherited and proved, for the desperate chance of something better which they promise.—Be our plain answer this: The throne *WE* honour, is the *PEOPLE'S CHOICE**—the laws we reverence, are our brave Fathers' legacy—the faith we follow, teaches us to live in bonds of charity with all mankind, and die with hope of bliss beyond the grave. Tell your invaders this, and tell them too, we wish no change; and, least of all, such change as they would bring us." P. 22.

One more extract will doubtless satisfy our readers, which we insert as comprising the only example of verse. The song is very tender and pleasing.

" *A thick Forest—In the back ground, a Hut almost covered by Boughs of Trees—A dreadful Storm, with Thunder and Lightning.—CORA has covered her Child on a Bed of Leaves and Moss—Her whole appearance is wild and distracted.*

Cora. O Nature! thou hast not the strength of love. My anxious spirit is untired in its march; my wearied, shivering frame, sinks un-

* Qu. Do the capitals here imply, that any thing of popular election is intended?

der it. And, for thee, my boy—when faint beneath thy lovely burthen, could I refuse to give thy slumbers that poor bed of rest! O my child! were I assured thy father breathes no more, how quickly would I lay me down by thy dear side—but down—down for ever. (*Thunder and Lightning.*) I ask thee not, un pitying storm! to abate thy rage, in mercy to poor Cora's misery; nor while thy thunders spare his slumbers will I disturb my sleeping cherub. Though Heaven knows I wish to hear the voice of life, and feel that life is near me, But I will endure all, while what I have of reason holds.

SONG.

Yes, yes, be merciless, thou Tempest dire;
Unaw'd, unshelter'd, I thy fury brave,
I'll bare my bosom to thy forked fire,
Let it but guide me to ALONZO's grave!
O'er his pale corse then while thy lightnings glare,
I'll press his clay-cold lips, and perish there.

But thou wilt wake again, my boy,
Again thou'lt rise to life and joy,
Thy father never! ———
Thy laughing eyes will meet the light,
Unconscious that *eternal* night
Veils his *for ever**.

On yon green bed of moss there lies my child,
Oh! safer lies from these chill'd arms apart;
He sleeps, sweet lamb! nor heeds the tempest wild,
Oh! sweeter sleeps, than near this breaking heart.
Alas! my babe, if thou would'st peaceful rest,
Thy cradle must not be thy mother's breast.

Yet, thou wilt wake again, my boy,
Again thou'lt rise to life and joy,
Thy father never! ———
Thy laughing eyes will meet the light,
Unconscious that *eternal* night
Veils his for ever.

(*Thunder and Lightning.*)

Cora. Still, still implacable! unfeeling elements! yet still dost thou sleep, my smiling innocent! O, death! when wilt thou grant to this babe's mother such repose? Sure I may shield thee better from the storm; my veil may——

*While she is wrapping her mantle and her veil over him,
Alonzo's voice is heard at a great distance.*

Al. Cora!

Cora. Ha!!! (*rises.*)

Al. (*again.*) Cora!

Cora. O, my heart! Sweet Heaven deceive me not!—Is it not Alonzo's voice?

* Rather tautological. We hope, without allusion to *eternal sleep*.

Al. (nearer.) Cora!

Cora. It is—it is Alonzo!

Al. (nearer still.) Cora! my beloved!—

Cora. Alonzo!—Here!—here!—Alonzo!” P. 65.

The circumstance of Rolla's saving the child of Cora, could not fail to produce an electrical effect in the representation; and the catastrophe is well contrived to put an English audience in the best humour. It were superfluous to point out particular instances of inaccuracy in the composition; for, as we observed before, it is obvious that the author had not that kind of reputation in view, which arises from finished and correct writing.

We cannot conclude without observing, that much of the sentiment in this drama is of a dubious kind. The deification of Nature, the Christian sentiments attributed to the Peruvians, yet set in opposition to Christianity; these, and other things, favour of German *illuminism*; yet Las-Casas and Alonzo redeem the honour of Christians. The frequent repetition of the name of God, formerly deemed too sacred to be bandied in theatres, cannot fail to strike the serious spectator as a formidable step made in the progress of profanation. The bombast of the language only denotes the wretched state of public taste, which tolerates it; the other circumstances objected are more serious.

BRITISH CATALOGUE.

POETRY.

ART. 12. *Nilus; a Poem: occasioned by the Victory of Admiral Nelson over the French Fleet, on August 1, 1798. By Eyles Irwin, Esq. The Second Edition, corrected and enlarged.* 4to. London printed; Dublin reprinted, by Mercier and Co. 1799.

Mr. Irwin has a connection with the Nile, which few Britannie Poets can boast. Twenty years ago he wrote an Ode to that river, on its very banks, which was published in his Travels, and justly approved. The great Victory of Nelson naturally brought him back to his old acquaintance; whom, if he honoured before, he must now peculiarly esteem, for the laurels he has so abundantly produced. The Poem properly begins with an allusion to the former Ode.

Once

Once more for thee I court the Memphic Muse,
 At Glory's summons, kindle, as I turn
 To view the mirror, that reflects the hues
 Fond Mem'ry pours, unfading, from her urn.

The following lines are among the best in the Poem. They describe the moment of the Orient's explosion.

And now, amidst the cannons' thund'ring sound,
 Th' incessant flash, the seaman's piercing cry,
 Th' explosion's heard—that shakes the coast around,
 And fills the ringing concave of the sky.

At Ammon's city Pompey's column reels;
 Uptorn, her obelisk extends its length:
 While, to his base, the shock convulsive feels
 The pyramid—immortal in his strength.

The Nile-horse grazing on the bank, amaz'd,
 Impetuous rushes to the boiling flood;
 While, startled from the ooze, with scales uprais'd,
 The crocodile suspends his thirst for blood.

From the second line, in the second of these stanzas, a reader might naturally be induced to think, that the author meant to describe the obelisk as thrown down by the shock. But, excepting this obscurity, the passage is poetical and good.

ART. 13. *The Unsex'd Females; a Poem: addressed to the Author of the Pursuits of Literature.* 12mo. 2s. 6d. Cadell and Davies. 1798.

The exact intention of this little Poem will not immediately appear, without reference to the following passage, in the notes to the *Pursuits of Literature*, which appears as its motto. “Our unsex'd female writers now instruct, or confuse, us and themselves, in the labyrinth of politics, or turn us wild with Gallic frenzy.” The Poem contains about two hundred lines, which are amplified by large annotations, in imitation of the same original. In its composition there is a good portion of poetic fire, but by no means chastized by a correct taste. “The Proteus of petrific art”; “sport the breast”; “gaze the dust”; “linger'd a blush”; and many others*, are expressions neither strictly grammatical, nor free from affectation. The author censures the supposed indecency of botanical studies, in terms which show a more inflamed imagination than is often likely to belong to such students. These over-refinements of delicacy are, in our opinion, most indelicate. They remind us of the prude, who would not speak some words because of their terminations, though quite innocent to other persons. The taste of the author appears no less vitiated in his prose observations.

* Thus, “to scath the bloom young Pleasure sheds.” To *shed* a bloom is odd enough, and then to *scath* it, is still more wonderful.

He talks of Gibbon being "required to bring down the haughtiness of his style to a level with that of vulgar persons." Nothing can be further from a *haughty style* than the composition of Gibbon. It is the extreme of a precise and monotonous affectation. So is that of Darwin, another idol of this writer, to whom he attributes "an eagle wing." Many other remarks of this kind might be made, but we forbear. Though we cannot, for any consideration, praise bad taste, we admire the intention of this Poem, and in some respects the execution. We will give therefore what we think the most favourable specimen of it; the supposed speech of Mrs. Wollstonecraft to her sex.

"Go, go (she cries) ye tribe of melting maids,
Go screen your softness in sequester'd shades;
With plaintive whispers woo the unconscious grove,
And feebly perish, as despis'd ye love.
What tho' the fine Romances of Rousseau
Bid the frame flutter, and the bosom glow;
Tho' the rapt Bard, your empire fond to own,
Fall prostrate and adore your living throne,
The living throne his hands presum'd to rear,
It's seat a simper, and its base a tear;
Soon shall the sex disdain the illusive sway,
And wield the sceptre in yon blaze of day;
Ere long, each little artifice discard,
No more by weakness winning fond regard;
Nor eyes, that sparkle from their blushes, roll,
Nor catch the languors of the sick'ning soul,
Nor the quick flutter, nor the coy reserve,
But nobly boast the firm gymnastic nerve;
Nor more affect with Delicacy's fan
To hide the emotion from congenial man;
To the bold heights where glory beams, aspire,
Blend mental energy with Passion's fire,
Surpass their rivals in the powers of mind,
And vindicate *the Rights of womankind.*" P. 13.

In speaking of the females who do honour to their sex, by their talents, the author might easily have increased the number. Mrs. Trimmer certainly should not have been omitted. We do not pretend to guess at the author of this anonymous effusion.

ART. 14. *Lodon and Miranda.* By Romaine Joseph Thorn. To which is added, *The Poor Boy, a Tale.* 12mo. 3s. 6d. Longman. 1799.

We cannot approve such an apology as the Preface to this work introduces, namely, that this long Poem was written in four months, during the few hours which could be spared from business. We are of opinion, that Mr. Thorn had better attend to his business altogether, than pay his court to the Muses, who are fly coquettish ladies, and are very apt to lead men of business astray.

ART. 15. *Poetic Trifles.* By Elizabeth Moody. 12mo. 5s. Cadell and Davies. 1799.

This is a title frequently adopted, and often with the most critical propriety. The productions here published may not improperly be called Trifles; but they are Trifles of a better order, and indicate much taste and elegance of sentiment. The following stanzas may serve as a specimen.

ON THE WORD LAST:

I.

Painful source, of many a sorrow,
Sound precluding hopes to-morrow,
Sad finisher of Life's repast;
What shadows all our joys appear,
When thou com'st lagging in the rear,
And whisp'ring tell'st thou art the LAST.

II.

Whate'er is giv'n us from above,
Blessings of friendship and of love,
Thy baleful shade doth overcast;
The tears that parting cheeks bestrew,
The broken voice that sobs adieu,
Belongs to thee, thou cruel LAST.

III.

Time on his rapid pinions flies,
The world recedes before our eyes,
And awful death approaches fast;
Revolving suns each year proclaim
The solemn hour that bears thy name,
Thou dreaded, formidable LAST!

IV.

Yet that I may not shrink from thee,
Let virtue keep my bosom free
From dread of future and of past;
Then when my transient day is o'er,
And life exhausted yields no more,
I need not fear thy moment, LAST.

ART. 16. *Theodore, or the Gamester's Progress. A Poetic Tale.* 12mo. 2s. 6d. Verner and Hood. 1799.

"Some friendly voice make every error known,
My gratitude, I'll in the next edition shew."

So *says* the author in a prefatory Sonnet, but we really cannot determine whether he thus expresses himself in sober seriousness, or whether he intends to be facetious at the expence of his readers. If he is facetious, we can assure him, that he will find it no jest when he comes to settle with his stationer, printer, &c. for a volume of more than a hundred

hundred pages rather elegantly printed. If he is serious, we must tell him in the sober tone which becomes our age and character, that second editions of poetic tales, are a kind of black swans, not often visible. The moral of this tale is certainly good; and here and there some animated lines may be discovered.

ART. 17. *Poems.* By Thomas Smith. 12mo. 3s. Manchester. 1797.

Mr. Smith, assisted by some friends, produced the contents of this volume, to relieve the languor of a secluded situation. Many of the Poems are elegant; and that on the Violet, in particular, breathes an unaffected strain of tenderness. We were also not a little pleased with the Verses on a Worm; and we shall be glad to see the volume, by a member of this society, who promises translations from the Latin and Italian poets.

ART. 18. *The Satires of Persius translated: with Notes.* By William Drummond, Esq. M. P. Fellow of the Royal Societies of London and Edinburgh. 8vo. 189 pp. 5s. Wright. 1799.

Though it is an unavoidable rule with reviewers, for the sake of preventing perpetual repetitions, and retrospect beyond the reach of any diligence, not to notice second editions, unless greatly altered; we cannot deny ourselves the pleasure of mentioning the early reappearance of this very elegant work, in a form well-suited to its merits, and with the addition of many new notes. The author asserts his previous knowledge of Brewster, but contends that he does not deserve the encomium passed upon him by us. He has certainly as fair a right to maintain an opinion as we have; ours, however, remains unchanged; and we are well assured, that the learned in general rate Brewster's translation very highly.

DRAMATIC.

ART. 19. *Lovers' Vows, or the Child of Love, a Play; in Five Acts.* Translated from the German of Augustus Von Kotzebue; with a brief Biography of the Author. By Stephen Porter, of the Middle Temple, and of Trinity College, Cambridge. 8vo. 111 pp. 2s. 6d. Hatchard. 1798.

ART. 20. *The Natural Son, a Play; in Five Acts.* By Augustus Von Kotzebue, Poet Laureat, and Director of the Imperial Theatre at Vienna, Being the Original of *Lovers' Vows*, now performing with universal Applause at the Theatre Royal Covent Garden. Translated from the German, by Anne Plumptree (Author of the *Recluse's Son*, *Antoinette*, &c.) who has prefixed a Preface, explaining the Alterations in the Representation, and a Life of Kotzebue. Fourth Edition, revised. 8vo. 78 pp. 2s. 6d. Symonds. 1798.

Having already taken a view of the plot and characters of this drama, in our account of it as adapted by Mrs. Inchbald to the English

English stage, it would be superfluous to enter into a detail of them as exhibited by these translations. Both these performances seem, in general, accurate and not ill written; but neither, we think, would have pleased an English audience equally with the play that was represented. The character of Amelia, we have already observed, has been rendered far more interesting by Mrs. Inchbald's alterations: that of the rhyming Butler is raised from insignificance and insipidity to genuine humour; and, in our opinion, Count Cassel is much better adapted to the English taste, than the Count Von Der Mulde of Kotzebue. We are glad these translations have been published, as they enable every reader to form the comparison for himself, and to appreciate the skill and address of the ingenious imitator.

ART. 21. *The Reconciliation. A Comedy, in Five Acts. Now under Representation at the Theatre Royal, Vienna, with unbounded Applause. Translated from the German of Augustus Von Kotzebue. 8vo. 120 pp. 3s. Ridgway. 1799.*

This comedy (which has, we believe, been represented under the title of *The Birth-Day*, at Covent-Garden Theatre) represents two brothers as having been estranged from each other by a law-suit, about a piece of ground of small value, but reconciled chiefly by a worthy and benevolent physician; notwithstanding the efforts of an artful lawyer, and rapacious female servant, to foment the dispute. The characters are, in general, well drawn, and the situations interesting; but the plot is, in one respect, conducted unskillfully, for at an early period of the drama we anticipate the conclusion. We know not whether the translation before us is the same which was represented on our stage; but if the play produced on this subject met with indifferent success in London (which we believe was the case) it must have been owing to negligence or want of skill in the translator; for the story is, in our opinion, well calculated to interest an English audience.

ART. 22. *A Day at Rome. A musical Entertainment, in Two Acts; as it was damned at the Theatre-Royal, Covent-Garden, on Thursday, October 11, 1798. 8vo. 32 pp. 1s. Symonds.*

The form of this title-page, though somewhat whimsical, is not new; Fielding having adopted it (if we rightly remember) in the publication of an unsuccessful drama. Certainly, a tragedy (or even a comedy) though ill adapted to the stage, may please in the closet. But appealing from the judgment of the audience on a musical farce, is disputing *de laná capríná*. The town indeed sometimes may condemn from caprice, and sometimes from personal prejudice. But, on a perusal of this piece, we see no reason to regret its fate.

NOVELS.

ART. 23. *The False Friend. A domestic Story. By Mary Robinson. Author of Poems, Walsingham, Angelina, Hubert de Sevrac, &c. In Four Volumes. 12mo. 16s. Longman. 1799.*

If we are sometimes dissatisfied with the incidental tendency of sentiments, which occur in this writer's works, it is impossible
to

to deny her the praise of sensibility and taste. Her style is generally good, and her language often elegant. The merit of this work, if it does not exceed, is by no means inferior to that of her other productions of the same kind. But having so often exercised her pen in this way, she appears, in the present instance, to have been somewhat at a loss in her choice of names, otherwise such uncouth appellations as Lady Upas, Mrs. Blouzely, Lord Limingford, Mrs. Ferret, Miss Ashgrove, would not have been introduced.

ART. 24. *The mysterious Seal. A Romance. In Three Volumes. By W. C. Proby. 12mo. 9s. Westley. 1799.*

This is by no means an ill-written or unentertaining performance. There is too great a resemblance in the dangers, escapes, &c. of the heroine, and in the general catastrophe of the tale to other productions of the kind; but there is by no means any thing inculcated, which can be offensive to delicacy, or good morals. A pamphlet written by this author, was commended by the British Critic, vol. xi, p. 690.

ART. 25. *The Natural Son. A Novel. In Two Volumes. Translated from the French of M. Diderot, Author of the Nun, James the Fatalist, &c. Two Volumes. 12mo. 6s. Longman. 1799.*

The productions from this author's pen, alluded to in the title-page of the present work, deserved, and from us obtained a character very different from that which we have given to the preceding article. The Natural Son, with respect to its tendency, is hardly less offensive. The translator observes, that he has omitted what was indelicate in the original, and that he has used a licence where attempt was made to palliate a crime. We require no further argument to prove, that the work itself ought not to have been translated.

ART. 26. *The Invasion, or what might have been. A Novel. Two Volumes. 12mo. 7s. Symonds. 1799.*

A melancholy but well told tale, the catastrophe of which is managed with considerable dexterity. The idea is certainly a very good one, and remarkably well timed. The language also is neat and perspicuous, and the sentiments unexceptionable.

ART. 27. *Rash Vows; or, the Effects of Enthusiasm. A Novel. Translated from the French of Madame de Genlis, Author of the Theatre of Education, Adelaide and Theodore, &c. Three Volumes. 12mo. 10s. 6d. Longman.*

This is rather a whimsical performance, and has less ingenuity of contrivance, than usually distinguishes the works of this author. The heroine, Constance, is for ever over head and ears in love. She parts with her husband because he does not love her enough; they come together again, and again separate from the same cause. The husband dies, the lady vows never to marry another. She sees another man with whom she falls violently in love; and finally she dies, because her "Rash

Vows" prevent her from marrying. Behold another "*Victim of Sensibility*"—The lover is not much better off, that is to say, the lady's last lover. He becomes a Knight of Malta, the vows of which forbid marriage. So that when his cruel mistress repents her of her vow, and would marry him, he cannot have her. She, however, makes her will in his favour, forbids him to destroy himself, dies with composure, and Sainville is carried out of the room senseless in the arms of his friend. Thus ends this mournful history.

ART. 28. *Charité and Polydorus. A Romance. Translated from the French of the Abbé Barthelemy, Author of the Travels of Anacharsis; with an Abridgment of the Life of the Author, by the late Duke of Nivernois.* 12mo. 3s. Dilly. 1799.

This is a performance of a very different kind. Here the reader will meet with *no Victim of Sensibility*; but with a plain, simple, tale, in the manner of the ancient Greek Romances, of which this is a happy imitation. Barthelemy's high character requires not the addition of our praise; and the sketch of his life, by the Duke of Nivernois, is a pleasing tribute of esteem and friendship.

MEDICINE.

ART. 29. *An Account of the Providential Preservation of Elizabeth Woodcock, who survived a Confinement, under the Snow, of nearly Eight Days and Nights, in the Month of February, 1799. In Two Parts. By Thomas Verney Oaks, Surgeon.* 12mo. 43 pp. 1s. Wilkie. 1799.

The extraordinary case of E. Woodcock has excited so much attention, that the public will be curious to learn what effect a continuance under snow, for the space of eight days, without any other sustenance than what she sucked from the walls of her prison, had produced on her constitution; and by what means, or to what degree, those effects have been obviated or removed. The pamphlet before us contains a succinct account of these circumstances, as well as a narrative of what she suffered while under the snow.

Elizabeth Woodcock is forty-two years of age, has had several children, and, at the time of the accident, suckled a child, about two years and an half old. She was returning from Cambridge to Impington, on Saturday evening, the 2nd of February last. When she was within half a mile from her house, her horse started, which induced her to alight, intending to lead him home; but he broke from her, and ran on the common, whither she followed him, although the ground was deeply covered with snow. Being at length worn out with fruitless attempts to catch the horse, and with the weight of a basket which she carried on her arm, she sat herself down under a thicket, unable to get any further. It was a tempestuous night, and the snow drifted towards her so fast, that she was in a little time overwhelmed with it, and rendered incapable of moving. When she was found, the mound of snow under which she was buried was six feet deep, and reached

two feet above her head, as she was sitting on the ground. She slept very little, she says, either that or any of the succeeding nights, until Friday, the seventh day of her sepulture. The next morning, observing a hole at the top of her cave, about six inches wide, she broke off the branch of a bush that was near her, and thrusting a handkerchief through the hole, lodged it on the twig. This at length proved the means of her being discovered. Through this hole the light passed, which enabled her to distinguish day from night, to hear the sound of the bells in the neighbouring villages, the trampling of horses, and the voices of persons passing by her. But she had not strength sufficient to make herself heard, although she made frequent efforts for that purpose, as often as she perceived any one to be near; neither could she raise herself, or break the walls of her prison.

She preserved, she says, great composure of mind during the whole time of her confinement, relying upon the mercy of the Almighty. She did not experience any great inconvenience from hunger; her thirst she assuaged with snow, which was her sole subsistence during her long confinement. She had no evacuation by stool, and very little by urine. A thaw commencing on Friday the 8th of February, the seventh day of her confinement, and continuing the next day, added greatly to her misery. Her clothes, drenched completely with the dripping of the melted snow, became cold and heavy, while her feet were so benumbed and crippled, that although she saw the walls of her prison crumbling, she had no power to attempt an escape. In this state she remained until Sunday at noon, when a neighbouring farmer, passing near the spot, saw the coloured handkerchief waving on the bush. Approaching nearer, he heard her groans, the only language she could now utter; and at length, looking down the hole we have mentioned, he saw and recognised her. Assistance was soon procured, and she was carried, wrapped in blankets, and lying in a cart, to her house, and conveyed to bed. She was now so extremely debilitated, that there seemed little hope of preserving her life, which was however effected, by great watchfulness, skill, and attention. It soon appeared that her feet were affected with mortification, which at first threatened her ankles and legs. The mortification was at length checked, and a separation of the dead from the sound parts procured. On the 17th of March, all the toes of both feet came off except one, which was removed at the end of the month. On the 14th of April the sores were contracting and healing, but the bones of the heels having been denuded, it will be a long time, the author says, before they will be skinned over, and a much longer before she will be able to rest upon them; and, as she has lost all her toes, she will never be able to walk without crutches, and will consequently be precluded from giving any material assistance to her family.

We shall conclude our account of this singular, and well-authenticated case, by recommending it to our readers, as on every account deserving their attention. The narrative, we may add, besides being extremely curious, is well conducted; and it reflects great honour on Mr. Oaks, as well as on the Rev. Mr. Holme, the respectable clergyman of the village, who collected the principal facts; to learn that the pamphlet is sold for the benefit of the poor sufferer. Their benevolent

nevolent intention will, we doubt not, be forwarded by the liberality of the public.

ART. 30. *Medical Remarks on Tea, Coffee, Tobacco, and Snuff; likewise Beer, Ales, Wines, and Spirituous Liquors; also Observations on Intoxication: with an Appendix, containing Directions for preserving Health, and attaining long Life; the whole collected from the best Authorities, By F. Taylor. 12mo. 39 pp. 1s. 6d. Huddersford, by Brook and Lancashire. 1799.*

Although we see nothing new in the author's account of the several articles enumerated in the title-page, and perhaps nothing new could be expected, as they have so long formed a material part of our daily beverage; yet the observations on temperance, and on the mode of preserving health, and promoting longevity, may be read with advantage. We therefore recommend this little manual, as an appendage to the books ordinarily kept in families.

ART. 31. *An entire new Treatise on Leeches, wherein the Nature, Properties, and Use of that most singular and valuable Reptile, is most clearly set forth. By George Horn, Apothecary. 8vo. 29 pp. 1s. 6d. Symonds. 1798.*

Little is to be learned from this *entire new Treatise on Leeches*, but what was very generally known before. That they are found in most country places, in shallow running streams, and are usefully employed in topical inflammations, and to draw blood from infants, and persons whose veins are too small to be opened with a lancet. Of the natural history of the leech, a much more ample and satisfactory account is given in the *Encyclopædia Britannica*, than is here to be found; which we mention, as the author seems to think that the subject has been totally neglected. They may be kept, he says, several years, if frequently supplied with fresh water; if this is neglected, they soon become sickly and die. In very cold weather, the water should be moderately warmed. The vessel in which they are kept, should not be much more than half full, that they may quit the water at pleasure, which they are often observed to do. The author puts a little moss into the vessel, with which the leeches seem to be much delighted. As leeches hide themselves in the ground, like worms, in winter, and are thence with difficulty found, apothecaries should stock themselves with them in summer, and pay more attention than they usually do, to the preservation of them.

ART. 32. *Facts and Observations relative to the Nature and Origin of the Pestilential Fever, which prevailed in the City of Philadelphia, in 1793, 1797, and 1798. By the College of Physicians of Philadelphia. 8vo. 40 pp. 9d. Phillips and Son, George-Yard, London. 1799.*

Some useful and valuable directions are here given by the College of Physicians at Philadelphia, to prevent the propagation of contagious diseases, whenever they shall appear, particularly the yellow fever, which has lately made such dreadful ravages in that and the neighbouring countries.

countries. They were sent to the state legislature, in January, 1795, and are now repeated and enlarged, and the mischievous consequences of not having before attended to them pointed out. The principal of them consist in providing a convenient place, out of the city, for the reception of persons, affected with any contagious disease, the moment it shall appear; and in obliging ships, coming from infected places to perform quarantine, as is practised in this country.

As different opinions have prevailed respecting the origin of the yellow fever, some contending that it is, others that it is not contagious, the College have been at great pains to investigate the subject; and from a chain of facts, here laid before the public, they seem to have decided the question, and to have proved, that it did there proceed from, and was propagated by contact with persons or things that were infected. The subject is important. It ought to be considered, and to have its due weight in the decision that shall be passed on it, that if the College should happen to be mistaken, the only ill consequence that can arise from acting under their opinion, will be some unnecessary trouble and expence to the inhabitants, and a temporary inconvenience to the trade. It will not preclude or prevent, but rather assist any further enquiries that may be necessary, to obtain such a degree of certainty, as a subject of so much difficulty and importance demands. On the other hand, if they should too hastily decide that it is not infectious, and neglect the preventions here recommended, a disease which might have been checked *in limine*, or confined to a few persons, may become general, and depopulate a whole region. On these considerations, we heartily subscribe to the views and opinions of the College, and wish success to their humane and patriotic endeavours.

DIVINITY.

ART. 33. *A Letter to Three converted Jews, lately baptised and confirmed in the Church of England.* Svo. 1s. Rivingtons. 1799.

The three individuals to whom this Letter is addressed, were baptised, with "true satisfaction and comfort to themselves and to their pastor," by the Rev. Dr. Gaskin, at Stoke Newington; and were confirmed by the Bishop of London, on the Saturday following, at the church of St. Andrew, Holborn. The Letter, we understand to be written by the excellent and venerable Mr. Jones, of Nayland. It explains and refutes the errors of the unbelieving Jews; such as, that God had promised them the enjoyment of this world; that they should never be separated from God; that their Law and Temple should never be abolished; and, finally, that the Gentiles could never be received into the Church of God. The arguments are very plain, satisfactory, and impressive: and we heartily wish they may be duly weighed by those for whose benefit they are intended. The conclusion exhorts these converts so to exert themselves, that their friends among the unbelievers may be induced to follow their good example. The writer very judiciously recommends to their diligent perusal the Epistle to the Hebrews, in which the "spiritual use of the Law and the Prophets" is unfolded at large.

ART.

ART. 34. *A Reply to the Rev. Ralph Churton, Rector of Middleton-Cheney, &c. &c. from Francis Eyre, of Warkworth, Esq.* Svo. 494 pp. 8s. Coghlan. 1798.

That the long dormant controversy between Papists and Protestants should, at this day, be revived, by an English Rector and a neighbouring Esquire, is rather singular; nor shall we think it necessary to plunge into the depths of polemics, with a view of deciding between them. Mr. Eyre's first Letter to Mr. Churton, was reviewed in our tenth volume, p. 438, together with another tract, by the same gentleman, on the Christian Religion. Mr. Churton's Answer to that Letter was briefly noticed in p. 319 of our ninth volume. Mr. Eyre writes with good sense and acuteness, and has detected two or three errors of his opponent, which that gentleman frankly acknowledges in the subsequent publication; defending himself at the same time from the imputation of some others. We are inclined to believe, that Mr. E. is a sincere and pious man, according to the religious persuasion which he holds; but he is surely too fond of writing: nor has he escaped retribution on the score of errors; a misfortune generally incident to polemic writers.

ART. 35. *Postscript to an Answer to Francis Eyre, of Warkworth, Esq. occasioned by his late Publication, intitled, A Reply to the Rev. Ralph Churton, &c. By the Author of the Answer.* Svo. 64 pp. 2s. 6d. Rivingtons, &c. 1798.

Mr. Churton* has very wisely compressed his rejoinder to less than a seventh part of his antagonist's reply. He has the better chance of being read; and his tract cannot easily be read without advantage, by any person capable of judging. He writes like a man of sound sense, sound learning, and sound faith.

ART. 36. *Doctrines of the Church of Rome examined. By the Rev. Bryan F Anson Bromwich, A. M.* Svo. 87 pp. 2s. Pridden, Fleet-Street.

The author of this tract, having been on the continent some years ago, was much struck with the prevalence of Infidelity and Atheism, which he attributed, not unjustly, to the general offence given by the superstitions of Popery. He therefore determined to furnish his countrymen with a short manual on the subject, more convenient for general use than the larger volumes which contain the detection of such errors. The errors he notices are eleven in number, thus arranged: 1. Of the Catholic Church. 2. Of the Pope, or Bishop of Rome. 3. Of General Councils. 4. Idolatry. 5. Of the Sacrament of the Lord's Supper. 6. False Miracles. 7. Celibacy of Priests. 8. Pur-

* The author's name, though well known to us from his previous publications, was unfortunately disfigured by our printer in our last number, Art. 33. See the Errata.

gatory. 9. Persecution for Religion. 10. Intercession of Saints. 11. Enmity to Learning. There is not much of novelty in the observations of Mr. Bromwich, yet they may be of use to many readers. There are, however, many good and useful small tracts on similar subjects, among those printed by the Society for promoting Christian Knowledge. This author's account of the Legend of the Picture at Mountenario (probably *Monte Nerio*) near Leghorn, is curious; and still more so the annual miracle of the bells at Marseilles, which were supposed to take a regular trip to Rome in Lent, to obtain the Pope's benediction. Mr. B. tells us, that he was witness to the rejoicing for their pretended return on the morning of Easter Sunday, 1783.

ART. 37. *A Sermon, preached before the Loyal Pimlico Volunteers, commanded by Major Rolleston, on Sunday, August 12, 1798, at Charlotte-Street Chapel, Pimlico. By the Rev. Richard Harrison, Morning Preacher at Brompton Chapel, and Joint-Lecturer of St. Martin's in the Fields, and St. Botolph's, Bishopsgate.* 8vo. 18 pp. 6d. No Printer. 1798.

A useful and sensible Sermon, on the advantages produced to a state by the virtues of its inhabitants; founded on Proverbs xi. 11.

LAW.

ART. 38. *Who'll change Old Lamps for New? Or, a Word or Two concerning the Clergy, and their Provision.* 8vo. 43 pp. 1s. 6d. Cadell and Davies. 1799.

As this tract is written in defence of a fundamental law of the kingdom, and a species of property as much fortified by prescription, and every thing that can constitute right, as any property that exists, we have placed it under this head. The author, though he conceals his name, writes with temperance and wisdom; and not a little momentous are the considerations he suggests. The allusion in the title, to the stratagem used for obtaining the wonderful Lamp of Aladdin, by offering such as were apparently better, is not perhaps very well adapted for a title; though it might supply an apposite illustration for the opening of the pamphlet, as indeed it still is used.

After vindicating the dignity and utility of the clerical order, to which, at the same time, he declares himself not to belong, the author enters upon the immediate subject of his publication, which is, to combat the supposed plan of selling the tithes, in the manner of the land-tax. In answer to the argument, that as tithes were originally granted by the crown, they may surely be resumed by the crown and parliament, this writer thus pleads.

“ Observe to what this doctrine will lead. Half the estates in this kingdom, belonging to lords and commons, were given originally by grants from the crown. All charters of corporations and of mercantile bodies, with all the tolls and exclusive privileges and profits arising from them, were given originally by grants from the crown. If the crown and houses of parliament can resume tythes at pleasure, because
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They were originally given by the crown, they can resume all estates and all charters which were so given. See then, to what wide overturning of property and securities this principle will lead!

“A. But the clergy are public functionaries: and the public may pay them in what way they please.

“B. If society were beginning anew, the public might settle beforehand how they would pay their servants. And if the servants of the public chose to engage for the manner of payment previously stipulated, well and good; even though the payment were uncertain and small, still if the servants undertook certain duties for payment so conditioned, they would have no reason to complain of injustice being done them. But when eight hundred years have sanctioned to the clergy a particular kind of provision, and thousands of the clergy have undertaken public service on the *good faith of legal establishment*, the public cannot say at once, ‘We will now change our manner of payment,’ *without breaking the good faith of legal establishment.*” P. 9.

We should not omit to mention, that though the author uses the term *public functionaries* in the preceding passage for the sake of argument, he very properly reprobates it in a subsequent page, as “abominable French cant.” Our readers will judge, by this specimen, of the nature of the tract. The author, in the conclusion, gives it as his opinion, in which we are inclined to coincide, that if any thing could, with propriety, be substituted for tithes, it must be corn-rents. But it is a matter of no small hazard in any times, and especially in these, to interfere with establishments so venerable.

POLITICS.

ART. 39. *The Speech of Lord Minto in the House of Peers, April 11, 1799, on a Motion for an Address to His Majesty, to communicate the Resolutions of the two Houses of Parliament, respecting an Union between Great Britain and Ireland.* 8vo. 155 pp. 2s. 6d. Stockdale. 1799.

The various publications on the subject of an Union with Ireland have already occupied so much of our space and attention, that our notice of this Speech must unavoidably be less ample than the importance of its contents, and the ability displayed in it, seem to require.

From the relative situations of Great Britain and Ireland, from the history and present state of the connection between them, the noble speaker shows the necessity of an Union; which he illustrates by the examples of Scotland and Wales. The advantages to be derived to Great Britain from an incorporating Union with Ireland, he divides into positive and negative: positive, by the accession of real and efficient force to our present empire; negative advantage, “by avoiding, in moments of war and difficulty, those embarrassments which have distracted and annoyed us, as often as war and difficulty have occurred.” On the other hand, the consequences of a separation, which would be the establishment of a democratic republic, or rather of anarchy, in Ireland, are placed in a striking light. Lord Minto next enquires whether

whether an Union with Great Britain will be beneficial or not to Ireland, and (to prove the affirmative) shows the consequences she would probably experience from a total separation; the other alternative which the present state of the connection might produce. Among other topics, the dilemma arising (in the present state of things) from the claims of the Catholics, and the necessity of "supporting the Protestants in that ascendancy which seems necessary even for their protection," is ably stated and enforced. Thence the noble Lord infers, that the united parliament of Great Britain and Ireland will constitute the best, because the most impartial, legislature for Ireland. His Lordship is a strong advocate for the Catholics, and thinks (in case of an Union) their claims should be provided for by an article of the treaty itself; but, should not this be done, the accomplishment of their just wishes will, he concludes, result from the treaty, as a natural consequence. The objections to an Union are then stated and refuted, namely, that a Legislative Union would be derogatory to the national honour and independence of Ireland, and that the respective parliaments are incompetent to the measure. Both these the noble speaker very amply and satisfactorily answers. But, having so fully stated the arguments of others to the same effect, we will only add, that this Speech, although inferior in vivacity and energy to some (on the same subject) which we have noticed, will be read with great satisfaction by those who wish for further light and information on this great national measure.

ART. 40. *Ireland profiting by Example; or, the Question whether Scotland has gained or lost by an Union with England, fairly discussed. In a Letter from a Gentleman in Edinburgh to his Friend in Dublin.* 8vo. 34 pp. 1s. Milliken, Dublin. 1799.

This little tract is designed to correct some mis-statements of the condition of Scotland, in the pamphlets published against the projected Union with Ireland. In one of those pamphlets the author had ventured to say, that, "since the Union, Edinburgh is beggared and depopulated;" and another writer, who admits the improvement of Scotland, represents that "she has improved, notwithstanding the Union," for that "Scotland has ever found in the British Legislature, not the fostering hand of a natural parent, but the neglect of a step-mother." To these assertions, the author of the Letter before us opposes the most authentic documents and incontrovertible facts, namely, the increase of revenue to the royal boroughs, from 14,395l. to 44,783l. per annum; the increase in the tonnage of shipping in Scotland, from 8,618l. to 154,857l. with similar increases in the linen and cotton manufactures, in the revenue of the post-office, and in the population of that kingdom. This Letter also refutes the assertion in the Irish Anti-union pamphlets, that Scotland is "borne down and crushed by the weight of her taxes," and that the malt-tax, in particular, was laid on in violation of the articles of Union. These assertions are shown to be the result of prejudice and ignorance. To those who admit the improvement of Scotland in wealth and prosperity since the Union, but deny that the Union produced this effect, the writer answers, that "as Scotland be-
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fore the Union was rather in a retrograde than progressive state, and as since that period her improvement has been continually progressive, it is an extraordinary mode of reasoning, instead of connecting these circumstances together, as cause and effect, to regard them as hostile and repugnant to each other." He remarks also on the *consistency* of those writers, who having told us that Scotland has ever found in the British legislature "the neglect of a step-mother," in a subsequent passage attributes her improvements chiefly to the wisdom and liberality of the British ministry. To expose, however, more particularly the falshood of such accusations, this intelligent writer enumerates various benefits conferred specifically on Scotland, since the Union, by the British parliament; he then asks the Irish pseudo-patriots, whether, in the various instances above detailed, they trace the care of a natural parent, or the neglect of a step-mother? and exhorts them to make the application to themselves, in deciding on the benefits or disadvantages of an Union with Great Britain.

This is certainly a sensible, and a seasonable pamphlet.

ART. 41. *A Letter to the Right Honourable William Pitt. Third Edition.* 8vo. 48 pp. 1s. Moore, Dublin; Robinsons, London. 1799.

A violent, but truly ludicrous, effusion of *Irish Jacobinism*; the malignity of which is almost lost in its nonsense and absurdity. The writer (who signs himself William Drennan) at first triumphantly proclaims Mr. Pitt's conduct, in proposing an Union with Ireland, as leading unavoidably, though unintentionally, to that reform or revolution which is represented as so desirable; yet, towards the end of his Letter, he deprecates an Union, and labours to unite all parties against it. Among the arguments we have met with in favour of that great national object, few strike us more forcibly than those founded on the dread which all the Jacobins and United Irishmen feel at the proposal. This Letter, therefore, tends to confirm us in one useful lesson. In other respects it is beneath notice, but for the wickedness of its design; being impotent in its attempts at argument, and ridiculously bombastic in its language. We would advise this *Doctor* (as he is said to be) when he writes again in opposition to an Union, not to write *in the hurry of his heart* (as he expresses it) but to cast a veil, however slight, on his real object; which, to our apprehension, is manifestly that of all United Irishmen, namely, the total separation of Ireland from Great Britain, and the establishment of a Jacobin republic connected with France.

ART. 42. *Detection of a Conspiracy formed by the United Irishmen: with the evident Intention of aiding the Tyrants of France in subverting the Government of the United States of America.* By Peter Porcupine. 8vo. 32 pp. 1s. Wright. 1799.

Peter Porcupine here very amply evinces his watchfulness over the safety of the country which he has made his own by adoption. This tract is less interesting to us than some others which have proceeded from his pen; but it seems very fully to show how far the chain of mischief has extended, and how diligently the links have been combined from one part of the world to another.

ART.

ART. 43. *Pacification; or, the Safety and Practicability of a Peace with France demonstrated. With Remarks upon the Advantages of a Change of Ministry, and the Dangers which threaten both Nations, by an obstinate Perseverance in the War.* 8vo. 40 pp. 1s. Jordan. 1798.

Quid dignum tanto, &c. is a question truly applicable to the pompous title of this pamphlet; and, we believe, almost every reader will give the same answer as the poet. The author undertakes to prove two points; "the probable advantages of a change of ministry," and, "the consequent practicability of a peace." On the first of these he scarcely condescends to argue, declaring, that "the probable advantages of a change of ministry are so plain and forcible, that, like a self-evident proposition, no language can make them plainer." We are certainly of opinion that they are not made plainer by this writer; since he only repeats, in loose and general terms, the hacknied objections so often urged, and so often refuted. Every failure in the operations of the continental war, over which our administration could have no controul, is ascribed to their misconduct: the minister is represented as having failed in all his financial arrangements; the state of Ireland, the embarrassments in the mercantile world (long since remedied) and even private bankruptcies (by no means numerous of late, as every commissioner of bankrupts can testify) are imputed to them. These will be sufficient proofs of the *spirit* in which this pamphlet is written; though the language is certainly decent and temperate.

The practicability of a peace is, we are told, to arise from the removal of the present ministry, because they are obnoxious to the French Directory; consequently, some persons must be appointed who are more agreeable to France. The reader will judge what kind of peace is likely to be obtained by that nation, which, as a preliminary, is content to choose its ministers according to the pleasure of its enemy. We might ask, whether we have not as good a right to require that the French nation should depose the Directors, because they have not the confidence of England? Even this writer admits the supposed prejudice and resentment of the Directory against particular persons, to be unjustifiable in a public transaction. Yet he deems it not inconsistent with the honour of his country to bow before it. Events seem happily at present to be answering such authors, more completely than it can be done by any pen.

ART. 44. *Essays on Civil Government, and Subjection, and Obedience, to the higher Powers.* 12mo. 72 pp. 8d. Wigan printed, by W. Lyon. 1796.

These Essays (which appear to be the production of a pious and well informed mind) are introduced by a Preface, signed Thomas Wood, and implying, from the context, that the writer is a clergyman at Wigan. Not being published in London, we had not heard of them till a copy was sent to us.

The first Essay is, On the general Character or Description of a good Civil Government; the second, On the Duty of Subjects to their Sovereign; the third contains, the Reasons why we should be Subject
and

and Obedient to the higher Powers; and there is a Conclusion, showing what inferences arise from the authorities quoted, and principles laid down. With the best principles and intentions, this writer is, we think, too prolix. An abridgment of his work would be more likely to gain the attention of that class of men, for whose use it seems to have been chiefly designed.

ART. 45. *The Connection between Industry and Property; or, a Proposal to make a fixed and permanent Allowance to Labourers for the Maintenance of their Children. Addressed to the Society for bettering the Condition and increasing the Comforts of the Poor.* 8vo. 20 pp. 6d. Hatchard, &c. 1799.

The proposal of this writer is, "That a fixed national allowance should be made to every labourer, of one shilling weekly, for every child under ten years of age; not as alms, not as a humiliating badge of incapacity, but as an honourable contribution of the society at large, towards the support of the rising generation."

He objects to the present mode of relieving the poor, that the relief is distributed, not in proportion to their wants, abstractedly considered, but by a very different criterion, namely, a deficiency of earnings, and that this tends to depress, not to encourage, industry. This short essay is evidently the work of a man of sense and benevolence, and contains a suggestion well worthy of being considered, when any alteration in the mode of relieving the poor, or any laws for the general encouragement of industry, shall be in the contemplation of parliament. This writer also suggests, as many have done before him, that a perfect freedom should be allowed to labourers to engage themselves wherever they can best find employment. This, if we mistake not, has been, in a great measure, effected by the act to prevent vexatious removals.

ART. 46. *An Address to the People of Great Britain, on the Doctrine of Libels, and the Office of Juror.* By George Dyer, B. A. 8vo. 120 pp. 2s. Printed for the Author. 1799.

Having hitherto considered Mr. Dyer as a benevolent, but on some subjects a misguided man, it was with pain that we perused a publication from his pen, which calls for our indignant and almost unqualified censure. The chief object of this Address was to induce the Jury, who were to try Mr. Wakefield on a late prosecution, to acquit the culprit; and, also, generally to create a prejudice in the minds of Jurymen, in favour of all who may hereafter be prosecuted for libels against the constitution. Mr. Wakefield's guilt being now ascertained by a solemn verdict, and his sentence pronounced, it might seem unfeeling, as it is certainly unnecessary, to descant on the magnitude of his offence. Few will doubt it, except a class of persons, among whom the present tract completely ranks its author.

He first states (after his own manner) the publication and general contents of the Bishop of Landaff's Address to the Nation. Whether the representation here given of that celebrated Address be just or not; whether the insinuations respecting the motives of its author are or are not

not deserved, we may safely leave to every impartial person, who knows the contents of the work, or the character of the writer. With Mr. D. all Prelates must be corrupt and dependent; and none of them, except "men of vulgar talents, and shallow reflections," believe what they teach! Such is Mr. D.'s *candid* statement on the one side. The Opponent (as he calls Mr. Wakefield) is said to be a mere literary recluse; his speculations are inactive, *inhostile*, and feeble; his indecent reflections on the Prelate are called *unavoidable associations*; and some coarse language of Bishop Latimer, in a Sermon during the reign of Edward VI. is quoted as a justification of all the inflammatory and seditious expressions in Mr. Wakefield's Letter. The rest of Mr. D.'s representations are equally *fair* and *just*.

The second chapter contains an assemblage of all the trite objections to prosecutions for libels; on which it is surely needless for us to remark, in an age when the necessity of restraining the licentiousness of the press is become so evident; and when prosecutions of this kind are conducted with every degree of lenity, compatible with public justice. We could not, in a subsequent chapter, avoid smiling at the comparison of Mr. Wakefield's tract with Barclay's Apology for the Quakers, with Harrington's Oceana, and other political tracts, written to enforce general principles, and evidently without any immediate design to subvert the constitution, or destroy the peace of the kingdom. The writer then expatiates on the powers and duty of Juries. To a great part of his remarks we have no objection, except that the design of them is manifestly to cajole the Jury who might have to decide on Mr. Wakefield's case, and thus procure a verdict in his favour. A very long extract from a speech of Mr. Horne Tooke is here inserted; for what purpose it is difficult to say, unless it be to display the captiousness and pertinacity of that idol of a party, and the obsequious admiration of his votary.

All this, however, we could excuse, in pity to the misguided author. But the two last chapters deserve more serious notice. The daring introduction of the history of our Saviour, as a warning to those who should have to decide on Mr. Wakefield, is too flagitious to be read without indignation, by any person uncorrupted by modern depravities: and to what does it amount as an argument?—but to this; that because our Saviour was unjustly styled a *sedition* person, therefore Juries should not venture to pronounce any one guilty of sedition. We cannot dismiss this article without recommending to Mr. D. (some of whose literary attempts breathe a spirit from which better things might have been expected) to reflect upon the tendency of principles, which lead him to sympathize with libellers, to panegyryze Jacobins, and to revile the religion of his country.

MISCELLANIES.

ART. 47. *A Key to the classical Pronunciation of Greek and Latin proper Names, in which the Words are accented, and divided into Syllables, exactly as they ought to be pronounced; with References to the Rules which show the Analogy of Pronunciation. To which is added, a complete Vocabulary of Scripture proper Names, divided into Syllables, and accented according to Rules drawn from Analogy and the best Usage. Concluding with Observations on the Greek and Latin Accent and Quantity; with some probable Conjectures on the Method of freeing them from the Obscurity and Confusion in which they are involved, both by the Ancients and Moderns. By John Walker, Author of the Critical Pronouncing Dictionary, &c. &c. 8vo. 168 pp. 5s. Cadell and Davies. 1798.*

Useful labour so very seldom obtains from the world the praise it truly deserves, that we should be very sorry to be at all deficient in our commendation of Mr. Walker. That this publication is the best arranged and most convenient for use, and most sensibly illustrative of its subject that has yet appeared, we are willing to pronounce; but that it is the first of the kind, is, we believe (though the author evidently supposes it so) far from the fact. One book at least, of a very similar nature, we well remember to have seen, though we cannot, at this moment, recal the exact title. If we recollect rightly, it was printed for Johnson. Mr. Walker speaks of his own labours with so much modesty, in his short Preface, that we will not attempt to note either errors or defects in his publication. That both must exist, in a work requiring so much minute attention, is inevitable; but he will, it is probable, remedy them gradually, by keeping an interleaved copy at hand for that purpose. In this way, he will soon insert the name of Abgarus, king of Edessa, which is wanting in the first page. The general rules prefixed, and the Appendix subjoined, are replete with good sense; and, on the very obscure subject of Greek and Roman accent, the author shows, in the concluding Essay, that he has thought with care; and makes remarks which well deserve attention.

ART. 48. *Thoughts on the Means of alleviating the Miseries attendant upon Common Prostitution. 8vo. 1s. 6d. Cadell and Davies. 1799.*

We are very seriously impressed with the importance of the object discussed in this sensible and well-written pamphlet, and accordingly recommend it to the attention of the public. After detailing, we fear with too much truth, the different stages of miseries of that most wretched state of life, the writer proposes what he considers as some remedy for the calamity. This is, to form a Society, who shall, in a mode hereafter to be regulated, have the means of rescuing (in every stage) unfortunate females from the vices that degrade, and the evils that await them. Some very pertinent hints are given, how such an institution may be formed and conducted; and we sincerely hope that the views of this benevolent author may be maturely investigated, and, if found practicable, effectually accomplished.

ART.

ART. 49. *The Life of Lazarus Hoche, General of the Armies of the French Republic.* By Alexander Rouffelin. Translated from the French. 8vo. 1s. 6d. Ridgway. 1799.

General Hoche, like many of his countrymen, whom circumstances have elevated to similar distinction, was of the meanest origin. His father kept the dog-kennel at Versailles, and Hoche himself was a stable-boy. He appears to have had talents, but his career was short; and, notwithstanding the enthusiasm of seemingly a too partial friend, the meteor-blaze which he displayed is already almost forgotten. In this publication, Miranda is without ceremony stigmatized as a traitor, and Pichegru is called pusillanimous; whence it may be concluded, that the spirit of party has had its usual influence. The principles of the original author are evidently those of the most confirmed democracy.

ART. 50. *A Reply to Irwin; or the Feasibility of Buonaparte's supposed Expedition to the East exemplified.* By an Officer in the Service of the East-India Company. 8vo. 53 pp. 1s. 6d. Cadell and Davies. 1798.

By one course of events, out of innumerable which might be supposed, but most of which must have had a similar termination, Mr. Irwin's conjectures on the probability of Buonaparte's reaching India have been at length decisively confirmed. It may be a matter of literary curiosity, to record that any speculations of the opposite kind were once committed to the press.

ART. 51. *Geometrical and Graphical Essays, containing a general Description of the Mathematical Instruments used in Geometry, Civil and Military Surveying, Levelling, and Perspective; with many new practical Problems.* By the late George Adams, Mathematical Instrument-Maker to his Majesty, &c. The Second Edition, corrected and enlarged by William Jones, Mathematical Instrument-Maker. 2 Vols. 8vo. 14s. Sold by Jones, Optician, Holborn.

It would be unjust to the editor entirely to pass by this improved edition of a well-known and very useful work. Considerable errors of the former edition are here corrected, and many additions made, of which the principal are these: Description of a new Pair of Pocket-Compasses, containing the ink and pencil points in its two legs; improved Perambulator; Way-Wiser; improved Surveying Cross; improved Circumferentor; complete portable Theodolite; great Theodolite, by Ramsden; pocket Box-Sextant; Artificial Horizon; a pair of Perspective Compasses; Keith's improved Parallel Scale; new Method of surveying and keeping a Field-Book; Gunner's Calipers; Gunner's Quadrant; Gunner's Level, &c. Brief notes are also, in some places, subjoined to the text.

ART. 52. *Arabian Nights Entertainments, consisting of One Thousand and One Stories, &c. &c. Translated into French from the Arabian MSS. By M. Galland, of the Royal Academy; and now rendered into English, from the last Paris Edition. A new Edition corrected. In Four Volumes. 12mo. 16s. Longman. 1798.*

Of the corrections introduced into this edition, we cannot undertake to speak. The only material addition is a sensible Preface of about 13 pages, giving some account of the Tales themselves, collected from various authors, and in part from our remarks. The writer pronounces perhaps rather too peremptorily, that the whole of the continuation, published in France about 1791, and in English in 1792, "is a palpable and ill-conducted forgery." A great part of it certainly deserves that character. We take this opportunity to observe, that the translation, published at London in 1794, is falsely ascribed to Mr. Beloe; which we notice, because the report is mentioned here, p. xvi.

FOREIGN CATALOGUE.

FRANCE.

ART. 53. *Nouveau Spectacle de la Nature, contenant des notions et des détails intéressans sur les objets dont l'homme doit être instruit, comme la structure du monde et de l'Univers, les phénomènes et les météores, les montagnes, volcans, tremblemens de terre, tempêtes, &c. par Chevignard, 2 Volumes in 8vo. ornés de 9 planches, impression de Didot.*

This work, already known under the title of *Idée du Monde*, is here republished, with considerable additions and corrections, under that of *Spectacle de la Nature*. The style of the author is simple, and adapted to the subject which he treats. He submits his ideas on abstract matters to the judgment of those who will take the trouble to examine them. He begins with the history of the creation, speaks afterwards of the celestial appearances, of heat and light, of the planets, and of eclipses, of fire, of meteors, of the differences of heat, cold, and of the seasons in different parts of the earth. This is followed by a curious and circumstantial account of the excessive cold, and intemperature of the air in the frozen, northern and southern, zones. The author then presents us with a short description of the globe, and of its contents, as also with a concise history of the operations to which we owe the knowledge of its figure and dimensions. He explains the several changes that have taken place in the surface of the earth, occasioned by the deluge and other events. To these are joined descriptions of volcanos, earthquakes, tempests, &c. &c. intended to give an idea of them to those persons who have never themselves been eye-witnesses to these alarming spectacles. *M. Ch.* then proceeds to give the history of other things, of which it is proper to know the origin and causes, of rare animals and vegetables, of pearls, precious stones, of metals and minerals, of mines, of the amiantus, of the salts, &c. In the last place,

he

he adds a short account of the different sciences, of their objects and utility, concluding with such reflections as may be supposed to arise from the contemplation and study of nature. *Spéctat. du Nord.*

HOLLAND.

ART. 54. *Reizen door Palestina in eenige aangenaame Brieven, met eene op nieuw gemaakte Aftekening der Stad Jerusalem, door S. van Emdre, Lid van de Zeeuwfche Maatschappij der Wetenschappen, en van 's Genootfchapper Verdediging der chriftelyken Godsdienst. Eerfte Deel.— Travels through Palestine, in a series of entertaining Letters, with a new Plan of the City of Jerusalem, by S. van Emdre, Member of the Society of Sciences, in Zealand, and of that for the Vindication of the Christian Religion. Volume I. XXIV. and 200 pp. in large 8vo. Utrecht.*

Though the author, like the Abbé *de la Porte* and others, never actually visited the country which he professes to describe, we may venture to recommend this as a very useful work, since it is compiled, with great care and judgment, from the writings of the most approved travellers, such as *Benjamin of Tudela*, *Brocardus*, *Rauwolf*, *Radziwil*, *Kootwyk*, *Sandys*, *P. della Valle*, *Arvieux*, *Thevenot*, *Corn. de Bruyn*, *Maundrell*, *Hymann*, *Egmond van der Nyenberg*, *Shaw*, *Korte*, *Pococke*, *Hasselquist*, and *Volney*, with references to the parts of each from which the materials were collected. This first volume contains six letters. The second will be accompanied by a new chart of the Palestine, according to the latest divisions.

GERMANY.

ART. 55. *Beiträge zur Geschichte der Philosophie, herausgegeben von Georg Gustav Fülleborn. Achtes Stück.—Contributions to the History of Philosophy, published by G. G. Fülleborn. Volume VIII. 200 pp. in 8vo. (pr. 14 gr.) Züllichau and Freystadt.*

Besides some new observations by *Heinrich* on the Poem of *Parmenides*, this volume contains only one article by the editor, entitled *An Abridgement of the literary History of Physiognomy*, p. 1—191; which, though very far from being complete, is, perhaps, as much so as the materials from which it was to be compiled, would allow. The *Essay towards an History of Physiognomy* (*Versuch einer Geschichte der Physiognomik*) by *Orbilius Anthroscopus*, Vienna, 1784, 8vo. which is, upon the whole, a very meagre performance, but from which, however, he might have been supplied with the Arabic literary History of Physiognomy, to which he has paid no attention, Mr. F. had not seen till his own was finished.

The present History is divided into four periods; 1, from *Pythagoras* to *Aristotle*; 2, from *Aristotle* to the fourth century after Christ; 3, from the fourth century to the commencement of the seventeenth; 4, from the beginning of the seventeenth century to *Lavater*. Among the different philosophers, the author dwells chiefly on *Aristotle*, and on

the Treatise on this subject ascribed to him, which, however, though it may contain Aristotelic opinions and expressions, he does not, on account of its want of coherence and systematic arrangement, allow to be genuine. The fact may, indeed, be true, but whether the inference be rightly deduced from it, is, we think, still problematical, as the text of this work is come down to us so corrupted and defective. It is here, in a great measure, translated, and the leading ideas extracted from the remaining parts. The Version appears also to be accurate, except in an instance or two, where the author had been misled by an erroneous punctuation, as in the following passage, near the end of the first chapter, which we take this opportunity of correcting in that respect: ὅσα δὲ παθήματα ἐγγινόμενα τῇ ψυχῇ μὴδὲν τι ἐνδιαλλάττει τὰ σημεῖα τὰ ἐν τῷ σώματι, οἷς χρῆται ὁ φυσιολογούμενος, οὐκ ἂν εἴη τὰ τοιαῦτα γνωρίσματα τῇ τέχνῃ, οἷον τὰ περὶ τὰς δόξας καὶ τὰς ἐπισήμας· ἰατρὸν (γὰρ) ἢ κηδεύειν οὐκ ἐνδέχεται γνωρίζειν.

Jena ALZ.

ART. 56. *Theophrasti Characteres cum Additamentis anecdotis quæ è Codice MS. Palatino-Vaticano Saeculi XIV. descripsit Joann. Philipp Siebenkees. Edidit et Lectionis Varietatem adjecit Joann. Adam Goetz. XXXII. and 71 pp. 8vo. (pr. 12 gr.) Nürnberg, 1798.*

It is well known, that the most ancient editions of the characters of *Theophrastus*, contain XV chapters only, which in the greatest part of the MSS. and even in those which *Siebenkees* had, while on his Travels, an opportunity of collating, are found with few important variations. *Camotius* was the first who encreased this little collection with the addition of eight new chapters, which were likewise adopted by *H. Stephens*. The remaining five chapters, from the XXIII, were discovered in a MS. at Heidelberg, by *Marcard*. *Freherus* from whose copy *Casaubon* received them into his second edition. There still remained at Heidelberg another more complete MS. which had escaped the notice of *Freherus*, and which was likewise not among the four MSS. in this library, collated by *Casaubon*. This MS. which in the pillage of the treasures of Heidelberg, was transferred to the Vatican, where it is marked CX, contains, besides a number of other rhetorical and philosophical writings, the XV last characters of *Theophrastus*, from the XVI chapter in the common editions. The attention of the public was first directed to this valuable MS. by *Prospero Petroni*, who, in the *Notizie letterarie Oltramontane*, for the year 1743, Tom. II. P. II. p. 350, promised an edition of the *Characters of Theophrastus*, which should contain one third more than any that had before appeared. This promise, however, was not fulfilled, and it was reserved for *Amaduzzi*, the director of the press of the Propaganda, to publish from this MS. the two heretofore unknown characters, περὶ φιλοπονηρίας and περὶ αἰχροκρίδων. But from the very imperfect manner in which they are edited, Mr. *Siebenkees* is led to doubt whether *Amaduzzi* himself made use of that MS; it is at least certain, that he was entirely ignorant of the additions which might have been made from it to the XIII chapters already published.

The present editor has been enabled by it to encrease many of them by one half, and there is none of them which does not in this edition contain

contain something new. Many of the various readings likewise may be considered as real emendations of the text.

In this edition, the fifteen last chapters are published without any alteration from the papers of *Siebenkees*, and with his observations, marked with an S. To these are added those of the present editor, pointing out the different lections of former editions, and sometimes suggesting ingenious illustrations of obscure passages. In the fifteen first chapters, Mr. G. has, in a great measure, followed the edition of *Fischer*.

Ibid.

ART. 57. *Hiob übersetzt. Ein Versuch von Samuel Christian Pape. Begleitet mit einer Vorrede vom Hn. Hofrath Eichhorn.—A Translation of Job, attempted by S. Chr. Pape; accompanied with a Preface, by Eichhorn; XXII and 114 pp. 8vo. Göttingen.*

The Preface, as may naturally be expected, contains many important observations and hints; and the translation, though, in our opinion, not improved by the circumstance of its being in rhyme, may, upon the whole, be regarded as a valuable addition to the stock of biblical and exegetical literature. The effect of the rhyme is often too visible, as in the following passages, Chap. I, 21 :

“ So nackt wie mich die mutter einst gebahr;
So muß ich wieder hier hinab.
Jehova nahm es, der es gab.
Gepriesen sey Jehovah immerdar.

Naked as my mother bore me, so must I return thither (שָׁמָּה, i. e. to the earth, to which Job is, by the translator, supposed to have bowed himself at the time). Jehovah has taken away, who gave. Be the name of Jehovah always praised.”

So again, Chap. III, 3 :

“ Als ich geboren ward, O! jener Tag
Er sey vertilgt, und jene Nacht die sprach :
Ein Mann ist der empfangen war.”

When I was born, O! that day may it be annihilated; and the night which said, there is a man-child conceived. How much more concise and emphatic is the original ?

In v. 9, Mr. P. translates,

“ Sie müsse nie die Wimpern der Abendröthe schauen.”

Let it not see the twinkling redness of the evening sky; whereas the word שָׁרָר, here evidently signifies the morning-dawn. Again, in v. 14, the passage is rendered, “ die in der Wüsteney sich Häuser aufgestellt,” who built themselves houses in the desert, an interpretation which cannot properly be given to the words הַבְּנוֹת הַרְבּוֹת לָמוֹ. Berg specim. animadvers. renders them undoubtedly right, after the LXX, qui gladius gloriabantur suis, though we do not see that there was any reason for changing the word הַבְּנוֹת, the verb בָּנָה itself having the signification of attulit sibi gloriam.

Chap. V. 3, is thus translated :

“ Gewahr' ich nur den reichen Böfewicht
Denn abnd' ich auch sogleich, sein Fall ist groß.”

When

When I behold the rich villain, I immediately foresee that his fall will be great. Mr. P. supplies בָּטוֹב after מְשֻׁרִים, but the last part, וְאָקוּב נֹרוֹ, is too freely expressed. In v. 15, he adopts the reading מְחַרֵּב (máhoráb) with Michaelis, Hufnagel, and Schultens, as we should think unnecessarily. The Chaldee Paraphrast renders the passage very properly, מִן קְטִילָא דְּפִמּוֹחָן, *from the murder of their mouth.*

Ch. VI, 21, the translator substitutes לִי for לָא, and renders the words, *ye are now here.*

Ch. XII. v. 5, Mr. P. conceives the Parallelism to require that the word עֲשָׂהוּרָא should be understood in the sense of *misfortune, sorrow, mourning*, referring it to the Arabic root *sháath, capite pulverulento et capillo disjecto fuit.*

In Ch. XV, 29, instead of the common reading מְנַלֵּב, he adopts that of the LXX, צִלֵּב, and renders the passage:

“Nie wird er sich in seiner Kraft erheben,
Und nimmermehr der Erde Schatten geben.”

He will never raise himself in his strength, nor ever more give shadow to the earth.

Ch. XVI, 7, the reading עֵדוֹתִי (édóthi) *my testimony, my vindication*, is adopted, and מְקַמְשֵׁי in v. 8, made to belong to v. 7, *thou hast made me dumb, thrown me into chains.*

Ch. XIX, 26, the translator reads וְאָרֶר (vehbar) supplies the præfix ב before עָרִי, and afterwards אֶשֶׁר. In v. 28, he likewise reads רֶבֶר וְשֶׁרֶשׁ (déber) *the ground, or root, of my mortal complaint.*

In Ch. XX, 23, בְּלִחְוֵי is made to belong to the following verse, and the passage translated; *we flies in the battle before the iron weapons.*

Ch. XXII, 30, Mr. P. compares the word אֵי, with the Arabic of the *se receptit commorandi ergo*, and translates; *he delivers the dwellings arwá, innocent.* We should, however, prefer the reading אֵישׁ, which seems to have been that from which the ancient versions were made. *Ibid.*

ART. 58. *Bibliotheca historica instructa a b. B. G. Struvio, aucta a b. C. G. Budero; nunc vero a Joh. Georg. Meuselio ita digesta, amplifata et emendata ut pene novum opus videri possit. Volum. VIII. Pars II. 274 pp. Volum. IX. Pars I. 393 pp. Volum. IX. Pars II. 440 pp. in 8vo. Leipzig, 1798.*

The second part of the eighth volume, is entirely taken up with the reign of Louis XIV. Of Voltaire's *Siècle de Louis XIV*, he gives the following opinion, to which we should, in general, subscribe: “Hocce opus historicum præstantius reliquis Voltarianis merito censetur. Dieris narrationisque forma summum artificem produunt. Utique fere elucet austeritas consummatissima, quæ sub rege isto gesta fuere, vel quæ ipse gessisse seu dixisse fertur, splendide ac magnifice exponendi. At studium id ipsum veritati valde fuit obnoxium. Deest rerum memorabilium earumque causarum apta cobærentia. Videas enim univèrsam per opus tabulas quasi prætas ita inter se junctas, ut seriem quandam numismatum sive inscriptionum quædammodo necesse velis,” (which would have been more clearly expressed thus: *ut seriem quasi quandam numismatum sive inscriptionum referre*

referre videantur.) “*Nec auctor immunis est peccatorum historicorum passim occurrentium, a Beaumellio aliisque, nimia forsan asperitate, castigatum.*”

The first part of the ninth volume begins with an account of the historians of the *Reign of Louis XV and XVI*, p. 1—50, and particularly of the writings which relate to the murder of the latter, p. 50—55; as also to the history of the *French Revolution*, to the year 1796, p. 56—186. In regard to that of *Girtanner*, he observes, p. 58: “*In tantis procellis, ut ita dicamus, historicis Auctor, tyrannidis regie æque ac plebeia, visor, medium tenere viriliter, nec prorsus infelicitur nititur. Inde a Volumine quarto justo diffusior paulloque negligentior fieri videtur.*” This is followed by critiques on the works of *Rehberg*, p. 60; *Desodoards*, p. 64; *Burke*, p. 110—113, &c.; by an account of the writers on the *Queens of France*; the *Princes and Princesses*; the persons who have held the principal civil and military Offices in that country, p. 186—302, continued likewise in the second part; on the *Parliaments*; the principal *Courts of Judicature*; and, lastly, on the *Historians of Picardy, Champagne, the Isle de France, and the other heretofore French Provinces*; reserving, however, *Provence and Languedoc* for the next part. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A very angry dissenting Correspondent, (without signature) who is remarkably prompt in his uncharitable conclusions, might have perceived, had he been cooler, that the author whom we cited (p. 424) lays no stress on the mere title of Bishop. That there should be a gradation of offices, for order's sake, we think right: and we conceive that we trace it in the practice of the Apostles. But we trust that much is left to man's judgment, in regulations of convenience; and as for our Correspondent's rant about “hirelings of darkness, and ministers of imposition,” it is mere nonsense. It is no contradiction to say, that children have a disposition to devotion, and yet have an inherent corruption of nature. Both facts may be known, to all who choose to observe. So falls the second foolish and unchristian rant.

A Friend to the Church of Ireland may recollect, that in giving general praise to a work, we cannot mean to adopt every sentiment in it. Such a coincidence of mind can very seldom happen. It will be very proper for him to publish expressly on the subject he mentions, if he continues to feel the disposition.

The favour of *Benedict* is under consideration. We do not insert anonymous critiques; but, should we find the sentiments just, we shall willingly adopt them.

Whig

Whig and Tory have certainly departed from their original significations, as *Curiosus* justly observes. Perhaps it would be best to drop the terms. But, at present, their general meaning seems to be, that the one wishes to support, the other to weaken the power of the Crown.

A Correspondent informs us (in answer to our statement at p. 560, vol. xiii.) that labourers, where he lives, must pay from 7s. 6d. to 8s. 6d. for strong shoes. It is certainly not so where we are best informed.

We shall be happy to receive the favour of *Academicus*, under the *provisos* mentioned in his Postscript.

LITERARY INTELLIGENCE.

In the course of next winter will be published a curious account of *Thibet*, by *Captain Turner*.

Mr. Hoole is preparing to reprint his former translations from *Metastasio*; with which will appear several additional dramas, and other poems from that admired author.

Mr. Marsh, the learned translator of Michaelis, has published, in German, "*A History of the Politics of Great Britain and France, from the Time of the Conference at Pilnitz to the Declaration of War against Great Britain*;" which has had a most excellent effect upon the Continent. It will shortly appear in English, by the author himself, a great part being already printed at Leipzig.

In about three weeks may be expected, *An Epitome of the ancient History of Persia*, translated by *Major Ouseley*, from the Persian MS. called the *Jehan Ara*.

A translation, by *Dr. Hunter*, of *Sonnini's Travels in Upper and Lower Egypt*, which are supposed to have given rise to Bonaparte's expedition, will soon be published.

Another translation is announced, by *Mr. Debrett*.

Captain Chauchard, Military Engineer to the Count d'Artois, is preparing some fine Maps of Germany, Italy, &c.

ERRATA.

In our last, p. 655, l. 1, for *Dr. Wintle*, read *Mr.*

Also, p. 672, l. 3, for *Charton*, read *Churton*.

So also, in Art. 33, of the Table of Contents.

THE
BRITISH CRITIC,
For AUGUST, 1799.

Non solamente faticosa,
E di difficoltà piena mi pare;
Ma ben spesso ancor pericolosa
E piena d'odio ——— e 'l giudicare. BERNI.

Not labour only is the Critic's doom,
With many a task of hazard or of gloom;
Hate too attends him, and Resentment fell,
With all the obloquy of judging well.

ART. I. *Encyclopædia Britannica, or a Dictionary of Arts, Sciences, and Miscellaneous Literature; constructed on a Plan, by which the different Sciences and Arts are digested into the Form of distinct Treatises or Systems, comprehending the History, Theory, and Practice of each, according to the latest Discoveries and Improvements; and full Explanations given of the various detached Parts of Knowledge, whether relating to natural and artificial Objects, or to Matters ecclesiastical, civil, military, commercial, &c. including Elucidations of the most important Topics, relative to Religion, Morals, Manners, and the Economy of Life: together with a Description of all the Countries, Cities, principal Mountains, Seas, Rivers, &c. throughout the World; a general History, ancient and modern, of the different Empires, Kingdoms, and States; and an Account of the Lives of the most eminent Persons in every Nation, from the earliest Ages down to the present Times. Compiled*
H from

BRIT. CRIT. VOL. XIV. AUG. 1799.

PRINTED BY T. RICKABY, PETERBOROUGH-COURT, FLEET-STREET.

from the Writings of the best Authors, in several Languages, the most approved Dictionaries, &c. &c. The Third Edition, in Eighteen Volumes, greatly improved. Illustrated with 542 Copper Plates. 4to. 18l. 18s. Bell and Macfarquhar, Edinburgh. 1797—1798.

THE Iniquity of the French Atheistical Philosophers, in forming a vast Universal Dictionary, in order to have an effectual vehicle for their pernicious doctrines, has produced in the end this accidental good, that it has excited in other places the spirit of scientific compilation; which, taking the good part of the design without the bad, exerts itself in efforts very beneficial to mankind. Of this latter character is the great work at present before us, which now, in a very improved and augmented state, is presented complete to the public. Since the publication itself was closed, a supplement has been undertaken by Dr. Gleig, one of the principal authors of the Dictionary, which we shall notice in due time. At present we shall confine our attention to the volumes here announced.

The plan we have taken up, for reviewing a work of such extent and variety, is that of forming a few principal heads, and digesting our remarks under those regular divisions. We shall, however, premise a few more general remarks, before we enter upon that particular examination.

This work, in its actual form, may with more propriety be called a collection of treatises on different subjects, alphabetically arranged, than a regular dictionary; and it might even be questioned, whether the contents are intended only to explain the meaning of the terms of science, or are designed to instruct the reader in any particular subject, which he may be willing to learn. If the former be the real purpose, it might be objected that the contents are too extensive and intricate; if the latter, that the treatises are too short and imperfect. In this case, a glossary, or alphabetical index, to a collection of treatises of established reputation, might perhaps have answered the end almost as well.

The book however, such as it is, undoubtedly contains a great store of information. It comprehends most of the late improvements, and the treatises are, in general, well compiled and clearly written. The errors of the press, or of any other sort, are not more numerous than might be expected, in a work so diversified and extensive. The number of articles perhaps exceeds that of any other publication of the sort; so that, upon the whole, the book must be highly useful; especially to those persons who have not the advantage of an extensive library.

What

What seems most likely to strike the reader, in the occasional examination of this Dictionary, is the disproportion which exists amongst the articles; some of which are immoderately long, while others are short and imperfect. Though this inequality may in great measure be attributed to the various genius and knowledge of the persons concerned in the compilation, yet it is perhaps undeniable that popularity, which ensures the sale of the book, rather than scientific information, which enhances the real value of it, has often been the principal object of the publisher.

The article *Legerdemain* takes up 19 pages, while 3 pages only are bestowed on the *Conic Sections*, and 5 pages on the important and abstruse *Doctrine of Fluxions*. The articles *Britain, England, Scotland, and London*, occupy all together 338 pages. The article *War* fills 92 pages; *Medicine*, 309 pages; *Metaphysics*, 129 pages; *Oratory*, 100 pages; but *Meteorology* only 8 pages. In some instances, we have found that an unfair liberty has been taken with authors, by inserting the whole of a treatise separately published; and even without acknowledgment. We proceed now to our more particular examination.

PHILOSOPHY.

The philosophical part contains a great variety of good and indifferent articles; though they seldom descend below mediocrity. In some, the difficulties are left unnoticed; in others, the want of examples renders the subject obscure; the quotations from other books, which indeed fill up the greatest number of pages, are frequently placed without proper connection or discrimination. But, on the other hand, it must be acknowledged, that sometimes the neatness of the arrangement, and the judicious selection of the materials, manifest the masterly hand of the compiler.

Acoustics is a tolerably good article; but, in p. 92, it describes a machine (No. VI.) to play tunes by the action of the wind, which effect, the construction cannot admit.

The subject of *Aerology* is well arranged; but, amongst the discoverers of the properties of aerial fluids, no mention is made of Dr. Mayow, who is certainly entitled to a considerable share of praise on that account.

Aerostation is not long, but sufficiently comprehensive.

Atmosphere ought to have been treated in a more particular manner.

The article *Blind* is entertaining as well as instructive; and having been furnished, as we are informed in the Preface, by two blind persons, Dr. Blacklock and Dr. Moyes, is rendered peculiarly useful and interesting. The contents of

this article may be derived from its preamble, which is as follows:

“ Blind, an epithet applied to a person or sensitive creature deprived of the use of his eyes; or, in other words, to one from whom light, colours, and all the glorious variety of the visible creation, are intercepted by some natural or accidental disease. Such is the literal acceptation of the term: but it is likewise used in a metaphorical sense, to signify mental or intellectual darkness; and frequently implies, at the same time, some moral or spiritual depravity in the soul thus blinded, which is either the efficient or continuing cause of this internal malady. Yet, even in metaphor, the epithet of *blind* is sometimes applied to a kind of ignorance, which neither involves the ideas of real guilt, nor of voluntary error. It is, however, our present intention to consider the word, not in its figurative, but in its natural and primary sense. Nor do we mean in this place to regard it as a subject of medical speculation, or to explore its causes, and enumerate its cures. These are in the department of another science. It is rather our design to consider, by what means this inexpressible misfortune may be compensated or alleviated to those who sustain it; what advantages and consolations they may derive from it; of what acquisitions they may be susceptible; what are the proper means of their improvement; or by what culture they may become useful to themselves, and important members of society.”

Barometer is a good article.

The articles *Catoptrics* and *Dioptrics*, are short and trifling; their deficiencies, however, are compensated by the treatise on *Optics*.

Chemistry is a long and valuable article. It gives a distinct view of the modern theory, and a sufficiently extensive description of chemical operations.

The essay on the art of *Dying* is not very extensive, either in the theoretical or in the practical part. Some useful drugs, and several approved processes, have been omitted. The compiler might have derived considerable information from Dr. Bancroft's excellent publication on the subject.

The article *Electricity* is long, and of course it contains a great deal of the subject. But it is rather in want of method, and sometimes of perspicuity. The most intricate parts have been either omitted, or slightly touched upon. Upon the whole, the materials are not arranged in a manner most proper for instructing a person ignorant of the subject.

The article *Heat* wants further elucidation, and a more extensive application.

Hydrostatics, *Hygrometer*, *Magnetism*, *Mechanics*, *Metallurgy*, and *Microscope*, are good articles; yet it may be observed of them, as well as of many others, that they generally contain much more of the superficial than of the substantial part of science.

The

The article *Mine* might have been enriched by the description of the most famous mines in the world, and of the extraordinary methods that have been contrived and put in practice for sinking, working, ventilating, and rendering sufficiently dry, many of them.

The alphabetical table of Mineral Waters, in the 12th volume, exhibits the medicinal properties, and the contents of the most noted mineral waters in Europe. But the proportion of the contents has been entirely omitted. Thus of the Aix-la-Chapelle mineral water; the table says, that it is "sulphureous and hot, containing aerated calcareous earth, sea-salt, fossil alkali, and sulphur." It is of very little use to know the contents of mineral waters, unless the quantity of each, or at least of the principal ingredients, be also known: and as most of the principal European mineral waters have been accurately analyzed, by Bergman and other able chemists, the addition of the proportion of the ingredients, as far as has been ascertained, and of the degrees of heat of the hot springs, would have been easy, and would have rendered the table incomparably more useful.

The treatise on *Mineralogy* might be entirely altered for the better, in consequence of several late publications and discoveries relative to the subject.

With respect to such systematical branches of knowledge, as, by being generally pursued, are likely to undergo a quick and considerable alteration, a voluminous work, like the present Dictionary, which is a long time in the press, is likely to be obsolete almost as soon as it is published.

The article *Musical* is much in want of perspicuity; and, in many parts, it is imperfect and erroneous; and such is particularly the case with the chapter on *Temperament*. Instead of following M. D'Alembert's Treatise, the subject might have been rendered less abstruse and more useful, principally by avoiding to derive from theory what has no dependence on it; or, in other words, what cannot be reconciled to any rational theory.

The article *Observatory* is very imperfect. The methods of constructing a proper and useful astronomical observatory, of avoiding the defects that are frequently incurred by unskilled persons, and of obtaining the requisites necessary for a building of that sort, are not to be derived from the Encyclopædia Britannica. The only observatory which is described, and delineated in it, is the most useless one existing; namely, the Bramin's Observatory at Benares, which has been copied, plate and all, from the Philosophical Transactions.

The treatise on *Optics*, though long, and, upon the whole, well drawn, is however deficient in some particulars. The
chromatic

chromatic part, or rather the construction of achromatic lenses, is slightly touched. Count Rumford's instrument for measuring the quantity of light, as described in the Philosophical Transactions, might have been introduced with propriety. In short, a little more of the theory, as also of the practice, and less of the history, might have improved the article without increasing its bulk.

Under the article *Philosophy* we find a good discourse, on the history, and the general principles of philosophy; its objects; its sects, &c.

The mechanical properties of air, and the instruments depending thereon, are well described under the title of *Pneumatics*.

The description of Mr. Ramsden's machine for dividing circles and circular arcs, is rather improperly placed under the letter R; namely, *Ramsden's Machine*, &c. for, though it be an invention of that famous artist, yet those persons who may wish to learn how circular instruments are divided, will naturally look for it under the name of Dividing Machine, or Divider, or Division, amongst the articles of the letter D. That part of this article, which describes *the Engine by which the endless Screw of the Dividing Machine was cut*, begins by saying, that "fig. 9 represents this engine in its full dimensions;" but the figure in the annexed plate is too small, not amounting to the third part of the real size. This mistake is derived from their having copied Mr. Ramsden's description verbatim, without taking notice, that in copying the plate, they have contracted the size of the figures, for the sake of bringing more plates into one.

It is remarkable, that in this article no mention is made of Mr. Ramsden's engine for dividing straight lines.

The essay on *Rivers* is a useful article.

The article *Specific Gravity*, does not contain a table of specific gravities, which ought to have been necessarily included in it; but a very short table of that sort is to be found under the title of Hydrostatics.

The article *Watch* is very poor and imperfect; nor are its deficiencies compensated in the article Clock.

The article *Water* is short, but well put together.

MEDICINE.

Medicine forms, as might be expected, a considerable part of the work. Under the word Medicine, the editors give the history of the art, in its fullest extent, comprehending the rise and progress of the practice of physic, of anatomy, and of surgery, the knowledge of the properties of vegetable, animal, and mineral substances, as applied to the cure of diseases, with the origin of chemistry.

The

The whole of the early part of the history, with the account of the sects into which physic was formerly divided, including an epitome of the doctrine and practice of Hippocrates, of Erasistratus, of Herophilus, Serapian, and Asclepiades, of Galen, Celsus, &c. are taken from Le Clerc's *Histoire de la Médecine*. The method the editors followed, has been to translate only those passages of Le Clerc, which detailed the most striking traits of the fathers of physic, passing over innumerable writers, of whom little was known, except the age in which they flourished, or the princes to whom they were attached, and all the minuter and less important changes that from time to time took place in the doctrine and practice of physic and surgery. This mode was, without doubt, the least difficult and laborious to the compilers, but it gives the work rather the appearance of a tissue of scraps, than that of a regular and connected history. As they chose to avoid the labour of consulting the originals, and to depend upon the accuracy and fidelity of Le Clerc, they should have done that author, as well as the public, the justice to have given a regular epitome of his history. Dr. Freind's *History of Physic* furnished them with the account of the practice of Oribasius, Ætius, Alexander, and Paulus, whence, by a rapid transition, they bring the history to the present time. The theory and practice of medicine follow, taken generally from the most accredited writers. The first entirely from Dr. Gregory's *Conspectus Medicinæ Theoreticæ*.

“For whatever instruction,” the editors say, “may be conveyed in the articles Anatomy and Surgery, the public is indebted to Andrew Bell, and the ingenious Mr. Fylfe.” Preface, p. 15. The reader will naturally conclude from hence, that Mr. A. Bell, who is one of the proprietors of this work, and who acquaints the world, “he is about to publish the most splendid anatomical work which has yet been seen,” together with the ingenious Mr. Fylfe, had given a new system of anatomy, the fruit of their own labour, or, at the least, that they had been at the trouble of compiling from the most valuable works extant, the system here given; but neither of these suppositions would be true. The only part not before published is the preliminary discourse, consisting principally of the late Dr. William Hunter's introduction to his anatomical lectures. A more ingenious composition could not certainly have been taken. The anatomy is a mere transcript of Dr. S. F. Simmons's *Elements of Anatomy*. The whole of the volume, consisting of 420 8vo. pages, is here inserted, without the minutest alteration, either in the arrangement of the matter, or descriptions of the parts, and without, we will add, once naming the author from whom

whom they had taken it. Of this also we may say, that the editors could not have selected a more complete and useful compendium for their purpose; but as several anatomical works, some complete systems, others, descriptions of particular parts have appeared, both in this country, and on the Continent, since Dr. Simmons published his Elements, those works ought to have been noticed, and what was new or improved extracted from them. It is also proper to observe, that the editors have taken the first edition of the Elements, although a second was published in the year 1781, with some, though not very material, alterations and corrections. Each part of the anatomy is embellished with the usual and appropriate engravings, executed with tolerable neatness.

What relates to the history and practice of Midwifery, appears to have been collected with attention. Drs. Denman and Hamilton have contributed most to this article. On the subject of medical Chemistry, the editors appear to have exerted considerable diligence. They join Dr. Priestley, however, in asserting the existence of phlogiston; which they say, too precipitately we presume, has been clearly proved by some late experiments.

Besides general treatises on physic, anatomy, chemistry, &c. particular accounts of the articles comprised in them, are given under their respective names or titles, as of Fever, Rheumatism, of the Bones, Nerves, Blood, Muscles, of Metals, Salts, Earths, &c. On the whole, although there does not appear to be much original matter in this part of the work, yet it contains a more ample assemblage of knowledge on every branch of medicine, than is to be found in any other work; and notwithstanding the few exceptionable parts we have noticed, it is collected, in general, with assiduity and judgment.

(To be continued.)

ART. II. *Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna, in the Years 1777, 1778, and 1779.* By N. W. Wraxall, Esq. Two Volumes. 8vo. 14s. Cadell and Davies. 1799.

NOTWITHSTANDING the character which this writer has obtained for much curious information, as well as for political intelligence, these volumes must be considered rather as an amusing vehicle of chit-chat and anecdote, than as a supply of materials for the benefit and elucidation of history.

Many

Many of the more extraordinary occurrences have been again and again detailed ; such, for example, as the extraordinary escape of the King of Poland, many of the anecdotes of the King of Prussia, the history of Benyowsky, &c. Yet it is impossible to say that the reader will not be entertained generally by the perusal of these Memoirs, and, it is certain, that every one will find something, for which he will in vain search the passing journals of the time. It must not be forgotten, that the author relates occurrences which happened twenty years ago, and speaks of persons, most of whom are long since dead. This, in some degree, perhaps diminishes the interest, but being assured of the authenticity of the narrative, we turn back to what had been laid aside, and are pleased to see circumstances explained, and doubts removed, which formerly distressed and perplexed us. Such, for instance, is the extraordinary history of the *disappearance* of Count Konigsmark, from the Court of Hanover. He was suspected, and not without reason, of having an improper intercourse with the wife of George the First. Some slight account of this matter has been already given by the late Lord Orford ; Mr. Wraxall circumstantially relates the whole transaction.

“ Among the strangers of distinction who visited the Court of Hanover, was Count Konigsmark, a man whose crimes, adventures, and tragical end have rendered him too much known. He was by birth a Saxon, though his family was originally from Sweden. Handsome in his person, captivating in his manners and address, he was formed to succeed with women. He had been early known by, and peculiarly acceptable to, the Princess of Hanover, before her marriage, when she resided at Zell in her father's palace. It is even pretended that she had retained a deep impression of this partiality for the Count, which naturally revived on seeing him again. Konigsmark, wherever personal or external graces he possessed, was unquestionably a dissolute, unprincipled, enterprising man of pleasure, capable of the greatest crimes in the pursuit or attainment of his views. He had travelled over Europe, had seen service in various countries, and distinguished himself by his gallantry, magnificence, and courage. In Spain he had displayed his address on public occasions, and was honoured by as public testimonies of attachment on the part of the ladies of the Court of Madrid. When in England, he narrowly escaped an ignominious execution for the murder of Mr. Thynne in 1682. His accomplices, for it is impossible to doubt that he employed or suborned them, though the fact could not be judicially brought home to him ; were all executed at Tyburn for that atrocious act. He himself was reserved for a destiny hardly less unfortunate, a few years later ; and his name is now inseparably connected with the Princess of Hanover, Sophia Dorothea.

“ The Prince her husband, who served during more than one campaign in the Imperial army against the Turks, was frequently absent from her; a circumstance which naturally facilitated Konigsmark's access to the Princess. It is unquestionable that she entertained for him sentiments of the most partial nature, and that she indulged them in a manner which, if not criminal, was at least imprudent. She was accustomed, two or three times in a week, to feign an indisposition, under which pretence she retired to her apartment. Konigsmark was then admitted; they supped together, and usually remained at table, or in conversation, till two or three o'clock in the morning. When he retired, he descended by a little private staircase near the great gate of the Ducal Palace, which conducted him into the town.

“ Interviews of such a nature, at such hours, and in the Princess's own apartments, imply great, and one may add, improper intimacy; particularly if Konigsmark's profligate character be recollected. It is even difficult at first sight, not to connect with them the idea of a criminal connection. But on the other hand, there is neither any proof that they were so in effect, nor was any such proof ever attempted to be made out against her, though her enemies were deeply interested to establish the fact, if it had been possible. In addition to this negative presumption in her favour, it is positively asserted that during the time when Konigsmark was with her, they never remained alone together; one or more of her ladies of honour, and those of the most unimpeached characters, being always present. The very imprudence of admitting him to such interviews seems to prove that they were innocent, since it was impossible that they could be altogether concealed or unknown.

“ Unfortunately, Konigsmark's person and accomplishments had made an impression not only on the Princess, but on Madame de Platen, mistress of Ernest Augustus. Whether, as is pretended, he had divulged the favours which she conferred on him, or whether he had returned her partiality with indifference and contempt, as other persons assure us, it is certain that she deeply resented his behaviour. Irritated at his preference for the Princess Sophia Dorothea, of which she was well apprized, and having set spies to watch his motions, she soon discovered his secret interviews with her rival, of which she gave information to the Duke of Hanover. It was natural to suppose that he would not tolerate them; and the Count soon afterwards received an indirect, but peremptory intimation, that his longer stay at Hanover would be displeasing. As he delayed compliance with the injunction on various pretences, it was reiterated. He therefore made public preparations for his departure, fixed the day and hour, ordered his post-horses, and having commanded his servants to expect him at three o'clock in the morning, he went privately to the Ducal Palace. The Princess, under pretence of indisposition, admitted him as before to her apartment, where a supper was served, and they remained for some hours together, but always in company with one or more of her ladies.

“ No sooner was the Countess of Platen apprized that Konigsmark was in the Princess's chamber, than she instantly carried the intelligence to the Duke, and represented to him the insolence of thus braving, if not dishonoring him in his own Palace. Profiting of his indignation,
she

he induced him to give directions for punishing the Count's temerity, by an act of immediate violence. It is doubtless to be lamented that Ernest Augustus should have sanctioned or authorised an assassination; for such it must be deemed: but, it should likewise be remembered that he was a Sovereign Prince, and the provocation was great, if he really believed Königsmark's visits to his daughter-in-law to have been of a criminal nature. No appeal could be made to his son, who was absent in Hungary, and the Count was on the point of leaving Hanover. How far these considerations may seem to palliate the act, I leave others to determine.

“ A very general idea prevails throughout Germany, that Ernest Augustus having caused four of his guards to put on masks, they by his order attacked Königsmark as he came out of the Princess's apartment, and killed him on the spot. I saw this very morning, the place in the Electoral Palace where tradition says the Count fell. It is a passage almost destitute of light, not above nine or ten paces in length. A door at one extremity opens into a large handsome apartment, the first of the range occupied by the Princess of Hanover, and out of which Königsmark passed when he quitted her on the night that he perished. At the other end is another door, near a staircase by which he was to have left the Palace. That this was the scene of his seizure, there is no doubt; but the means used to put him out of life were more secret, though not less effectual, than open attack. I shall relate them from good authority.

“ Orders were issued on the part of the Duke of Hanover, to the soldier on guard at the Palace gate, to stop Königsmark as he came down the private staircase beforementioned; to force him by menaces of immediate death to follow, and then to shut him into a subterranean vault or cellar, which was indicated. The soldier punctually executed the commission, without knowing or suspecting the consequence. It would seem that the Count neither made nor attempted resistance; a fact which proves either his want of courage, or of any means of defence; unless we suppose that confiding in his innocence, he took no precaution for his security, and was unsuspecting of an intention to interrupt his passage out of the Palace. The vault into which the unfortunate Königsmark was forced, could at pleasure be filled with water by means of a pipe. It was in fact a reservoir, and no sooner was he shut up, than they immediately let in the water and drowned him. His body on the ensuing morning was put into a heated oven and the mouth of it bricked up, as the most effectual means of concealing the whole transaction.” Vol. i, p. 17.

Some passages are employed on the subject of the unfortunate Queen of Denmark and Count Struensee, but nothing of sufficient novelty occurred to make it necessary to detain the reader with an extract. At Berlin, the character and actions of the famous Frederic, as may well be supposed, occupy a very large portion of the author's attention, and indeed fill the greater part of the first volume. From parts of his former writings, Mr. W. had rendered himself in some degree obnoxious to this

this wayward Monarch ; and it was intimated, that he must not expect the honour of a personal introduction. The following is one of the best characters of Frederic which we have ever seen.

“ But while I admit his claim to immortality, I am not disposed to be his panegyrist. Much as we admire, we are little tempted to love him. Ambition, from the hour of his accession to the present moment, has been his only real passion. Neither the faith of treaties, nor the laws of nations, nor the principles of justice and equity, have ever sufficiently restrained him from pursuing the aggrandizement of the Prussian monarchy. The conquest of Silesia, under all the circumstances, can scarcely be justified : the partition of Poland, however its injustice may seem to be diminished by the concurrence of Austria and Russia, was an act that revolted every mind not insensible to the distinctions of right and wrong. His own glory, more than the felicity of his people, has constituted, at every period of his reign, the rule of his political conduct. Though not cruel, he is nevertheless in some respects oppressive : though he rarely permits capital punishments, he exacts pecuniary contributions from his subjects, scarcely less subversive of their domestic happiness, than would be the utmost severity of penal laws. His vigilance, it is true, never sleeps ; and he is felt on the distant frontier of Courland, or of Cleves, at the extremities of his dominions, almost as much as here at Berlin. But so was Philip the Second, the most odious tyrant of modern times. It is for the preservation of his own greatness alone that Frederic wakes. Even his pleasures are gloomy, philosophic, and solitary. Love never invaded the privacy of “ *Sans Souci*,” nor softened the austere and cheerless hours of Frederic's private life. He is great, but not amiable ; we render homage to his talents, his reputation, and his victories ; but we desire to live under a more benign and unambitious Prince. We are pleased to visit Berlin, as an object of liberal curiosity ; but we prefer the residence of London, of Vienna, or of Naples.” Vol. i, p. 406.

A concise, but spirited account, of the different campaigns of this great warrior, will greatly please most readers ; but we met with few anecdotes of his private life which have not already been before the public. At Dresden it is impossible not to pause awhile, on account of the following extraordinary story, which we insert without comment.

“ The Chevalier de Saxe, third in order of birth, among the natural sons of Augustus the Second, King of Poland, was only half brother to the famous Marshal Saxe, as they were by different mothers. In right of his wife, who was a Princess Lubomirska, of a very illustrious Polish family, the Chevalier inherited considerable property in that country, as well as in Saxony. He resided principally in Dresden, and died only a few years ago, at his palace in this city ; which his nephew Prince Charles, who was his principal heir, occupied after his decease. In addition to his maternal estates, the Chevalier possessed a vast income from his military and other appointments in the Electoral service ; and as he left no issue, he was supposed to have amassed great sums. Reports had been circulated, that money was concealed in the
palace ;

palace; but no one pretended to ascertain the precise place where it was deposited. If his spirit could be compelled to appear, that interesting secret might be extorted from him. Thus curiosity combining with avarice, or at least with the hope of discovering a considerable treasure, prompted Prince Charles to name his uncle, as the object of the experiment*.

“ On the appointed night; for Schrepfer† naturally preferred darkness, as not only more private in itself, but better calculated for the effect of incantations; the company assembled. They were nineteen in number, of whom I personally know several, who are persons of consideration, character, and respectability. When they were met in the great gallery of the palace, the first object of all present was to secure the windows and doors, in order equally to prevent intrusion or deception. As far as precaution could effect it, they did so, and were satisfied that nothing except violence could procure access or entrance. Schrepfer then acquainted them, that the act which he was about to perform, would demand all their firmness; and advised them to fortify their nerves by partaking of a bowl of punch, which was placed upon the table. Several of them, indeed, as I believe, all except one or two, thinking the exhortation judicious, very readily followed it; but, the gentleman from whom I received these particulars, declined the advice. ‘ I am come here,’ said he to Schrepfer, ‘ to be present at raising an apparition. Either I will see all or nothing. My resolution is taken, and no inducement can make me put any thing within my lips.’ Another of the company, who preserved his presence of mind, placed himself close to the principal door, in order to watch if any one attempted to open or force it. These preparatory steps being taken, the great work began with the utmost solemnity.

“ Schrepfer commenced it, by retiring into a corner of the gallery, where kneeling down, with many mysterious ceremonies he invoked the spirits to appear, or rather to come to his aid; for it is allowed that none were ever visible. A very considerable time elapsed before they obeyed; during which interval, he laboured apparently under great agitation of body and mind, being covered with a violent sweat, and almost in convulsions, like the Pythones of antiquity. At length, a loud clatter was heard at all the windows on the outside; which was soon followed by another noise, resembling more the effect produced by a number of wet fingers drawn over the edge of glasses, than any thing else to which it could well be compared. This sound announced, as he said, the arrival of his good or protecting spirits, and seemed to encourage him to proceed. A short time afterwards a yehing was heard, of a frightful and unusual nature, which came, he declared, from the malignant spirits, whose presence, as it seems, was necessary and indispensable to the completion of the catastrophe.

“ The company were now, at least the greater part, electrified with amazement, or petrified with horror; and of course fully prepared for every object which could be presented to them. Schrepfer continuing his invocations, the door suddenly opened with violence, and

* Of raising a deceased person. *Rev.*

† The pretended magician. *Rev.*

something that resembled a black ball or globe, rolled into the room. It was invested with smoke or cloud, in the midst of which appeared to be a human face, like the countenance of the Chevalier de Saxe; much in the same way, it would seem, that Corregio or Hannibal Carrache have represented Jupiter appearing to Semelé. From this form issued a loud and angry voice, which exclaimed in German, 'Carl, was wolte du mit mich?' 'Charles, what wouldst thou with me? Why dost thou disturb me?'

"Language, as may be supposed, can ill describe the consternation produced among the spectators at such a sight. Either firmly persuaded that the appearance which they beheld, was spiritual and intangible; or deprived of resolution to approach and attempt to seize it; they appear to have made no effort to satisfy themselves of its incorporeal nature. The Prince, whose impious curiosity had summoned his uncle's ghost, and to whom, as the person principally responsible, the spectre addressed itself; far from manifesting coolness, or attempting reply, betrayed the strongest marks of horror and contrition. Throwing himself on his knees, he called on God for mercy; while others of the terrified party earnestly besought the magician to give the only remaining proof of his art for which they now were anxious, by dismissing the apparition. But, Schrepfer, though apparently willing, found, or pretended to find this effort beyond his power. However incredible, absurd, or ridiculous it may be thought, the persons who witnessed the scene, protest that near an hour elapsed, before, by the force of his invocations, the spectre could be compelled to disappear. Nay, when at length Schrepfer had succeeded in dismissing it; at the moment that the company began to resume a degree of serenity, the door, which had been closed, burst open again, and the same hideous form presented itself anew to their eyes. The most resolute and collected among them, were not proof to its second appearance, and a scene of universal dismay ensued. Schrepfer, however, by reiterated exorcisms or exertions, finally dismissed the apparition. The terrified spectators soon dispersed, overcome with amazement, and fully satisfied, as they well might be, of Schrepfer's supernatural powers." Vol. i, p. 281.

The account of Poland cannot be read without the liveliest emotion; and the author's comments do great honour both to his sagacity and benevolence. In the description of Thorn, we are pleased to find the following account of Copernicus, which we insert in honour of that exalted name.

"Whatever may be its political fate, the name of Thorn will always recall to the mind a man, whose deep researches ascertained the principle only furnished by antiquity, upon which rests the Newtonian system of philosophy. Nicholas Copernicus, or Kopernic, has immortalized the place of his birth and residence. Every particular relative to him excites curiosity; and after visiting his house as well as his tomb, I endeavoured to obtain some information concerning his family. It is not a little remarkable, that so sublime a discovery should have originated in a part of Europe the most obscure, and
hardly

hardly civilized, while it escaped the finer genius of Italy and of France. Though a part of the building has been destroyed by fire, the chamber is still religiously preserved in which Copernicus was born. His remains are buried under a flat stone, in one of the side aisles of the most ancient church of Thorn. Above is erected a small monument, on which is painted a half-length portrait of him. The face is that of a man declined in years, pale and thin; but there is in the expression of the countenance something which pleases, and conveys the idea of intelligence. His hair and eyes are black, his hands joined in prayer, and he is habited in the dress of a priest. Before him is a crucifix, at his foot a skull, and behind appear a globe and compass. He died in 1543; and, when expiring, is said to have confessed himself, as long and uniform tradition reports, in the following Latin verses, which are inscribed on the monument. They demonstrate that when near his dissolution, all cares or enquiries, except those of a religious nature, had ceased to affect or agitate him.

“ Non parem Pauli gratiam requiro,
Veniam Petri neque posco; sed quam
In crucis ligno dederat latroni,
Sedulus oro.”

“ Monsieur Luther de Geret, counsellor of the senate of Thorn, furnished me with some information relative to the illustrious person in question; and as so little is ascertained of his origin or family, it merits to be preserved. “ The father of Kopernic was, a stranger, from what part of Europe is totally unknown. He settled here as a merchant, and the archives of the city prove that he obtained the freedom of Thorn in 1462. It seems clear that he must have been in opulent circumstances, and of consideration; not only from the liberal education which he bestowed upon his son, but from the rank of his wife. She was sister of Luca Watzelrode, bishop of Ermeland, a prelate descended from one of the most illustrious families of Polish Prussia. The name of the father, as well as of the son, was Nicholas. To the patronage of his maternal uncle, the great Copernicus was indebted for his ecclesiastical promotions; being made a prebend of the church of St. John at Thorn, and a canon of the church of Frawenberg in the diocese of Ermeland. Of his private life we know little. He did not reside here altogether, nor did he die here; his body having been brought to Thorn for sepulture from Ermeland, where he expired. A dysentery, accompanied with a partial palsy, produced his death. In his character, as well as in all his deportment, he was modest, diffident, and religious. It is not either known or believed that he left behind him any natural children. But the family continued to reside here, as appears by a manuscript chronicle still existing, in which it is mentioned, that ‘ On the 11th of August, 1601, died Martin Kopernic, barber, of the kindred and posterity of Nicholas Kopernic; a young man unmarried and wealthy, of an apopleptic fit, at his garden in the suburbs.’ In his person, we apprehend the name to have become totally extinct.” Vol. ii, p. 140.

Mr.

Mr. Wraxall's account of Vienna; of the domestic life of the Empress Maria Theresä; the politics of the Court; the manners of the great, &c. is the best we have yet seen in our own language. The police in particular seems admirably regulated; and the following account of a public execution is very striking.

“ Crimes, as well as punishments, are rare, owing to the vigilance and severity of the police. A murder is scarcely ever committed, and robberies are by no means common. At almost every hour of the day or night, a stranger may walk the streets, or travel the public roads in safety. Of course, executions happen very seldom; but when they take place, they are conducted with admirable propriety and effect. I had the curiosity, for the first time in my life, to be present at an execution, only a few days ago; which, from the circumstances that attended it, well merits a particular description. Many thousand spectators of all conditions were assembled to witness it; and I never saw any public ceremony performed with so much solemnity and awful decorum. Four men, convicted of robbery, aggravated by circumstances of cruelty and inhumanity, were sentenced to die; not by the halter, as with us, but by the sword of the executioner. They suffered on the Esplanade without one of the gates of Vienna, upon a circular space or piece of ground walled in, raised twelve or fourteen feet above the level of the Esplanade. In order to have a better view of it, I got into a cart placed near the scaffold, whence I could distinguish even the countenances and features of the criminals.

“ The first of the four malefactors having been seated in a chair screwed down into the ground, his arms and body were next tied with cords; in order to prevent him from moving, and his neck was laid bare quite to the shoulders. A bandage being drawn across his eyes, four Augustine monks with a crucifix approached, and after prayer confessed him. The executioner's assistant then collecting his hair, pulled up his head with a view to afford a fairer mark. Meanwhile the executioner, who was a very decent man in his figure and dress, arrived in a hackney-coach. When all the requisite preparations were made, he threw off his cloak, and being in his white waistcoat, he unsheathed the instrument of punishment. It was a strait, two-edged sword, of an equal breadth quite to the point, prodigiously heavy, broad, and sharp as a razor. Coming in flank of the criminal, who was blindfolded and ignorant of the precise moment, he took off the head at one stroke, with a dexterity and celerity exceeding imagination. The assistant held it up streaming with blood, and then laid it down on the ground; while the decapitated trunk was allowed to remain for some seconds in the chair, the blood spouting up at first to the height of three or four feet in the air. Two men next untied the corpse, and taking it by the legs and shoulders, bore it to a little distance. The head was carried with it, and the whole covered with a large mat.

“ Previous to beheading the second culprit, the chair was wiped clean from the blood with which it had been stained; the ropes were washed, and sand scattered over the place; so that when he was brought

brought up to suffer, no trace of the preceding execution was visible. About half an hour elapsed between their respective deaths; the last three being beheaded with the same dexterity as the first, and with similar circumstances. The velocity with which the sword passed through the neck, and dismembered the head, was such, that the blade scarcely appeared bloody. After inflicting each stroke, the executioner took out a white handkerchief, and carefully wiped away the globules of blood which stood upon the sword; then sheathed, and laid it down at some paces from the chair, concealed by a cloak. The whole ceremony being ended, he advanced forward, and holding up the instrument of justice immediately after he had taken off the head of the last criminal, he addressed himself to the assembled multitude, demanding whether he had well performed his duty. They signified their approbation, and he then withdrew; while the people, before they dispersed, joined with the monks in prayer for the souls of the departed. The four trunks and heads were exposed during some hours on wheels, to the view of every one, and afterwards interred." Vol. ii, p. 258.

As a writer, Mr. Wraxall, on the whole, is very respectable; it may however be objected, that he is occasionally too egotistical, and his language sometimes more inflated than became the subject. But he is never dull, or even languid. We have read the two volumes with no inconsiderable satisfaction, and doubt not but many others will do the same.

ART. III. *The sacred Scripture Theory of the Earth, from the first Atom to its last End, in Four Parts; the Mosaic Theory of universal Creation; the Mosaic Theory of the Flood; the Mosaic Theory of the Seasons; the Apostolic Theory of the End of the Earth. By the Author of Popery Dissected. 8vo. 270 pp. 5s. Newcastle printed; Robinsons, London. 1798.*

ALTHOUGH we very highly approve of every reasonable attempt to elucidate the more obscure parts of the sacred writings, and are convinced that, with every proper latitude allowed to Oriental style of imagery, no system can be founded upon it *hostile* to true philosophy; yet we could not avoid being startled at the many bold assumptions of the incautious writer of this volume, in favour of the hypothesis which he has laboured with so much imprudent zeal to establish. It is a species of Hutchinsonianism; pretending, that the true theory of the mundane system was originally unfolded to mankind in the Mosaic records; and, that from them may be deduced

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BRIT. CRIT. VOL. XIV, AUG, 1799.

duced the greater part, if not all, of the fanciful systems of the ancient Pagan philosophers. It is indeed extremely probable, that the doctrine of the *primordial wind*, agitating the abyſs, as deſcribed in the Phœnician cosmogony, and other authorities, and that of the *mundane egg*, ſo prominently conſpicuous in the Orphic philoſophy, were borrowed from the initial verſes of the firſt chapter of *Genesis**; but when he goes ſo far as to force the ſenſe of Scripture into a confirmation of the Copernican ſyſtem, by tranſlating various paſſages in the Proverbs and the Pſalms (as at p. 15) in a manner widely different from the vulgate and common tranſlations, on purpoſe to ſanction the Newtonian philoſophy, of which Moſes, David, and even the wiſe Solomon himſelf, were in all probability utterly ignorant; and when he triumphs in having diſcovered (as at p. 84) that Creation commenced when the Sun was in the firſt degree of *LIBRA*, becauſe, in the ſublime book of *Iſaiah*, God is metaphorically ſaid “*to have weighed in ſcales the mountains, and the hills in the balances,*” we are inclined to think that he does injury to the cauſe which he intended to honour and uphold; and that labour, ſo injudiciously beſtowed, might well have been altogether ſpared. Notwithſtanding therefore his ſtrained verſion of Pſalm lxxvii, v. 19, and Proverbs viii, v. 31, by “*habitable and revolving ſpheres,*” and his conſtantly rendering the word *ORBIS*, *ſphere*, in order to ſupport his hypotheſis, that the doctrine of the *ſpherical form* of the earth was firſt derived from Holy Writ, of the two ſyſtems, the Ptolemaic and Pythagorean (could we for a moment admit that *any ſolid ſyſtem* of philoſophy could be founded on the vague expreſſions occurring relative to physical phænomena in Scripture) the former appears to us ſanctioned by more numerous texts than the latter. In fact, thoſe two remarkable texts, the one, *thou haſt laid the foundations of the earth that it ſhould not be moved*, and that deſcribing the Sun as *STANDING STILL in the miſt of heaven, and haſting not to GO DOWN about a whole day*, have been repeatedly and warmly urged in favour of that exploded ſyſtem, by the advocates of the Egyptian philoſophy.

But, in fact, to inſtruct us in any particular ſyſtem of philoſophy, was by no means the deſign of the ſacred writings; it is not aſtronomical, but divine and moral precepts that are there meant to be inculcated; and he who labours to deduce from them arguments in ſupport of any particular branch of human ſcience, or build upon them any fabric of philoſophy, evidently miſtakes their ultimate object and end, which

* Conſult Cumberland's *Sanchoniatho*, p. 2, edit. 1720.

are to improve the *heart* rather than the *head*; to impress resignation and piety, rather than to excite and gratify an idle curiosity. The style of this writer is often very incorrect and obscure, even where the subject required the utmost accuracy and clearness; he very freely abuses preceding system-mongers, Burnet, Whiston, and Whitehurst, without considering that he is himself supporting a most improbable hypothesis; and he perverts that moderate knowledge which he seems to possess of the Hebrew language, by making the ambiguous allusion of many of its radicals subservient to the most unfounded and often contradictory doctrines. This author affects also an uncommon, and indeed ludicrous accuracy, in respect to the division of the time consumed in what he calls "Creation week," and has fixed the exact hour "one o'clock on the sixth day, of that week in which the Almighty instructed Adam in his duty. At "two o'clock," the latter gave names to the various tribes of animals. At three, he was thrown into the *deep sleep* that gave being to Eve. About five of the same day, God peopled the planetary worlds with rational creatures; after that important event, he returned to the garden of Paradise, perfected its plantations, conducted our grand parents to the nuptial bower, and left them there, according to the author, exactly at the period that "the centre of the sun's body was in the horizon, on the meridian of Eden." P. 98. After this specimen of the presumption of the writer of this new Theory, intended to supersede all its predecessors, and who ought to have learned from their failure, if indeed they have failed, a lesson of caution and humility, we conjecture there will be no occasion for prolonging our review of an article, in which dogma usurps the place of argument, and every thing is distorted to serve a system. The very title, which professes to give a history of the earth from *its first atom to its last end*, has something empirical and fantastic in it; and thus this work will be found, by every intelligent reader, from its first sentence to the last wretched doggerel rhyme, with which it terminates.

ART. IV. *Rome at the Close of the Eighteenth Century!!!*
a Poem, with Notes. By Henry Tresham, Esq. R. A. 4to.
3s. 6d. Robinsons. 1799.

THE public was indebted to this ingenious writer for a poem entitled the *Sea-Sick Minstrel*, to which his name was not prefixed, but which was praised by the *British Critic* as a spirited

ritten composition. The subject of the present publication must excite universal sympathy; and, after the accurate and candid detail of the enormities of the French, as represented by Mr. Duppa, we may venture to add, universal indignation. In the commencement of this Poem, is the following animated apostrophe to Bonaparte:

But now nor Cæsar's virtue nor his sword,
 Degrades the charms by ev'ry muse ador'd;
 Prolific brain, sterility of heart,
 The juggler's cunning, and the juggler's art;
 With lust for laurels, though furcharg'd with shame,
 Bear Buonaparte to the heights of fame.
 A mother's pangs, without a mother's joy,
 Italia feels, and bans her recreant boy.
 The hireling hero, lur'd by foreign praise,
 Friends, altars, countries, in a common blaze
 Of direful devallation reckless hurls,
 Stalks o'er the spoil, Ambition's flag unfurls,
 To prouder conquests, dangerous trophies flies,
 And swells his sails with ruin'd Latium's sighs.

The writer proceeds to expatiate on the Spirit of Innovation attendant on the birth of Gallic Freedom, and is in this point highly animated. Among other consequences,

Distracted Peace, with throbbing bosom bare,
 Implores in vain her fertile fields to spare;
 While frightened Commerce sees impending harms,
 And shrinks indignant from the clank of arms.

The scene exhibited in Britain is far, far different. Here, exclaims the poet, in a happy enthusiasm,

Unspotted Liberty, thy smiles impart
 A nerve to Science, and a soul to Art;
 With glad effects thy presence cheers the swains,
 Spreads balmy bliss o'er cultivated plains.
 Gay laughing hours, domestic joys abound,
 Content's pure presence breathes delight around;
 Proud Independence every moment guides,
 And blithe Abundance swells thy golden tides.

The perfections of the different arts as exhibited in Rome, previous to its becoming the victim of Gallic rapine, are next enumerated; painting, sculpture, learning, taste, &c. At p. 12, we object to Alcove for Alcove; but this is well atoned for by these lines, which follow soon afterwards.

Alas! how chang'd a region, late so bless'd,
 The mousing owl usurps the eagle's nest;

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The gentle dove, whose downy plume distills
Perpetual peace on Tyber's seven fam'd hills,
Scar'd by her din of impious warfare, flies
To join Astrea in her kindred skies.

The enormities of the French are described in glowing colours; and the exclamation against false Freedom, at p. 17, is very happy.

Fly, fly false Freedom's spell-infected airs,
Spurn the drugged chalice Gallic fraud prepares;
The bold untruths, offending Reason's ear,
Give to the winds, nor condescend to hear.

We now come to a passage, which will amply justify our insertion at full length, except that, in the fourth and fifth lines, there is too great an accumulation of epithet.

Of wealth, decorum, scientific grace,
Nought now remains!—the mind alone can trace
The learned volumes, rich embroider'd woofs,
The gem-strew'd pavements, gold-encrusted roofs,
That charm'd, when BRASCHI'S all-pervading ray
On Rome's proud turrets shed a brighter day!
Yes—I beheld, and still revere the hour,
(The Tyber's shores re-echoing Braschi's pow'r)
When PIUS SIXTUS, to their wrongs alive,
Reliev'd, caress'd, and bad his subjects thrive:
Saw with delight the careful shepherd bring
His thirty flock to life's refreshing spring;
Cities from foul to purer air remov'd,
The meek forbearance of a saint improv'd,
Genius exalted; vain pretension quell'd,
The VIA APPIA, rivall'd and excell'd;
Saw waves retiring from a delug'd earth,
And the glad soil give vegetation birth;
Then with a rapture, such as polish'd Arts,
At manhood's dawn infuse in feeling hearts,
Beheld, superb the taste-fraught dome ascend,
And all the Muses, all their labours lend.
Prone on the plain, sepulchred in the dust,
The graceful statue, and the thinking bust,
Bounty's strong magic from oblivion calls,
To shed a splendor o'er her regal halls:
Contending beauties fix the soul by turns,
At every step "imagination burns;"
Nature's fair forms in heighten'd lustre shine,
And life-warm'd marble beams a birth divine!

The poet, after intimating what treasures of art have been removed by the Gallic invaders, such as the Apollo, the statues of the Nile and Tyber, the Laocoon, &c. the pictures of Poullin,

Pouffin, the Caraccis, Raphael, &c. thus concludes his melancholy, but energetic strains :

Thus far the Muse in extacy of grief,
Sought in the lyre from human wrongs relief,
Her private woes are sunk in public cares,
The menac'd misery of mankind she shares ;
O'er Europe's gloom an eye disorder'd flings,
And styles the age, lethargic age of Kings.
With Reason's lamp explores the hideous night ;
Finds but one kingdom, but one king act right.
Fear may impel to deeds of high renown ;
Base lucre bribe protection from a crown,
Still the exalted glory of the brave,
Is free from sordid selfishness to save.
This generous passion great Britannia fires,
This glorious zeal a British King inspires ;
With steady hand, a soul unmov'd as fate,
He holds the poise to fix the world's estate,
And, greatly rising, in the hour of need,
Shines forth DEFENDER OF THE FAITH INDEED.

The Kings of Europe, some of them at least, have begun at last to redeem themselves from the imputation here fixed upon them. We have been induced to take notice of this production at some length, because it is entitled to considerable praise, from its intrinsic merit as a Poem, and because the sentiments are, in all respects, congenial with our own. It is probable that the subject may animate other bards; for where can one be found more capable of exciting to song all those, whose taste having enjoyed the exquisite beauties of the metropolis of Italy, must indignantly regret the loss, the injuries, and the violation it has sustained?

ART. V. *Essays on the Political Circumstances of Ireland, written during the Administration of Earl Camden. With an Appendix, containing Thoughts on the Will of the People; and a Postscript, now first published. By Alexander Knox, Esq.* 8vo. 240 pp. 5s. Chapple. 1799.

THESE Essays, which originally appeared in some of the Irish papers, have been republished, in order to show, that the original design of the United Irishmen was not, as some of their leaders and abettors pretend, to effect a moderate re-
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form of Parliament, but to subvert the constitution, and introduce all the horrors of Gallic anarchy. From the able and energetic manner in which this work is written, from the honest zeal it displays, and the perspicuity with which it traces and exposes that mischievous confederacy against which it is directed, we presume the first publication must have produced a considerable effect. The republication in this kingdom may have its use; as no author, that we have met with, more clearly explains the views, or more pointedly reprobates the measures, of the traitors and Jacobins in Ireland.

The writer begins with remarks on the disturbance which arose in Dublin in April, 1795, on the accession of Earl Camden to the Lord Lieutenancy; which disturbance he imputes, with great reason, to the inflammatory Answer of Mr. Grattan to the Address of the Roman Catholics. On the language of that Answer he comments with great, but, we think, just severity; comparing the conduct of Mr. G. in some respects, and contrasting it in others, with that of Lord George Gordon in 1780.

The two next Essays contain, Remarks on Earl Fitzwilliam's Statement of the Dispositions of the Irish Catholics; which, the writer thinks, was far from being calculated to serve their cause; as it conveyed an idea, that they were determined "to resort to force, if their wishes were not gratified;" and "no government, if strong enough to stand its ground, should yield to intimidation." The writer then exposes, in three Essays, the conduct of the French in Holland, Spain, and in their own country; their cruelty and oppression, aggravated by insolence and buffoonery; their inconsistency; and the profligate unprincipled character of their principal leaders. This part of the subject concludes with an animated address, which we will exhibit in his own words.

"Irish and British democrats (those of you I mean who are not in the secret; who, misled by artful demagogues, are yourselves more sinned against than sinning) for your country's sake, open your eyes, and see, in Legendre and Tallien, what must ever be the character of Revolutionary Leaders when once raised to power. Ask your own reason, whether the dominion of such men would be a blessing to this country; and rest assured, that if a Revolution would not *find* such characters, it would *make* them; it would hatch them by its pestiferous heat in the carcase of mangled society. And think, oh think, whether the present regular administration of laws and protection of property (regular, I say, unless so far as it has been made otherwise by the insidious artifices of your own Chieftains) would be well exchanged for the base stratagems, the insulting haughtiness, the sawn-

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ing adulation, and the brow-beating despotism of such mushroom miscreants!" P. 50.

The remaining Essays relate more immediately to the state of Ireland. The author proves his charge against the United Irishmen, in the fullest and most satisfactory manner; by their principles and their conduct, by their manifestoes and their declarations; he warmly expostulates with the country gentlemen, in several parts of Ireland, on their supineness; arraigns the Whig Club for the encouragement given by them to discontent and sedition; and remarks on the inconsistency of Mr. Grattan, who, having declared strenuously against Universal Suffrage and Annual Parliaments, and recommended the enlarging of boroughs, by annexing a surrounding district to each, in three years time gave up his plan, and (in order to gratify obstinate democrats) exhibited the new scheme of "a departmental topography." The conclusion of these remarks is equally forcible and just.

"Men," says Mr. Knox, "whose sole object is place and power for themselves, let it cost what it may to their abused and injured country, may easily enough reconcile their hackneyed and callous consciences to such political debauchery. But if we suffer our lives and properties to be the stake of their infernal game, we deserve the doom which awaits us. We have but one rational object, the speedy and permanent tranquillizing of the country. The single interesting question to us is, how may this be most certainly effected? If the United Irishmen could be considered as desirous merely to correct abuses, but still cordially attached to the substance of the Constitution, it might perhaps be rash to affirm that no conciliatory measure ought to be conceded; but if, on the contrary, they are, notoriously and avowedly, implacable enemies both to the form and spirit of the Constitution, associated for the sole purpose of overthrowing it, and determined never to relinquish the contest until that object be accomplished, then what could be more frantic than to think of appeasing them by half-measures? And what more traitorous than to urge such half-measures as must incalculably increase the strength of our opponents, and, at the same time, deprive us of every means of resistance?"

"How far the Constitution, which we have hitherto valued as our best inheritance, ought to be preserved, is a question for every man to determine in his own bosom. But if it be indeed an object, by what means under Heaven can it be secured, except by the most unqualified resistance to the wretches who have combined to destroy it, and the most unequivocal reprobation of their half-hearted, hypocritical, and, if possible, still more hateful, auxiliaries?" P. 169.

In the last Essay, this able and spirited writer undertakes to answer the Speech of Mr. Fox, on Mr. Grey's motion for a Reform of Parliament; which he proves to contain statements that violate the most notorious truths. This part of the work
shows

shows an intimate knowledge of the views and motives of parties in Ireland, and fully vindicates those who, having at first been friends to a Reform of Parliament, found it necessary afterwards to oppose it. The example of America is deduced, to show that even the most popular governments have been endangered by the prevalence of Jacobinism. But the most conclusive argument is founded on the acknowledgment of the United Irishmen themselves. For which purpose, Dr. Drennan's Letter to Earl Fitzwilliam is cited; which declares, that "any kind of reform, once made, would make every reform more easy; when adopted, it would tend to perfect itself: it may walk on as Catholic emancipation, from gradual to total." From this, and other strong circumstances, the author infers, that "the steady resistance to crude and incongruous theory, has kept the political power of the state unmitigated and vigorous," and effected the preservation of Ireland.

An Appendix is added, containing "Thoughts on the Will of the People;" in which the writer shows, that the modern democratic doctrine on that subject, leads to the worst species of arbitrary government. In a Postscript, the same principle, as laid down by Rousseau, is admirably refuted, and its consequences illustrated, by the events of the French revolution.

We have given few and short extracts from this valuable publication; as it would not have been easy to do justice to Mr. Knox's arguments, if the chain of them, were broken. The style and language of these Essays are little inferior to the matter. Mr. K. apologizes indeed for some "accidental inaccuracies of style and colloquial barbarisms;" but these are not numerous. Upon the whole, we think this work highly deserving of public approbation, as replete with sound argument, conveyed in forcible language; and as possessing the strength of Dr. Duigenan without his coarseness, and his copiousness of information without his prolixity.

ART. VI. *The Oriental Collections, for 1797.*

(Concluded from our last, p. 45.)

THE first article of the fourth number of this work, is a very learned dissertation, alluded to in a former Review, by General Vallancey, on the *Oriental Emigration of the ancient Inhabitants of Britain and Ireland*, in which he endeavours

vours to demonstrate, from a variety of resembling circumstances, in point of language, religion, and science (especially *astronomical science*) that the inhabitants of these islands are of Asiatic original. He mentions, in proof of his assertion, some ancient Irish MSS. relative to the Metempsychosis, a doctrine which, he rightly observes, could not have been established in a period posterior to the commencement of the Christian æra; Phœnician inscriptions on a *golden patera*, discovered in the bogs of Ireland; the evident mixture of Chaldaean characters with the Irish, in MSS.; and, lastly, a law in the General's own possession, for punishing the theft of the sacred fire of Belus, or of *war-beacons*. There is no man better able to form a judgment on this subject than this author, who has devoted to this kind of antiquarian research the greater portion of a prolonged life, and appears to be conversant with many of the original dialects of Asia; to this he has added, by indefatigable industry, an intimate knowledge of the old Irish character, called *Ogham*, which, in its formation, he thinks, greatly resembles the Persepolitan. The General, however, must be sensible, that etymological deductions, as we have often before remarked, are a very fallacious basis for an hypothesis; and he will pardon us for remarking, that on these he seems to depend, through the whole of his writings, with a confidence rather greater than such a kind of evidence warrants; though we allow a high degree of merit to the toil and persevering zeal of his elaborate investigations. *Golden pateras*; golden crescents, and other undoubted ancient remains of Asiatic superstition, inscribed with Phœnician characters, recovered from the bogs, that in a long course of revolving ages have been disgracefully suffered to cover the face of Ireland, exhibit testimony to his hypothesis far more solid and satisfactory than can possibly be derived from *etymology*; and when those bogs shall have been cleared and drained by the spirit of enterprise and industry, which seems to be gone forth even in respect to that country, still more substantial proofs will doubtless arise in favour of his system; if that system has, as we are inclined to believe, its foundation in truth.

This author's remarks, on the strong lines of resemblance between the old Chaldaic astronomy, the Brahminical, and the Druidical (especially in regard to the constellations of the *Wain*, the *Bear*, and *Argo*; for *Arg*, he says, in Irish, means a *ship*, and exactly corresponds to the Sanscreeet *Argha*, of the same signification) are extremely curious, and deserving attention from students in that science. They rise to infinite importance on the further consideration, that all these Oriental researches, as far as hitherto carried on, have not only uniformly
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tended to illustrate the darkest æras of remote history, but in a high degree corroborate the sacred records. "May all our writings," adds this excellent antiquary, "tend to confirm the writings of the inspired penman; never did the times so much require the exertions of every good Christian." P. 304. The ancient Cuthi, recognised in the Hibernian *Coti*, or *Cuti*, emigrating from Phœnicia, and the shores of the Indus, were, according to our author, the importers into the British Isles of these hallowed vestiges of eastern science. The *Palis*, or shepherds of India, and the *Ryots*, or peasants of the same country, are known by resembling appellatives in the Irish vocabularies; and the sylvan deity, the *magna-Pales* of the Romans, is only a branch of the same wide-spreading mythologic tree. (p. 115) A variety of other curious parallels and synonyms are produced by General Vallancey, in support of his original position; and he concludes with a promise of shortly favouring the editor with still stronger proofs, of an astronomical kind, in consonance with the voice of tradition and history, that, "the Irish Druids were of Chaldaean origin."

The remarks on a *Phœnician Inscription in Wales*, by Mr. Henley, constitute another of the more interesting articles which alone we intended to notice in these Collections, and have a direct tendency to strengthen the hypothesis of the preceding dissertation. The monument on which this inscription is engraved, is described as a rude stone pillar, of a quadrangular form, about eight feet high, situated on a mountain in Wales, near the sea-coast, and surrounded by an elevated bank, inclosing an area of about six yards. Camden, who has engraved this monument, conceived the area to have been the place of interment of some person of eminence, and that the inscription is his proper name in the ancient British dialect. Mr. Henley, however, well known and deservedly respected in the line of antiquarian research, has offered a new and more probable interpretation. He asserts, that the characters are clearly Phœnician; he refers us to that ancient custom among the Easterns, of setting up pillars to commemorate remarkable events; from the height of the elevation, he argues, that at this place beacons were erected on this spot, to inform the circumjacent country of the arrival of Phœnician vessels, for the purposes of traffic; and he explains the inscription, as signifying, "that the stone was there reared to fix, or point out, the convention-place of the mountain." P. 339.

In a subsequent article, we have the conclusion of Mr. Penn's learned *Conjectures on the Egyptian Origin of the Word NRP*; in which he has fully exemplified a remark of his own, intro-

introduced into this dissertation, that, in investigations like the present, of a speculative and conjectural kind, it is the matter brought forward in the progress of research, which gives the principal value to the professed object of enquiry. When we say this, we are far from thinking, that Mr. P. has not as clearly proved the truth of his general position, that numerous terms, originally Asiatic, and probably many directly Egyptian, were imported, with the superstitions of Asia, into Greece by the first colonists; we say, proved it, as far as the abstruse nature of the subject would admit of proof. The collateral subjects, however, introduced in the course of the argument, are also of a kind very interesting to scholars, particularly to those whose studies are of a mythological cast; and every body knows how intimately the mythology of the ancients was connected with their systems of theology, philosophy, and ethics. In fact, under that veil all the treasures of ancient science were concealed, and the most sublime doctrines inculcated: historic truth itself, in those remote periods, delighted to clothe herself in an allegoric dress, and that very dress discovered her Asiatic origin. Egypt, which was then geographically considered as a part of Asia, under a vast, and now scarcely intelligible heap of hieroglyphics, had shadowed out both the spiritual and the physical world. These decorated equally the temples of their Gods, and the walls of their colleges, in the rocky recesses of the Thebais. The same spirit of fabling pervaded the whole of the Platonian system of religion and literature, inasmuch, that the very name of their famous Mercury is but another term for ænigma and mystery; and no assertion can be better founded than that of Mr. Penn, perpetually recurring to strengthen the hypothesis of his essay, that from these two nations the Greeks derived, at once, the principles of their theology, and the dogmas of their philosophy.

One of the valuable subjects interwoven with the primary one, is a discussion on the early, however limited acquaintance, of the ancients with the true or Pythagorean system of the world, which positively affirmed the sun, or solar fire (constantly meant by the word *πῦρ*) to be in the centre. See the quotation from Aristotle de Cœlo, lib. 2, cap. 13, at p. 344. Hence, he justly concludes, with Mr. Bryant, that the PYRRHIC DANCE was derived; at least, this supposition is far more natural than that it should have originated with Pyrrhus, the son of Achilles, "*vel a quadam Pyrrha*;" (p. 351) as he who, for a moment, attends either to the ancient veneration for fire, or the mode of performing that dance, which was with burning torches in the hands, must be fully convinced. The form
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of the ancient Temples, sacred to VESTA, who was the central fire personified (her name being derived from *Εστία*) which were all built *circular*, and in the middle of which a perpetual fire was cherished, while some had an aperture at the top to admit the solar light, is happily adduced in corroboration of the preceding assertions. He winds up the argument in the following manner :

“ If any doubt now remains with the reader, that the *πυρ*, or *PYR*, of the old Italians, signified properly the *SUN*—(the *πῆρ*, *PIRA*, of the Egyptians—and the *περρ*, *PERRA*, of Lycophron)—he will, perhaps, surrender it to the authority of Copernicus, from whose hand the modern world has received the knowledge of the true solar system; and yet who, at the same time, faithfully acknowledges, that he was no more than a *vehicle* for transmitting to posterity an ancient doctrine, which he received from the old Italian school, and particularly from Nicetas, or Hicetas, a distinguished philosopher in it. “ *INDE igitur occasionem nactus, CŒPI ET EGO de terræ mobilitate COGITARE.*”

“ Neither Aristarchus, Plutarch, Copernicus, Galileo, nor Newton, have any share of invention in the broad ground of that hypothesis, whose origin belongs to a period antecedent to the earliest dawn of heathen tradition; those philosophers refer us to the channel through which they severally received it; and I trust that no astronomer will consider me as wanting in esteem for the sublime object of his researches if I affirm, that we have not sufficient evidence to authorise us to pronounce, that, without this traditionary hint transmitted through the Pythagoreans, any of those illustrious philosophers would have offered this solution of the celestial problem.

“ When we now take into our serious consideration—that we actually *do possess* this great truth;—that though its evidence has been progressively illustrated by the genius and labours of succeeding astronomers, it has nevertheless existed as a partial object of human knowledge *from time immemorial*, and its pretensions, expressed by “*the earth's rotation round the central PYR,*” have remained upon public record for nearly 2500 years;—we shall have little difficulty in concluding, that the Italic system, disguised and mutilated by the ignorance of reporters, was no other than that which its modern champions have asserted it to be:—And further, that the internal evidence of astronomical science, concurring with the testimonies of history and language, shews, almost to demonstration, that what the latter Greeks expressed by the word *ἥλιος*, *helios*, the more ancient expressed by that of *πυρ*, *pyr*, which word preserved its primitive signification longer in Italy than in Greece, through the fluctuating nature of language: (for we must ever keep in mind that canon of etymology, “*multa verba aliud nunc ostendunt, aliud ante significabant.*”) Lastly, that this word was originally derived from the Egyptian *πῆρ*, or *the SUN.*” P. 351.

Mr. Penn, in a note at the conclusion, replies in part to our objection relative to the different signification assigned by Servius

vius to the words *pyra* and *rogus*, and gives the Egyptian radix for the latter term; but, as he promises a more full explanation in an intended treatise, expressly on the "influence of the Egyptian on the Greek and Latin languages," we shall postpone any further remarks till its appearance; and we shall be happy in having given occasion to the extended exertion of his talents, on a subject in which he seems so well calculated to excel.

The translation from the *SHAH NAMAH* of Ferdusi, by the editor, affords a good specimen of the style and manner of that far-famed Homer of Persia, as well as indeed of most Asiatic annalists; while, at the same time, fictions so romantic, and characters so monstrous, as are here introduced in the *white giant*, and his co-adjutors the *Dives*, or "dæmons with horns, tusks, and long talons," lead us greatly to doubt, whether, amidst such a mass of absurdity, the vestiges of genuine historic truth can ever be successfully explored. This observation, however, is by no means intended to damp the ardour of the editor of this work in the cause of Oriental literature, or check those exertions by which we have been so often instructed and entertained. If they do not always illustrate regular history, they never fail to make us better acquainted with the customs, manners, and intricate mythology of Asia.

A Catalogue of *Oriental Manuscripts, chiefly relating to Hindostan*, in the possession of Jonathan Scott, Esq. exhibits a very valuable collection of modern histories respecting that empire, and many of its provincial appendages. The translator of the History of Deccan cannot, as we before took the liberty to hint, employ his time more commendably than in favouring his countrymen with versions of some of the principal of these, nor the India-Company their vast revenues to a nobler purpose, than by encouraging him to do so. The last article of importance in this number is, *Sketches of Persian Zoology*, translated also by the editor. The author is said to be the Pliny of the East; and, in some respects, he seems to have been full as credulous, with better means of knowing the natural history of the Lion, the Panther, and other noble quadrupeds described by him, than the Roman writer possessed; for instance, we are told that the *brains of a lion* are an excellent medicine, when used as an ointment to a diseased limb. This may possibly be the case; but the experiment, we conceive, has been very seldom made. The tooth also of the same animal, carried about with any person, is an infallible preventive against the tooth-ach; but it must be allowed to be a medicine not very easily attainable, nor at small hazard. The plate representing these animals is accurately

accurately engraved; and the Persian and Arabic characters in this volume are, on the whole, finer specimens in that line of typography than have yet issued from the English-press.

ART. VII. *A Supplement to the Remarks on the Signs of the Times; with many additional Remarks.* By Edward King, Esq. F. R. S. A. S. 4to. 59 pp. 3s. G. Nicol. 1799.

THE accusation alledged by our Saviour against some of the Jews, that they attended not to *the Signs of the Times*, will never be applied to the worthy author of this tract, whose attention to those of the present days is pious and exemplary, and may be expected to be useful. It will have its utility, even if he should himself be found to have erred, and some of his leading notions be questioned, by calling public attention at such an awful period to the word of God, and by showing with what humility and diffidence it ought to be examined and interpreted. It has already been eminently useful, in occasioning the profound and admirable discussion of a learned Bishop, the friend of the author, whose tract we shall immediately consider. It may have still an advantage of another kind, in promoting some learned and careful re-examination of particular scriptural writings; and more especially of the second book of Esdras, in which are assuredly some passages that are very remarkable. Certain it is, that hitherto the weight of Protestant authority has stood against it.

Mr. King, professing not to enter further, at present, into the question of the authenticity and inspiration of that book, begins this Supplement with a large citation from it [chap. xv. v. 8—35]. This passage, he thinks, has reference to the time immediately preceding the restoration of the Jews: and it makes particular mention of judgments to fall upon *Egypt*. To this point also he adduces several other passages, in different parts of the tract, being manifestly impressed with the notion, that the late expedition of France against that country, marks the coincidence of the present period with the time there designated. That it should be seriously and maturely considered, from time to time, whether such particular applications can properly be made, we agree in thinking very advisable; in this instance we cannot acquiesce in the opinion given, and perhaps, ere now, the change of public events in that quarter of the world, may have taught the modest and cautious writer to doubt of
his

his own success in this conjecture. Impressed, however, while he wrote, with the truth of what he proposed, he continues to cite, to the same purpose, 2 Esdras xvi, 1-5; and Zechariah x, 6-11. He calls in also the testimony of Isaiah; and here occurs a passage so formed for general utility, whatever may be the late of the interpretations of particular prophecies, that we shall lay it before our readers. It comprehends a concise but distinct view of the whole prophecy of Isaiah, its general purpose, and particular subdivisions.

“ It is well known, that the Divine Prophecy of Isaiah was, as is declared in the beginning of the first chapter, delivered at different successive periods of time: and therefore is divided into different portions; each portion beginning with warnings and reproofs to the Israelites, as intended emblems of all mankind, because of their wickedness, and their proneness to idolatry: and threatening not only their captivity under the Babylonians; but also their final long captivity and sad rejection; then declaring the punishments and judgments, that should afterwards be upon those several nations (and beings) that were, by the Divine wisdom, permitted for a time to be their scourge; and, lastly, comforting them, and promising their final deliverance, of Almighty God's free mercy; and because of his gracious promises to their forefathers; and the final establishment of the kingdom of bliss and glory of their GREAT MESSIAH.—And this arrangement continues, uniformly, throughout all the several parts of the whole Prophecy: only the latter portions speak more particularly, and in still more sublime, language both concerning the previous humiliation, and bitter sufferings of THE MESSIAH, when he should first come on earth, in our human nature, as THE SON OF DAVID, to fulfill all righteousness, and to make atonement for sin, and to obtain the purchased redemption: and concerning the great glory to be revealed, when he should afterwards, in completion of the whole, come finally, *with great glory*, in the clouds of Heaven, as the great TRIUMPHANT MESSIAH, so long expected by his people—even by the Israel after the flesh.” P. 10.

The passages of Isaiah adduced to support the author's opinion are, chap. xix, 22-25, and chap. xi, 11-16. He then turns to Zephaniah, chap. iii, 8-20. All these passages, and others here united, tend assuredly to render it very highly probable, that before the recall and conversion of the Jews, some events of great importance will take place in Egypt, and the adjacent countries. It does not follow, that all remarkable events in those parts must belong to this series of predictions. The application of Psalm xvi, 1-4, in this place, seems to us more forced than the generality of this author's comments. But the part to which Mr. King most seriously calls the attention of his readers in his application of Isaiah xviii, 1-7, with his new version and comment on it. Here we shall at present be silent, as the whole of the learned Commentary which we shall

shall immediately notice after this, is directed to the refutation of these opinions. The Right Reverend Critic who there controverts them, writes in the style, and manifestly with the feelings, of a friend; but he is not the less firm in his opposition to an interpretation, which he considers as not warranted by scriptural authority. Feeling with him in both particulars, we shall here notice only the very characteristic sentence by which Mr. K. introduces this part of his tract. It contains a picture of the writer's mind, capable, we should think, of conciliating even the most impatient polemic.

“ During the several horrible derangements, permitted for a time on the face of the earth, humble contemplation is the duty of a reasonable being: and it well becomes the sequestered man, in whatever period he lives, to mark, in the hours of his humble retirement, with curious attention, the direful progress of permitted woes; and the wonderful operation of the concealed hand of divine Providence, effecting amidst them all, by unsuspected means, the accomplishment of those great events, which have been ordained from the very first; and have been even revealed in the word of Holy Prophecy;—but have remained hidden and veiled for ages;—till the times of their accomplishment approached.” P. 20.

Who that has any religious feelings can angrily dissent from a writer, whose intentions are so pure, and whose heart stands so right in the track of piety?

Among the passages cited from Esdras, there is one which, could the inspiration of those books be established on general grounds, must certainly be regarded as pointed in a very singular manner to several recent events. It had struck us in that light before we found it here; but, meeting with it in this place, we shall submit it to the consideration of those who peruse our publication. It is this.

- Chap. xv, v. 14. *Woe to the world and to them that dwell therein.*
 15. *For the sword and their destruction draweth nigh, and one people shall fight against another, and swords in their hands.*
 16. *For there shall be SEDITION among men,—and invading one another; they shall not regard their KINGS nor PRINCES, and the course of their actions shall stand in their power*.*
 17. *A man shall desire to go into a city, and shall not be able.*

* That is, “ they shall do whatever they find within their power and wish.”

18. *For BECAUSE OF THEIR PRIDE the cities shall be troubled, the houses shall be destroyed, and men shall be afraid.*
19. *A man SHALL HAVE NO PITY UPON HIS NEIGHBOUR, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.*

It does not require the application of Mr. K. or any other commentator, to suggest to every reader, that some parts of these verses seem more particularly applicable to the events and temper of the French revolution than to any other that can readily be recollected. Other parts indeed are of a general nature, and may be descriptive of any wars or insurrections. It is for the sake of such passages, and of chap. vii, 28-35, soon after cited and illustrated by Mr. King, that we the more strongly wish for a new examination and annotation of the second Book of Esdras. Some arguments are undoubtedly strong against its authenticity, but we do not know them to be invincible; and a new investigation would place the truth, whatever it may be, in a stronger light. We will here take leave of the tract of Mr. King, and proceed to that of his most respectable opponent.

ART. VIII. *Critical Disquisitions on the Eighteenth Chapter of Isaiah. In a Letter to Edward King, Esq. F. R. S. A. S. By Samuel Lord Bishop of Rochester, F. R. S. A. S. 4to. 109 pp. 4s. Robson. 1799.*

THE Introduction to these Disquisitions is so highly honourable, both to the writer and the person addressed, and so much better calculated than any other account can be, to give the reader an exact knowledge of their tendency and spirit, that we shall at once insert it in this place.

“ DEAR SIR,

“ Considerable portions of my time, for some years past, have been employed in the study, of all the studies the most interesting, of the prophetic parts of the Holy Scriptures: and, among the rest, the prophecies of Isaiah have deeply engaged my attention. But it was a conversation with you, in the early part of last spring, that put me, at that time, upon a more minute examination than I had ever made before of the xviiiith chapter of that Prophet. The conclusions, to which I found myself inevitably brought, differ, in some very important points; though concerning the general scope of the prophecy they agree, with the interpretation which you communicated to me. I felt however no inclination

inclination to agitate the question (even with yourself I mean, for there was nothing at that time to bring into discussion before the public) and, after much deliberation with myself, I thought it better avoided; knowing that your opinions are not rashly taken up; conceiving that you might reconsider the subject; and persuaded, that a man of your learning and upright intention is more likely to set himself right, by his own meditation of an abstruse question, than to be set right by another. But now that you have given that same interpretation of this prophecy to the public, in your Supplement to your Remarks on the Signs of the Times, I should think myself wanting to the duties of the station to which God has been pleased to call me, if I were any longer to suppress the result of a diligent meditation of so important a portion of the prophetic word. I cannot however enter upon the subject, without professing, not to yourself but to the world, how highly I value and esteem your writings, for the variety and depth of erudition, the sagacity and piety which appear in every part of them; but appear not more in them than in your conversation and the habits of your life, to those who have the happiness, as I have had the happiness, to enjoy your intimacy and friendship. I must publicly declare, that I think you are rendering the best service to the church of God, by turning the attention of believers to the true sense of the prophecies. For you are perfectly right in the opinion you maintain, that a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to the second Advent of our Lord. Few, comparatively, relate to the first Advent by itself, without reference to the second; and of those that have been supposed to be accomplished in the first, many have had in that only an inchoate accomplishment, and have yet to receive their full completion. While we agree in these great and leading principles, I hope that a difference of opinion upon subordinate points, upon the particulars of interpretation (so far as either of us may venture upon particular interpretation, which is to be ventured upon with the greatest caution, with fear indeed, and trembling) will be received on both sides with that candour and charity, which is due from one to another, among all those who, in these eventful times, are anxiously waiting for the redemption of Israel, and marking the awful signs of its gradual approach."

The plan of interpretation adopted by the Bishop is, in our opinion, a model for the conduct of such investigations; laborious, yet secure; discarding all previous assumptions, and entering into a critical examination of every doubtful word in the sacred text, referring to its etymology, to the analogy of usage in the scriptures, the context of the original, and the decisions of the best translators and interpreters. He then considers the tendency of prophetic imagery and figures, according to established principles and usage, not according to particular ideas of resemblance, which, as he justly observes, are generally both fanciful and mischievous. The method he has thus employed, the Right Reverend Commentator very

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strongly,

strongly, but no less properly, recommends in a passage, which, as giving also the most important rule for the investigation of prophecies not decidedly fulfilled, we shall here insert.

“ The method of investigation I have described, if men had the patience to pursue it, in most cases, I am persuaded, would discover the general subject of a prophecy, and even develope the particulars of the accomplishment, when the general subject lies in any part of the history of past times, if the detail of that part of history is accurately known. But when the accomplishment of a prophecy is still future; when once the general subject is ascertained, at that point interpretation ought to stop for the present, reverently expecting the further comments of Time, the authorized and infallible expositor. You have well remarked, that with respect to the detail of things future, *sacred Truth should be very much left to speak for itself by slow degrees*: and for itself it will speak, in God’s good time; and it is only to a certain extent that man should attempt to speak for it*: just so far as to lay hold of the general subject, that we know whereabouts, if we may so speak, in what quarter of the world Politico-Ecclesiastic, we may watch for the completion. If we go beyond this, and attempt to descend into particulars, it is difficult, I am persuaded, even for a man of the most sober mind to keep his imagination in order. And though among the fanciful guesses of a man of learning and judgment, one perhaps in twenty (which I think is a large allowance) may turn out true; it is far better to leave this truth to be brought out by Time, than to hazard the credit, both of the exposition and the text, by the other nineteen, which Time will confute. No mischief is done in the one case; much in the other.” P. 11.

When he proceeds to the consideration of the eighteenth chapter of Isaiah, the learned Bishop describes it as affording a remarkable instance of the perplexities into which commentators have fallen, by taking up “ gratuitous assumptions, concerning the general scope of the prophecy, before they attempt to settle the signification of the terms in which it is delivered.” These assumptions of commentators he reduces to three. “ 1. That the principal matter of the prophecy is a woe or judgment. 2. That the object of this woe is the land of Egypt itself, or some of the contiguous countries. 3. That the time of the execution of the judgment was at hand when the prophecy was delivered.” The result of the contrary, and more rational method, of trying first to understand

* The Bishop says afterwards, most judiciously, “ indifference to the signs of the times is criminal; misconstruction of them may be dangerous.” P. 105. *Rev.*

the writer's words, before he attempted to decide upon his meaning, has brought the Bishop to the conclusion, that all these assumptions are false. His deductions, set in opposition to them, are these: 1. That

“ the prophecy indeed predicts some woeful judgment; but that the principal matter of the prophecy is not judgment, but mercy; a gracious promise of the final restoration of the Israelites. 2. That the prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt is a description of some people or another, destined to be the principal instruments in the hand of Providence, in the great work of the resettlement of the Jews in the Holy Land; a description of that people, by characters by which they will be evidently known, when the time arrives. 3. The time for the completion of the prophecy was very remote, when it was delivered, and is yet future; being indeed the season of the second Advent of our Lord.” P. 13.

Having thus stated the result of his enquiry, the able and sagacious commentator proceeds to lay before his readers the exact analysis of the chapter, according to the method he pursued. To attend the writer step by step in this process, would be to infuse a greater part of his publication into our critique, than is compatible with the nature of our work, or would please the generality of our readers. The object most immediately material, to those who have read Mr. King's Supplement, is the distinct answer given to his interpretation of *ארץ צלצל כנפים* “ the land shadowing with wings.” Mr. K. conceives this as intended to designate France, from a fanciful comparison of the geographical form of the country, with those contiguous to it, to a bird with extended wings. To this the Bishop replies first, that probably the prophet never saw a map; to confirm which, he touches upon the history of geographical charts and globes (p. 28); 2nd. that if he had, the rude representations then laid down would little have resembled the true forms of the countries, as delineated in our perfect maps (p. 50); 3d. that it is not probable that such a delineation should have been exhibited to the prophet in a vision (p. 32); and that nothing in the sacred text warrants such a supposition. Without going further into the particulars of the present most learned, laborious, and valuable commentary, we will lay the result before our readers, in the new version offered by the Bishop; leaving them to seek his reasons, if they require them, in his own work. We shall desire the reader also to make for himself the comparison between this version and others of respectable authority.

“ ISAIAH,

"ISAIAH, CHAP. XVIII.

1. Ho! Land spreading* wide the shadow of (thy) wings,
Which art beyond the rivers of Cush.
2. Accustomed to send messengers by sea,
Even in bulrush vessels, upon the surface of the waters!
Go swift messengers,
Unto a nation dragged away and plucked,
Unto a people wonderful from their beginning hitherto,
A nation, expecting, expecting, and trampled under foot,
Whose land rivers have spoiled.
3. All the inhabitants of the world, and dwellers upon earth,
Shall see the lifting up, as it were, of a banner upon the mountains,
And shall hear the sounding as it were of a trumpet.
4. For thus saith JEHOVAH unto me :
I will sit still. (but I will keep my eye upon my prepared habitation.)
As the parching heat just before lightning,
As the dewy cloud in the heat of harvest.
5. For afore the harvest, when the bud is coming to perfection
And the blossom is become a juicy berry,
He will cut off the useless shoots with pruning hooks
And the bill shall take away the luxuriant branches.
6. They shall be left together to the bird of prey of the mountains,
And to the beasts of the earth.
And upon it shall the bird of prey summer,
And all beasts of the earth upon it shall winter.
7. At that season a present shall be led
To JEHOVAH of Hosts,
A people dragged away and plucked ;
Even of a people wonderful from their beginning hitherto,
A nation expecting, expecting, and trampled under foot,
Whose land rivers have spoiled,
Unto the place of the name of JEHOVAH of Hosts, Mount
Sion†." P. 93.

We shall here prepare to conclude our account of this interesting article ; for so it truly is, to all who know rightly how to estimate the value of such publications. In a few observations subsequent to his version, the author delivers his ideas of the probable connection of this prophecy with those preceding it; and refutes, satisfactorily enough, the objection which might perhaps be made, from its situation among the writings of the

* N. B. The Bishop, writes *spreading*, and in a few other words (as *ledde* for *led*) deviates a little, apparently by some system, from the accustomed orthography ; but we think ourselves bound, in all such matters, to resist the unnecessary innovations, even of the most respectable individual.

† Short notes are subjoined to the version, which we have omitted.
prophet.

prophet. He gives also his own conceptions of the adult and complete Antichrist, who will, in his opinion, be neither

“ a Protestant nor a Papist; neither Christian, Jew, nor Heathen; who shall worship neither God, Angel, nor Saint—who will neither supplicate the invisible Majesty of Heaven, nor fall down before an idol. He will magnify himself against every thing that is called God, or is worshipped, and with a bold flight of impiety, soaring far above his precursors and types in the times of Paganism, the Sennacheribs, the Nebuchadnezzars, the Antiochuses, and the Heathen Emperors, will claim divine honours to himself exclusively, and consecrate an image to himself.” P. 106.

With these ideas continues the Bishop, expressing some sentiments which we also have already avowed, and adding others replete with an energy and dignity peculiar to himself;

“ I see nothing in the subversion of the ancient monarchy of France, but what is cause of alarm to every Government upon Earth: nothing in the subversion of the Gallican Church, but what is cause of alarm to every Church in Christendom: nothing in the sufferings of the aged Pope, which can be cause of exultation and joy, in the heart of any Christian: nothing in the indignities and insults, which have been put upon him by low-born miscreants, a disgrace to the reformed religion which they profess, but what should excite horror and indignation. But, though in all these things, I see no cause of triumph to the reformed churches, but such symptoms of judgment gone abroad, as should awaken all to repentance; lest all, who repent not, should likewise perish; yet I see nothing in the progress of the French arms, which any nation fearing God, and worshipping the Son, should fear to resist. I see every thing, that should rouse all Christendom to a vigorous confederate resistance. I see every thing, that should excite this country, in particular, to resist, and to take the lead in a confederacy of resistance, by all measures which policy can suggest, and the valour and the opulence of a great nation can supply,” P. 107.

With this passage, strong in political, as well as religious merit, and exemplifying the just and legitimate connection of such sentiments, we finally close our report.

ART. IX. *Bubble and Squeak, a Galli-matfry of British Beef with the chopp'd Cabbage of Gallic Philosophy and Radical Reform. By the Author of Topsy-Turvy, Salmagundi, &c.* 8vo. 55 pp. 2s. Wright, Piccadilly. 1797.

THE lively and original talent of Mr. Huddesford, for burlesque poetry, has been very generally admired in his *Salmagundi*, which appeared before our undertaking commenced; and

and in his *Topsy-Turvy*, which we reviewed in our first volume, p. 103. The *Salmagundi* is a well-selected collection of miscellaneous poems, not generally known to the public, before their appearance in that publication. Some of them are serious, and some comic; and, in both divisions, the abilities of the editor himself are frequently displayed. If we undertake to distinguish their comparative merits, it must be said that, though the serious poems of Mr. H. are good, the burlesque compositions bear a much higher rank in their own class. Some among them are indeed inimitable; for example, the Song on Mr. Wilkes, written on the plan of Grubb's famous Ballad of St. George; and the Monody on an Academical Cat. The latter is a mock-heroic *sui generis*; not exactly resembling any other, in plan or execution, full of original humour and wit, and admirably versified. *Topsy-Turvy* was a burlesque poem, in the ballad style, written in stanzas, and highly comic; representing the state of France at that period, as an *inverted* order of things; and giving, with much force and skill, the characters of the principal agents; which in the notes are illustrated by authentic documents. The name of Mr. Huddesford does not appear in either of those publications; nor indeed in the present, or the sequel to it; but he is so well known to be the author, that we mention him without the smallest hesitation.

The plan of *Bubble and Squeak*, as well as the exact reference of its title, it might perhaps be vain to enquire. It is a Hudibrastic Poem, in which, without much attention to the Aristotelic beginning, middle, and end, the author very pleasantly conveys his strictures on the times, political and moral. He begins, however, by comparing the modern Philosophers to the Titans, who made war against the Gods. He discovers that, if these Giants could have succeeded in dethroning Jupiter, Heaven might then have had exactly five Directors, Typhæus, Mimas, Rhæcus, Porphyryon, Enceladus, as enumerated by Horace, B. 3. Od. 4. He then makes a transition to the Whig-Club, which he represents as opening its sitting in deep dudgeon.

Hung be the Shakspeare's bar with black,
 Stript off an undertaker's back!
 The Club's conven'd;—yield day to night!
 Waiter!—but half the candles light;
 And half of that same half snuff out!
 Enlighten'd Whigs can dine without.
 Cold be the cod-fish, cold the sir-loin,
 The claret not worth two-pence sterling,
 The punch of brandy void, and lemon,
 The soup, black broth of Lacedemon,

The beef-steaks scorch'd, the oysters stinking,
The port fit for the Devil's drinking,
Half boil'd too let the pudding come,
A mealy waste without a plumb;
And let Dutch herrings shed their pickle,
In sympathy with tears that trickle
Down Opposition's cheeks and noses,
While F-x, his friends Apotheosis
Proclaims, the solitary herald,
Of all thy virtues, fell F—g—d!
To kind Oblivion loth to trust
Defunct Rebellion's sacred dust. P. 23.

Then, having contrasted ancient and modern Philosophy, he falls into a considerable digression about polemics; but returns to his subject again about p. 40, led back by the words *radical reform*. On this topic, he gives us the following excursion.

As when "Revenge Timotheus cried,"
And Maudlin Greeks electrified,
His strain inspir'd ferocious joy,
And zeal to level and destroy:
Such furious joy the factious feel,
Such transports of destructive zeal
Inflame the disaffected swarm
At sound of RADICAL REFORM.
To Radical Reform, ye Whigs,
Carouse 'till ye get drunk as pigs!
Applaud it with accordant throats,
Ye corresponding fans-culottes!
With acclamations three times three
Toast it ye Lords of high degree,
With whom no sense of shame prevails!
Ye H*w*rds, R*st*ls, L*d*d*les!
Whose wisdom it may well bescem
To lave your honours in the stream
Of foul Sedition, and with those
Who eulogize their country's foes
(Those patriot-ranters and true Trojans,
O'Connor's bosom friends, and Grogan's)
Conjoin'd like birds of the same feather,
Swear that you'll live and die together. P. 41.

In this style the author continues and concludes his first part; not rising to any very eminent pitch of humour, yet always quaintly comic and amusing. One of his most characteristic powers is that of contriving grotesque and uncommon double and triple rhymes. But in this also he shines much more in the second part than the first; to which, therefore, we will now proceed.

ART. X. *Crambe repetita, a second Course of Bubble and Squeak, or British Beef Galli-mawfry'd: with a Devil'd Biscuit or two to help Digestion, and Close the Office of the Stomach. By the Author of Topsy-Turvy, Salmagundi, &c.* 8vo. 83 pp. 2s. Wright, Piccadilly. 1799.

THE author enters now more completely into the spirit of his subject, and celebrates the orgies of the Whig Club, which he introduces by this bold-apostrophe.

“ Oh, that I was a red-hot poker !”
 Thrice that Stentorophonic stoker
 Of coal-black conscience, R—d H—ll
 Vociferates, “ that I at will,
 Might in your hearts, ye Godless race,
 Stir up the smouldring Fire of Grace !”
 ‘ Thus, o’er their tankards and decanters,
 Whigsters and Revolution ranters,
 Our H—rds, E—nes, G—ys, and more hacks
 Of Opposition, strain their thorax,
 Eager to kindle through the nation,
 A red hot zeal for Reformation.

We cannot more aptly exemplify the peculiar humour of Mr. H. than by showing in what manner he plays upon the subject of an ancient fable. Similar instances occur in others of his burlesque poems, but none perhaps better executed than this passage on the story of Midas.

Adepts in Alchemy renown’d,
 Boast they’ve the wondrous secret found,
 Base coin of Birmingham to mould,
 And metamorphose into gold ;
 And royal Midas, with a touch,
 Old fables say, could do as much.
 Play’d he at commerce or all-fours ?
 His counters chang’d to Loidores :
 He strokes his chin, and all admire
 His bristly beard become gold wire ;
 And, fed with choice rappee, his nose
 A living mine of gold dust glows :
 He walk’d his field, and saw the sod
 ‘Teem with a crop of golden rod ;
 He se z’d his oaken staff ; behold
 In’s hand the Sybil’s branch of gold !
 Of hock and water on his table he
 Brew’d, at each gulp, *aurum potabile* :
 Converted codlins bought for farthings,
 To apples of Hesperian gardens :

Pilchard’s

Pilchards and herrings in his dish,
 Transform'd themselves into gold-fish:
 Sausage envelop'd in a thin gut,
 He chang'd into a golden ingot:
 Of mustard-pot he next laid hold,
 But grasp'd, in lieu, a pot of gold:
 Your Vauxhall slice of ham or beef,
 He masticated to gold leaf;
 And bad black-puddings transmigrate,
 Into rouleaus upon his plate.

Extending his view to the general effects of the French principles, Mr. H. gives a ludicrous picture of the fraternization of Holland by its Gallic protectors! Returning from that excursion to his friends the English Whigs, he inserts some passages from several speeches of their celebrated leader, and at length gives at large, in a very spirited versification, the substance of the oration on the last 11th of October. Abundance of humour is exerted in this speech, from which many passages might be cited with effect: we shall insert, as peculiarly worthy of remark, the part where the speaker is supposed to lament the present patriotic zeal for armed association. On this occasion, he says there appeared

A military influenza,
 Marshall'd on ev'ry side, you then saw
 Heroes that Mars himself might brag on,
 (Not Cadmus, dentist to the Dragon;
 With grinders from the monster's chops
 Extracted, rais'd more valiant crops)
 Saw *Pleaders* in contempt of Courts,
 Quir law—for gunpowder reports;
 Saw *Clerks*, their sable stole and beaver
 Discarding, catch the scarlet fever;
 Zeal militant *Dissenters* seize,
 *And make starch Quakers “stand at ease.”
 Then *Cooks* took leave of roast and fried,
 And clapp'd their spits upon their side,
 Forswore their *gridironic* toils,
 And sigh'd for none but hostile *broils*:
 'Then *Chimney-sweeps* and *Printers' Imps*
 From black turn'd red, like scalded shrimps;

* Such whimsical poetry is not subject to very strict rules; but it would have been as well if the author had not been tempted by the ludicrous contrast of ideas, in the Quakers standing at ease, to introduce them as becoming volunteers; contrary to probability, perhaps possibility. *Rev.*

Butchers

Butchers their slaughtering blades on steel
 Whetted, for foes instead of veal;
 While found of spirit-stirring drum
 Struck marrow-bones and cleavers dumb:
 No leaven froth'd in *Bakers'* bowls
 Who thought of none but *muster-rolls*:
 No *Taylor* clapp'd his goose the fire on
 But hot relinquish'd for cold iron;
 And of nine snips brought up the rear
 Who clubb'd to make one Grenadier;
 Courageous *Coblers* left their stalls,
 And chang'd for bayonets their awls;
Tanners their trade no longer plied,
 Each swore he'd tan a Frenchman's hide.

After pursuing, a little further, this play upon the trades, in a similar style, Mr. H. introduces a military band, who may march in very triumphantly, as a sequel to the tale of *The Duke and the taxing Man*, in the Anti-Jacobin Newspaper, so much and so justly admired.

Amidst this military bustle,
 Summon'd his merry-men brave R——1,
 And took his station at their head:
 Not those in livery white and red*,
 But those same five-and-twenty Jacks
 For whom, to pay that scurvy tax
 On serving men, a just aversion,
 Brought a surcharge his ducal purse on.
 ('Tis thus administration greedy
 Grinds unconcern'd the poor and needy)
 While the main body of those blades
 Bestrode *sev'nteen forgotten jades*,
 Eight trudg'd behind through wet and dry,
 A doughty corps of infantry,
 Who sported spatterdash or pumps,
 Or charg'd without 'em on their stumps.

This mock oration is continued to the end of the Poem. Whoever has a relish for Hudibrastic humour, will probably be induced, by these specimens, to seek a more intimate acquaintance with Bubble and Squeak, and this sequel to it; nor will they be in any danger of disappointment. A few fugitive pieces are subjoined to this part, of which, by far the best, is a ballad, entitled *The Noble Sans-Culotte*; another ballad, to an old tune, we think the author would have been more prudent in omitting. We shall here take leave of a production which has afforded us much amusement.

* Part of a line in the above-mentioned tale. Rev.

ART. XI. *Reliquiæ Divi Andreae, or the State of the venerable and primitiæ See of St Andrews. Containing an Account of the Rise, Advancement, Dignities, Honours, Jurisdiction, Privileges, and Revolutions of this ancient See; and of the Church Benefices of old belonging thereto, and of late annex thereto, in the Kirks now belonging to the same, &c. With some Historicall Memoirs of some of the most famous Prelates and Primates thereof. By a true (though unworthy) Sone of the Church.* 4to. 256 pp. 10s. 6d. Morison, St. Andrews. 1797.

THIS work was originally written in 1683, by George Martine of Clermont, who, as the editor informs us, was probably Secretary to Archbishop Sharp. Three manuscript copies, all varying from each other, are in the possession of the University of St. Andrews, in the Harleian Library, and in that of Dr. Adamson, Professor of Civil History. The original Manuscript belongs to Mr. David Martine, of Ederfide; and from this the publication before us was printed. The style of the original is every where preserved; and some curious matter, found only in the copies, is printed between brackets in its proper place.

The work itself is divided into eleven chapters, which severally treat of the Heathenish Priests in the Isle before Christianitie; the Conversion of Britanne; the Bishoprick of St. Andrews; the Privileges, Honours, &c. as enumerated in the title-page; and, finally, conclude with an account of the Bishops and Archbishops of St. Andrews.

The following is an example of the style of the work, and certainly affords much curious information to the antiquarian.

“ Of the Incumbent's being made Primate, and the See Metropolitick.

“ The first thirtie-three prelates of this see (according to Spottwood), albeit they were Episcopi Scotorum maximi, yet they had onlie the priviledge and honour of bishops; but after they were created Archiepiscopi, et archipatres, titulus qui primum videtur insignioribus in ordine viris, non per canonem, sed ex placito, delatus, postea ab ecclesia susceptus, et in certum gradum constitutus, et primo in oriente obtinuit. Archiepiscopus et Metropolitanus sunt nomina synonyma; dicitur Archiepiscopus quis, quod Episcopis sit superior, et non civitati tantum, sed et provinciae praesideat: vocatur Metropolitanus, quia in metropoli aliqua, i. e. matrice civitate, olim constitutus est, ut augustae et divinae civitatis, i. e. ecclesiae, unitas et tranquillitas melius conservetur. Potest archiepiscopus suae provinciae antistites cogere et congegare, quo graviora negotia in ampliore et majore conventu trac-

tari et definiri possint, et quæ perperam ac injuste decreta vel judicata sunt, ad majus judicium gradatim referantur, et hujus rei gratia synodus tam civitatum quam provinciarum atque nationum judicare, quod et constitutione præcepit Justinianus, nov. de sanct. Episcop.

“ In the year 1471, Pope Sixtus the fourth, to silence the pretensions of the Archbishop of York to a precedence over the church of Scotland in all time coming, George Nevill, then Archbishop of York, at that time renewing the claime, [i. e. at the promotion of Patrick Grahame, formerly Bishop of Brechin, to the see of St Andrews,] erected the see of St Andrews into an archbishoprick and primivall see, making the incumbent there primate and metropolitane of all Scotland, by his bull granted for that effect, and ordained the rest of the bishops of Scotland, then twelve, but now thirteen in number, to be subject to this see: [As also some years after that (but ante decusum sæculi), Pope Innocent the eight gave his bull to the same effect, with this speciall command, that the election was in imitation of the metropolitick see of Canterbury, in these words: “*Innocentius 8vus in concernentibus archiepiscopalia primatiæ et hujusmodi legationis officia, jura, et eorum liberum exercitium, honores, onera et emolumenta, observent, teneant, firmiter et inviolabiter studeant, perimplere laudabiles consuetudines inclytæ metropolitane ecclesiæ cantuariensis, cujus præful regni angliae legatus natus existit,*” &c. So Cambden, ex Camera Apostolica, lib. xxiv. fol. 24.]

“ The bull of erection also endowed the archbishop with the privileges of a primate, which were; first, to receive and use (solemnibus diebus in provincia et non extra) the archiepiscopall pall, which implies and confers plenitudinem officij pontificalis, and is the insigne of archiepiscopall and metropolitane dignitie; before the getting whereof, and of being invested with it, the archbishop cannot ordaine priests unless he had before been a bishop, dedicate churches, consecrate bishops, nor be called archbishop.

“ [It will be here no impertinent digression to enquire what the pall of an archbishop is. The Canonists define it thus:] “*Pallium est ex lana candida contextum, habens circulum humeros constringentem, duas lineas ab utraque parte dependentes, quatuor cruces purpureas ante et retro a dextris et a sinistris, hæc sunt duplices, illæ simplices.*” It is also thus described by others: A pontifical vestment, made of a lamb’s wool, as it cometh from the sheep’s back, without any artificial colour, and spun by a peculiar order of nuns, cast into St. Peter’s tomb, and adorned with little black crosses, having two labells hanging down before and behind, which the archbishops going to the altar put about their necks, above their other pontificall ornaments. [And Mr. Francis Masone, a learned English divine, in his defence of the Consecration of the Bishops of England at the time of the reformation, against Bellarman, Sanders, and other learned Catholicks, printed anno 1613, p. 188, sayth, that a pall is a little tippet, three fingers broad, made of wool, of two white lambs offered up upon the altar of St. Agnes, while Agnus Dei is sung in the soleinne mass, and laid all night upon the bodies of St. Peter and St. Paul under the great altar, from whence receiving this virtue to containe the fullness of all pontificall power, it becomes the ensigne of a patriarche or archbishop.

This

This much of the pallium. See Onuphrius his *Interpretatio vocum obscuriorum ecclesiast.* p. 71, 72. joined to Platina, *de vitis Pontificum*, edit. Col. Agrip. anno 1626. And for the palla, the same Canonist defines it "Lineus pannus consecratus, qui extenditur super altare, super quo ponitur corporale." The pall was brought in onlie in the twelfth centurie; for then the popes began first to send their cloaks to archbishops, as the badge of their being the pope's legati nati, i. e. legate's born. See section.iii. of this chapter, near the beginning.]

"The next priviledge of ane archbishop, assigned by the Canonists, is to receive the oath of fidelitie and obedience to the church of Rome.

"The third priviledge is to cause a croce to be carried before him, except it be in Rome, or where the pope or his legate is using the "insignia papalia," which are, "vestis rubea, palafraedus albus, fraenum et calcaria deaurata."

"The fourth, ad primatem potest appellari, omittis mediis. Sylvest. in summa.

"The first of the prelates of this see, according to our historians, who got the title and honour of primate, archbishop, and metropolitane, was Patrick Grahame, nephew, (says Spotswood, but brother uterine, says Buchanan, and trulie), to Bishop James Kennedy, his immediate predecessor in this see; and at his promotion, Bishop of Brechin. [It is to be remembered, that their mother was Mary Stewart, youngest daughter to King Robert the third, who was thrice married. First to James Kennedy, son to Gilbert Kennedy of Dunmure, in Carrick, (preceptor to the Earl of Cassilis, being recommended by his father to Sir Gilbert his care and keeping when verie young) to whom she bare two sons, Gilbert, afterwards created Lord Kennedy, and this James Kennedy the worthy Bishop of St Andrews. Next she married George Earle of Angus (the second Earle of Angus of the name of Douglas) to whom she bare William and George Douglasses, both Earles of Angus successive; and this George Earle of Angus, her husband, being killed at the battle of Shrewsbury, anno 1403, she married, thirdly, Sir George Grahame of Murdock, as some design him; others call him Lord Grahame of Dundufmore: She bore to him James Grahame the first Laird of Fintrie, and this Patrick Grahame the first Archbishop of St Andrews, and Primate of all Scotland.]

"This Patrick Grahame was a singular good man, and of a great virtue. With the primacie he obtained also a legantine power to reform abuses in the church and clergie for three years; but he was mightilie opposed in both by the inferior clergie, and also by the courtiers, and was prohibite to use his power by the King (James the third: (and after he had never peace, but was vext continuallie with great and powerfull enemies till his death. First by the Boyds, who then ruled the court; and after by William Shevez (whose promotion to the Archdeanrie of St Andrews he laboured to hinder), who first procured to Grahame great and manie troubles; as excommunication, imprisonment, povertie, disgrace from the court and church, all which he endured very Christianlie.

"This William Shevez, notwithstanding all the opposition made by him and others to Patrick Grahame's promotion to be Archbishop of

of St Andrews, and Metropolitane of Scotland, even in Grahame's lifetime, was provided to the archbishoprick of St Andrews, at Rome; and received the pall (ut videtur) from Pope Innocent the eight in signe of archiepiscopall dignitie, and was splendidlie invested therewith in the church of Holyroodhouse, in anno 1478, in presence of the king and diverse of the nobilitie. See Archbishop Spotswood's Hist. p. 58, 59, 60.

"The Archbishop of St Andrews, as metropolitane of the kingdom, consecrates and translates all bishops within his own province; which are these nine: Edinburgh, Dunkeld, Dumblaine, Brechin, Aberdeen, Murray, Ross, Caithness, and Orkney; yea also he consecrates and translates to the see of Glasgow itself upon a vacancie. And herein is a main difference betwixt a bishop and ane archbishop; that the archbishop with other bishops doth consecrate a bishop, as a bishop with the other priests doth consecrate a priest." P. 43.

The catalogue of Bishops and Archbishops, at the conclusion, is avowedly taken from "the revered Spotswood," whom Martine properly denominates "a grave and sage" author. These which follow are not the least curious of the biographical sketches.

"William Shevez first was archdeacon of St Andrews, and then the first that was peaceable archbishop. Vir doctus et excellens cognitione medicæ artis, et rei astronomicæ imprimis peritus, multa valuit autoritate et gratia apud Jacobum III. saith Dr Howie. He is taxed by our writers for his malice against Grahame his predecessor, and his uncleanlie entrie to the see. Yet Spotswood, though a severe censurer of him in these two heads, reproves nothing in his administration. He received the pall (pallium) as the symbol of the archiepiscopall dignitie, and was most solemnelie and honourable invested in the church of Holyroodhouse, in presence of the king, the bishops, and many of the nobilitie, [anno 1478.] He prevailed against Robert Blacater Archbishop of Glasgow, in the controversie concerning the primacie. The MS. saith of him, in astrologia, theologia et medicina, tales tantosque fecit progressus, ut ætate sua vix parem ei produxerat Gallia aut Britannia nostra. It is reported of him, that falling out of court with King James the third (for a peace he concluded in England, the Bishop of Dumblane, the Earle of Arguill, and Lord Avendale chancellor, anno 1482, with the Dukes of Gloucester and Albanie) after the king's being set free from prisone, he was perswaded or compelled to quite the archbishoprick of St Andrews in favours of Andrew Stewart proveist of Lincluden, [and sone of Sir James Stewart, called the black knight of Lorn, and Lady Jean Beaufort, King James the first his widow, whom Sir James married. Of this Mr. Andrew Stewart see the royall genealogie of Scotland;] and so Shevez, as some say, became Bishop of Moray only for his life. But to prove this a mistake, Spotswood asserts that they both posselt their owne benefices till their deaths: Also I have seen charters granted by him some years after. The charter granted by King James the third confirming the golden charter, ut supra, chap. vii, sect. 2. makes honourable

honourable mention of this archbishop and of his services to the king. He put the body of St Palladius in a silver shrine, in the kirk of Fordun in the Merins, anno 1494; which shrine was afterwards sacrilegiously meddled with by Wihart Pittarro, after which the familie never prospered, as Spotswood observes, p. 17. Shevez died anno 1496, and was buried in the cathedrall church of St Andrews over against the high altar, in a monument of brasse provided for him." P. 236.

"David Beatoun [third sone to John Beatoun of Balfour and Elizabeth Monypenny,] succeeded his uncle in the see of St Andrews and commendatorie of Arbroth. He was created cardinall by Pope Paul the third, and episcopus mirapicensis by the king of France, anno 1538, while he was first ambassadour there for answering the calumnies of the English and for renewing the old league. He was ambassadour to France the second time to treat of the king's marriage with Mary of Guise. How much he was addicted to ambition appears in this, that short while after his instalment he convened at St Andrews four earles, four lords, many barons, five bishops, four abbots, many priors, deans, and doctors of the clergie and theologie, and in a public meeting of all, as cardinall, he had his seate raised and erected above the other seats. To expresse his enmitie against those he called hereticks, he caused burne many persones, and Sir John Borthwick in effigie. He diverted King James the fifth from the appointed interview betwixt him and Henry the eight of Englande his uncle, at York, for fear of King Henry's advice to his nephew about religion. He caused a priest counterfeit the king's testament after his death; at least lead the dying king's hand at his subscribing a paper wherein he was named the first governour of the kingdome, which took no effect, for the imposture was discovered; yet the deed was published at Edinburgh. His successor, Spotswood, calls him ambitious beyond measure; and, in punishing those he called hereticks, more than inhumane. His titles and designations in charters run thus. David miseratione divina Sti Stephani in Coelio monte de urbe Stae Romanæ ecclesiæ presbyter cardinalis, Sti Andreæ archiepiscopus, totius regni Scotiæ primas, et apostolicæ sedis legatus natus, mirapicensis ecclesiæ in Gallia administrator, ac commendatorius perpetuus monasterii de Arbroth. The more to aggrandize himselfe, upon the 16th day of November 1539, he wrote to Mr. Andrew Olyphant vicar of Fowlis, his agent at Rome, for a brieve, that as primate he might have his croce carried before him per totum regnum Scotiæ, et in diocesi et provincia Glasguensi, et aliis locis qualitercunque exemptis, cum derogatione exceptionum earundem ad effectum deferendi crucem duntaxet et non alias, et absque exceptionum earundem prejudicio. These are the words of the letter, which is dated at Kells. [He had a commission to be chancellor by the queene and regent, dated the 10 Januarie 1542; but he accepts it not till the 13 December 1543, that it was delivered to him in parliament; and he continued chancellor till his death.] He defeated the design of the marriage of Edward Prince of Englande with our young

L

Sadler

Sadler (King Henry the eight's ambassadour) his wilie and subtile negotiations for that effect. He being committed to the castle of Dalkeith a prisoner, removed from that to Seatoun, and without warrant or authoritie he went thence to St Andrews, taking his owne libertie. By his cunning the Earle of Arran, then governour of Scotland, against his promised faith and obligations, and against gratitude, was first brought to forsake England's interests, and then to join the cardinall; and, at length, by his craftie practising with and for France, and the Queene dowager, he contrived the governour's fall, at least a demission of his office, although that did not happen till after the cardinall's death. He attempted the work his uncle had begun about the New Colledge, to adorn and enlarge the same; and having demolisht some old buildings, he laid the foundation of a handsome church, within the colledge; but his barbarous murder occasioned the work to be abruptlie left off, as also his designed reparations about the castle of St Andrews. He gave to the New Colledge the kirk of Inchbryock, [He was murdered 29th May 1546, aged 52 years. All his murderers are said to have died violent deaths.] P. 240.

The editor has certainly rendered an acceptable service to the literature of his country, by publishing this manuscript. We think that his Advertisement should have preceded the Dedication of the original author. There are three plates; of the Cathedral of St. Andrews, with the Chapel of St. Rule; of the Castle of St. Andrews; and a View of St. Andrews from the East. The editor affirms of them, that they are beautiful views, engraved by the best masters; they are, however, but of moderate execution.

ART. XII. *A Treatise on Mortal Diseases, containing a particular View of the different Ways in which they lead to Death, and the best Means of preventing them, by medical Treatment, from proving fatal. Translated from the Latin; corrected, improved, and considerably enlarged, by the Author, Conrad George Ontyd, M. D. 8vo. 643 pp. 9s. Johnson. 1798.*

THE author includes, under the term mortal diseases, all those that may end in death, consequently nearly all general, and many topical diseases.

To understand rightly in what manner diseases extinguish life, or occasion death, the author thinks it necessary that we should know what life is, or in what it consists; and particularly inquires, whether life is simply the effect or consequence of organization, or consists in something added to organization, called the vital principle. He seems to join in opinion with

with those, who consider it as simply the effect of organization.

“ Few physiologists,” he says, “ suspect, that life is to be looked for in the organization itself, and is to be considered as an effect of it. The very ingenious Dr. Aikin, however, is well aware of the fact.” P. 4.

The effect of this organization, or of this vital principle; for the terms are used indifferently, is to render the body unsusceptible of those chemical attractions, to which dead matter is subjected.

“ For, as soon as life is destroyed, and there remains in the animal body only the powers of those elements of which it is composed; these, being no more checked in their action by the vital principle, are disengaged, and cause the phenomena that follow the laws of chemical affinities, and effect the spontaneous destruction of the compages formerly organical or vital.” P. 1.

Another effect of organization, or of the vital principle, is, to render the body susceptible of stimuli.

“ Death consequently is nothing but the extinction of the faculty of answering a stimulus. Whatsoever therefore occasions bodies to lose this faculty, should be looked upon as the proximate cause of death.” P. 3.

“ To disturb the equilibrium,” the author says, “ of the vital powers, or to cause illness, there are required a morbid stimulus, affecting the body, and a reaction of the vital powers.” P. 6.—“ Whatever may be objected,” he adds, “ to this definition of disease, will be of no weight, since no morbid stimulus can be devised to operate in our body, without its being sensible of it. Now the morbid stimulus being perceived, it must necessarily follow that the vital powers, incited to act by the preternatural stimulus, will oppose force to force, and, as it were, endeavour to fight against the morbid stimulus; or, in other words, any noxious power whatever being applied to the human body, the reaction of the vital powers must certainly ensue.” P. 8.

Disease therefore consists, according to this explanation, in a conflict between the vital principle, and some morbid poison; the one assailing and attempting to destroy the organization of the body, the other labouring to preserve it, and eject the enemy from its premises. This, the reader will see, is the old doctrine of the *vis Medicatrix Naturæ*, decorated with new terms. In the application of this principle, to explain the mode by which diseases extinguish life, we see nothing to entitle the new doctrine to a superiority over the old. It seems full as rational, and is equally intelligible, to say that, as we advance in years, the fibres become gradually more dry and inflexible, and at length, being no longer able readily to dilate

and contract, death ensues ; as to say that their faculty of answering stimuli, or their excitability, as John Brown called it, gradually diminishes, and at length becomes extinct.

The history of the several mortal diseases, and the mode of treating them which follows, is in general taken from the best practical writers, and may be read with advantage. The manner in which they occasion death, is added at the end of the history of each complaint. "If putrid fever," the author says, p. 157, "proves fatal, life is destroyed in three ways ;" or, perhaps, he should have said, in one of these three ways.

"1. The vital principle being extremely weakened by the violence of the noxious power, becomes at length wholly abolished by the continuance of the morbid action.

"2. The putrid fever is frequently attended with spurious inflammation of the *primæ viæ*, quickly running into gangrene ; in which case, the patients are carried off by a mortification of the stomach and bowels.

"3. The morbid matter is not unfrequently deposited by metastasis on the vital organs, especially on the brain and lungs, in which cases the patient is either suffocated, or dies from an apoplectic fit."

That is, some organ necessary to life is materially injured or destroyed by the disease, and the patient dies. No light seems to be thrown, either on the nature of diseases, or on the mode of treating them, by this new arrangement.

ART. XIII. *Aristotle's Ethics and Politics, &c. translated by Dr. Gillies.*

(Concluded from our last, p. 63.)

WE proceed now to the part of this work which at present is rendered peculiarly interesting, by the unfortunate prevalence, and melancholy effects, of principles diametrically opposite to those inculcated by the great Philosopher. In this instance, the praise of attending to experience and to nature, in preference to hypothesis and arbitrary theory, is due exclusively to the ancient teacher ; while the modern writers, who have been most admired and most followed, have published dreams on the subject of human society ; but dreams which have occasioned much waking madness, and most extensive misery and calamity. The introduction prefixed by Dr. Gillies to the first book of Aristotle's Politics, most clearly and decisively explains these distinctions ; and, by denying Locke's pernicious

pernicious fancy of the *Social Compact*, on the high authority of Aristotle, cuts up by the very roots the poisonous tree, the baleful Upas of Jacobinism. Man, says the sagacious Stagyrte, is a political animal. (πολιτικὸν ζῷον) He is led by nature to form societies and governments, as much as animals by their respective instincts are led to act according to the laws of their species. This is the grand and solid foundation, placed in a real and experimental knowledge of human nature; and on this Dr. Gillies thus admirably proceeds.

“ Government, then, is cœval with society, and society with men. Both are the works of nature; and therefore, in explaining their origin, there cannot be the smallest ground for the fanciful supposition of engagements and contracts, independently of which the great modern antagonist of Aristotle declares, in the following words, that no government can be lawful or binding: ‘The original compact, which begins and actually constitutes any political society, is nothing but the consent of any number of freemen capable of a majority, to unite and to incorporate into such a society. And this is that, and that only, which could give beginning to any lawful government in the world*.’ From this maxim, which is perpetually inculcated in Locke’s two treatises on government, is fairly deducible the unalienable right of mankind to be *self-governed*; that is, to be their own legislators, and their own directors; or, if they find it inconvenient to assume the administration of affairs in their own persons, to appoint representatives who may exercise a delegated sovereignty, essentially and unalienably inherent in the people at large. Thence results the new unalienable right of all mankind to be fairly represented, a right with which each individual was invested from the commencement of the world, but of which, until very recently, no one knew the name, or had the least notion of the thing†. From this right to fair representation, there follows, by necessary consequence, the right of universal suffrage, universal eligibility, and the universal and just preponderancy of majorities in all cases whatever.

“ * Locke’s Works, vol. ii. p. 185. Edit. of 1714.

† According to the system of Locke and his followers, representatives are appointed by the people to exercise in their stead, political functions which the people have a right to exercise in their own persons. They are elected by the people, they derive their whole power from the people; and to the people, their constituents, they always are responsible. Of this doctrine, Mr. Locke is the first or principal author. But representatives, in the usual and legal acceptance of the word in the English constitution, meant, and still means, *persons in virtue of their election exercising political functions, which the people had not a right to exercise in their own persons, and so little responsible to their electors, that they are not even bound to follow their instructions*. That the ancients were not unacquainted with representation in the usual and only practical sense of the word will be shewn hereafter.”

“ Such

“ Such is the boasted and specious theory begun in the works of our Locke and our Molyneux*, continued in those of our Price† and our Priestley‡, and carried to the utmost extravagance in those of (I wish not to say our) Rousseau§, Paine||, and the innumerable pamphleteers whose writings occasioned or accompanied the American and French revolutions.

“ Such works, co-operating with the peculiar circumstances of the times, have produced, and are still producing, the most extraordinary effects; by arming the passions of the multitude with principle, fortifying them by argument, and thereby stirring into action those discordant elements which naturally lurk in the bosom of every community. It is not consistent with my design, in defending the tenets of my author, to answer his political adversaries with declamation and obloquy, (a rash and dangerous attempt! since the voice of the multitude will always be the loudest and the strongest) but merely to examine whether the fundamental maxim of their great master Locke be itself founded in truth. To prove that government is merely a matter of consent, he assumes for a reality a wild fiction of the fancy, what he calls a state of nature; which he defines to be ‘men living together according to reason, without a common superior on earth with authority to judge between them¶’. But he himself seems aware that this supposed natural state of man is a state in which man never yet was found; and in which, if by violence thrust, he could not for a single day remain. Locke, I say, saw the difficulty, which, instead of meeting, he only endeavours to elude. ‘Where are there,’ he asks, ‘or ever were there, any men in such a state of nature**?’ He answers, ‘that since all princes and rulers of independent governments, all through the world, are in a state of nature, ’tis plain the world never was, nor never will be, without numbers of men in that state††.’ But this, I affirm, is not to answer the proposed question; for princes and rulers of independent states do not live together, nor associate and ‘herd,’ as he himself expresses it, in the same society. If they did so, they could not subsist without government: for government and society are things absolutely inseparable; they commence together, they grow up together; they are both of them equally natural; and so indissolubly united, that the destruction of the one is necessarily accompanied by the destruction of the other. This is the true sense of Aristotle, as understood and expressed by an illustrious defender of just government and genuine liberty. ‘As we use and exercise our bodily members, before we understand the ends and purposes of this exercise, so it

“ * See his *Case of Ireland*, reprinted by Almon, p. 113, and again p. 169. ‘I have no other notion of slavery, but being bound by a law to which I do not consent.’

† *Observations on Civil Liberty*, &c.

‡ *Essay on the first Principles of Government*.

§ *Du Contrat Social, ou Principes du Droit Politique*.

|| *Rights of Man*, &c.

¶ Locke’s *Works*, vol. ii. p. 164.

** *Ibid*, p. 162.

†† *Ibid*.’

is by Nature herself, that we are united and associated into political society*.

“ Locke, who so severely, and, as I have endeavoured to prove, so unjustly arraigns what is called Aristotle's *Metaphysics*, appears to have equally mistaken his *Politics*. Had he understood† that invaluable work, this idol of modern philosophers, and especially of modern politicians, would not, probably (since he was a man of great worth as well as of great wisdom) have produced a theory of government totally impossible in practice; a theory admirably suited, indeed, for producing revolutions and sedition, but according to which, as is evinced by all history, no political fabric ever yet was reared; or if it were to be reared, could ever possibly be preserved‡. The neglect or misapprehension of some of the most important parts of the Stagira's writings is indeed most deeply to be lamented. Of the many thousand authors who have copied or commented his logic, the far greater number omit his interesting chapters on language; deeming the consideration of words below the dignity of philosophers. His profound observations concerning the nature and constitution of a family have been equally overlooked by his pretended followers in politics. Yet as his analysis of language has been proved in the present work to be the sole foundation of logic, so his analysis of a family, and his explanation of the causes through which its elements naturally and regularly combine, can alone enable us clearly to discern the analogous principles (principles continually insisted on by himself) which have raised and upheld the great edifice of civil society; which is not a mass but a system, and which, like every system, implies a distinction of parts; with many moral as well as physical differences, relative and reciprocal; the powers and perfections of one part supplying the incapacities and defects of another. To form a commonwealth from elements of equal value, or of equal dignity, is an attempt not less absurd than that of composing a piece of music from one and the same notes.” P. 2.

“ * Quemadmodum igitur membris utimur, priusquam didicimus ejus ea utilitatis causa habeamus, sic inter nos natura ad civilem communitatem conjuncti & consociati sumus. De Fin. Bon. & Mal. l. iii. c. xx. Conf. de Officiis, l. i. c. xvi. & seq. Cicero does not say ‘communitatem’ simply, but ‘civilem communitatem,’ which agrees with Aristotle's definition of man, ζῷον πολιτικόν, not merely a herding, but a political animal. See the same doctrine in Polybius, l. vi. c. iv. vol. ii. p. 460. Edit. Sweigh.

† Among Locke's private letters, there is one to Mr. King, who had asked him for a plan of reading on morality and politics. ‘To proceed orderly in this,’ Mr. Locke observes, ‘the foundation should be laid in inquiring into the ground and nature of civil society, and how it is formed into different models of government, and what are the several species of it. Aristotle is allowed a master in this science, and few enter into this consideration of government without reading his *Politics*.’ How honourable a testimony!

‡ Aristot. Polit. passim.

§ Ibid.”

Let

Let us hope that, on this authority, and from these reasonings, strengthened, and indeed most fully confirmed, by the late extensive and dire experience of mankind, all future credit may be denied to the unfortunate political system of Locke and his followers; which has made more wretches, more widows, more villains, and more tyrants, than all the contagions, physical and moral, by which the world has hitherto been visited. In a note, subjoined to another part of this introduction, Dr. G. gives a further blow, of great force, to the system of Locke.

“ Politics would not be a science unless it contained truths absolute, universal, and unalterable. One of these is, that in the text; (namely, that some are by nature qualified to govern, and others to serve) because essentially springing from the nature of society and of man.”

“ Another universal political truth is, that the good of the governed is the main end and aim of every good government. From these two premises, it necessarily follows, that this main end never can be effectuated on Mr. Locke's principles. But the good of the community (without supposing all sovereign power derived from the people at large, and of which each individual is entitled to share) may, under many given circumstances, be highly promoted by giving to the people at large, a controul in the government. This controul in all large communities can only be conveniently exercised either by particular magistrates, or by representative assemblies. Things, therefore, that have not any necessary connection with the origin of government (so far from being its *only just principle*) may be found admirable expedients for carrying it on. It will be shewn hereafter that assemblies elected by the people to provide for their interests, and thence called their representatives, are not so new in the world as is commonly imagined. In some republics we shall see a double row of delegates, representatives of representatives; in others, we shall find representation and taxation regarded as correlatives; and even in some democracies, we shall meet with persons elected by the people, and representing them in the most useful sense of the word, “ that of acting for the people at large, as the people at large, if the majority of them was wise and good, would act for themselves.” P. 8.

With respect to unalienable rights, this interpreter of Aristotle has also a very excellent remark.

“ Those rights, and those only, are unalienable, which it is impossible for one person to exercise for another: and to maintain those to be natural and unalienable rights, which the persons supposed to be invested with them *never can possibly exercise, consistently either with their own safety, or with the good of the community*, is to confound all notions of things, and to invert the whole order of nature; of which it is the primary and unalterable law that forecast should direct improvidence, reason controul passion, wisdom command folly.” P. 9.

The

The latter part of this introduction explains, in the most luminous manner, Aristotle's sound and correct theory of political œconomy ; and points out the error not only of those who consider the precious metals as the only real wealth (a system now generally exploded) but also of those who think that the unlimited accumulation of that property, which is the produce of land and labour, is in all cases desirable.

“ According to Aristotle, it is not the quantity or the value of the work produced, that ought to form the main object of the statesman's care, but the effect which the producing of that work naturally operates upon the mind and body of the workman.” P. 11.

With some shame undoubtedly, the Philosophers of Christian countries ought to see themselves thus surpassed, in the purity and sublimity of œconomical views, by a Pagan writer ; who considers the moral effects of productive labour, while they in general look only to its lucrative operation. From the union of the greatest advantages, moral and political, the conclusion of Aristotle is, *that rural labour ought to be the most favoured branch of national industry* ; “ an opinion,” says his commentator, “ which nothing but the intrepidity of ignorance, fortified by false system, could venture to contradict.” P. 12.

Having thus prepared the mind of his reader for the admission of the great truths it conveys, Dr. G. proceeds to his translation of his author's text. In a note on the very first chapter, he most admirably defines a commonwealth, in the words of a fragment from Cicero.

“ As I shall frequently have occasion to use the words republic and commonwealth, the signification of which has been of late years strangely altered, I cannot better explain Aristotle's meaning of those terms than in the words of Cicero, ‘ *Respublica res est populi, cum bene et iuste geritur,*’ &c. ‘ A commonwealth is the wealth of the people, when it is well and rightly administered, whether by a single prince, by a small body of nobles, or by the people at large. But injustice converts the nobles into a faction ; the prince, into a tyrant ; the people, into tyrants. In all these cases alike, the republic is not only corrupted, but annihilated ; since that cannot be called the wealth of the people, which is administered by a faction or a tyrant ; nor can that multitude be called the people, which is not associated on principles of justice and public utility.’ *Fragm. de Republica l. iii.* Alluding to the sense above given to the word ‘ commonwealth,’ James I. said to his parliament in 1603, ‘ I will ever prefer the weal of the public and of the whole *commonwealth* to any particular and private ends of mine.’ P. 18.

With respect to the mode of translation employed by Dr. Gillies, it is certainly that which is best calculated to make the compressed and obscure sense of Aristotle, intelligible and palatable to a modern reader. It is considerably paraphrastical.

On a careful examination, however, we find it necessary to acknowledge, that it is sometimes too paraphrastical; as may be exemplified in the passage here subjoined.

“Of each class of mankind the virtues must be relative to their powers, and ought to be competent to their offices. The man fit to command may be compared with the architect, who adjusts the plan and directs its execution. His skill must extend to every part of the work; that of his workmen is limited by their respective tasks. In the work of government, reason is the architect; *it is the part of reason to command, and the duty of weakness and of passion to obey.* Thus the various distinctions of mankind necessarily discriminate their virtues. Self-command in a woman is not the same thing with self-command in a man. The justice and courage of the two sexes do not, as Socrates thought, coincide*; and were we to enumerate, after the example of Gorgias, each particular excellence, instead of contenting ourselves with vague definitions of virtue in general, we should clearly perceive that what the poet says concerning silence, is universally applicable to all qualities whatever.

‘In woman, silence is an ornament,
But the same silence adds no grace to man.’

There is not any quality ornamental in the one sex, which, if exhibited precisely in the same degree, would be graceful in the other.

“Children, we have observed, are unripe and imperfect; their virtues, therefore, are to be considered not merely as relative to their actual state, but principally in reference to that maturity, and perfection to which nature has destined them. *They are diligently and modestly to hearken to their teachers, and obsequiously to obey their directors; the premature affectation of manhood would disqualify them from ever acquiring manly virtues.*

“From the description that we have given of slaves, it is plain that the catalogue of their personal excellencies is not extensive. Extreme timidity, or excessive profligacy, is totally incompatible with their duties. *To these duties they must carefully be trained by the master himself, and not by the overseer who assigns to them their respective tasks, and who teaches them skilfully to perform their servile employments. It is false that slaves are to be governed merely by fear. They are capable of listening to reason, though naturally unable to exercise its energies. Our slaves, therefore, are to be admonished, instructed, and disciplined not less than our children.* A doubt here occurs, whether the virtues of artisans ought to coincide with those of slaves? The same vices of idleness and intemperance often prove alike ruinous to both these classes of men. Yet there subsists between them this material difference. He who is properly a slave, is such habitually and permanently through the im-

* Here the translator very much compresses his author's sense, and omits some sentences. *Rev.*

† This paragraph seems well translated; or rather corrected, since the original words, as they stand, hardly give that sense. *Rev.*
becility

becility of his nature. His servitude is perpetual and complete. The mean mechanic, on the contrary, submits to the tiresome drudgery of distorting, painful, and unwholesome labour; but he encounters these hardships for the sake of performing a particular task, which is accomplished in a limited time. His virtues, therefore, ought to coincide with those of slaves, in as far only as he partakes of a servile condition*." P. 49.

The mere English reader will doubtless be surprised when he is told, that, in this extract, all that we have printed in Italics is entirely supplied by the translator, having not even a word corresponding with it in the original: and we must confess, that when we gave a general commendation to the mode of translating, at the close of our preceding article on this work, we had not yet made that strict comparison of any passages with the original, which is necessary for deciding upon the degree of liberty thus taken. We perceived that the version was free, and that it was clear and intelligible to the reader; and we did not suspect that the bounds of moderation had been so far exceeded, in the matter thrown in for the sake of illustration. We are still inclined to think that the paraphrast has not made an unfair use of this licence, and that he faithfully represents the meaning of his author, though so much expanded and enlarged; but it must be confessed that, in taking this method, he has laid upon himself a greatly increased responsibility, and is much more liable to suspicion of unfaithfulness, than if he had adopted a closer style of paraphrase. The learned reader will satisfy himself as to the example now before us, by turning to the original. For the benefit of those who are not qualified to judge in that manner, we shall subjoin a literal version of the passage.

"The same must of necessity be concluded of the moral virtues also. Each class must partake of them, but not in the same manner, and only so far as is proportioned to the appropriate office of each. In a Governor it is required therefore to have perfect moral virtue, since his office is exactly that of an architect, in which the constructing power is reason. For others, it is sufficient to have such a share of it, as is requisite for their proper occupations. It is therefore manifest, that all the classes mentioned (men, women, and children) have their *respective* moral virtue: but that the self-command of a woman is not the same as that of a man; nor is their fortitude and justice *the same*, as was supposed by Socrates. The one class has a fortitude fit for command, the other for obedience, and the same is the case in other instances: as will be manifest to those who descend to the examination of particulars. They who speak upon the subject usually

* See more on this subject in book iii, p. 174. Rev.

deceive themselves, by affirming, in a general way, that a certain good disposition of the soul, or perseverance in well doing, or something of that kind, is virtue: whereas they are more correct who enumerate every virtue distinctly, like Gorgias, than those who define it in that general way. Wherefore as the poet has said of woman in one instance, so ought we to take it in all;

In woman silence is an ornament,

but in man it is far otherwise. Since therefore a child is as yet imperfect; his virtue must evidently be referred not to himself *as something independent*, but to him who is already mature, and is his director. In like manner must the virtue of a slave be referred to his master; it being considered only whether he is of proper use in necessary services. It is manifest therefore that his range of virtue is very small, being confined to this, that neither through intemperance or cowardice he shall be deficient in his services*.

“ If what has now been said be admitted as true a doubt may arise, how far virtue is required to those who labour in mechanic works: for these men (*like slaves*) frequently neglect their labour through intemperance. But between these there is a great difference. For a slave lives with a master, but the artist in a separate situation, and is capable of independent virtue so far as he is removed from slavery†. For the labouring artist is servile only to a certain point; but a slave is so by nature‡. Whereas a shoemaker, or any other mechanic, is not so by any law of nature.”

It will be clearly seen, by comparing these two versions, how much liberty Dr. Gillies has taken in unfolding or compressing the sense of his author; at the same time it will be evident also, that to translate such a writer with any approach to literal rendering, and still to make his work intelligible and pleasing to a modern reader, is next to impossible; which would be a complete apology for the method taken by Dr. G. were it not occasionally carried too far. The cause of this is partly the closeness of Aristotle's style, and partly the very corrupt state in which his works have descended to us; which frequently requires that we should extract his meaning from the general tenor of his argument, rather than from the precise signification of his words, as they now stand. We happen to

* Here it is very evident how far the view of the Philosopher falls short of the perfection of Christian precept. The commands of St. Paul to slaves are of a very different tendency.

† The original here is very corrupt; we conceive, but with some hesitation, that we have given the right meaning. The words are, *ὁ μὲν γὰρ δέσλος κοινωνὸς ζωῆς; ὁ δὲ πρῶτον καὶ τοσούτον ἐπιβάλλει ἀρετῆς, ὅσον περ καὶ (we read ὅσον ἀπέσι) δαλείας.*

‡ Aristotle's doctrine is, that none should be slaves but they who are fit for nothing else.

have by us an old translation of the Politics, executed first by a Louis le Roy or Regius, and from his version rendered into English, and printed at London by Adam Islip in 1598; and, though the performance is not in general without merit, it is curious enough to observe what lamentable work is frequently made by the literal version of passages, so corrupt as to have lost all rational meaning and connection with the general argument. Thus, in the passage preceding, which we have attempted to correct, the Gallo-Anglic translator has it;

“ If this that wee have affirmed bee true, it may bee further doubted whether artificers should have virtue, because they often make default in their exercises by means of intemperancie. But there is a great unlikelihood betwene these: for the bondman liveth with us, but the artificer is farther off. Who hath neede of as much virtue as hee hath servitude: for the vile craftsman dooth serve a certaine kinde of servitude, which is compassed within limits and bounds.”

We have been thus led into detail respecting the mode of translation, or rather paraphrase, employed by Dr. Gillies; we must now proceed to give a further view of the utility of his valuable work. His introduction to the second book of the Politics is a very masterly treatise; in which he explains, partly by citations from his own work on Lysias (written twenty years ago, and consequently not liable, as he justly observes, to be influenced by the events which have lately happened in Europe) the general defects of the ancient governments; the mode in which the balancing powers are naturally suggested by experience; and the causes of the far superior perfection which they have attained in the British constitution. This part of the work is, at the present day, so peculiarly important, that if it could be reprinted in ten thousand different publications, it would be greatly to the advantage of society. We will give it all the currency that our circulation can afford it, which we are proud to say is not small.

“ With the constituent elements of every commonwealth, naturally grow up two parties, distinguished by different names in different countries, but whose essential characteristics are uniform and unalterable. The nobles and the people, the rich and the poor, will always respectively entertain many particular views, and always allow themselves to be governed by many seemingly incompatible interests. When these jarring orders are united in one sovereign assembly, whichever party prevails; the majority will tyrannize over the minority, and tyrannize the more outrageously, because the same persons who have made unjust decrees, are invested with the awful power of carrying them cruelly into execution. Even in the wildest democracies such a monstrous arrangement never was durable. But its continuance, however short, was long enough to be feared and detested; since to whichever side the balance inclined,

inclined, either the weight of authority degenerated into despotism, or the flame of liberty blazed into conflagration. As if by universal consent, therefore, all legislators or reformers of free states divided the sovereignty between the two orders, convened in distinct chambers; the one forming a senate to deliberate and propose; the other, an assembly of the people to approve and confirm. This, doubtless, is one great point gained: the two sovereign chambers serve to check each other; the one divides and the other chooses; and while each rests satisfied with its prescribed share of power, their measures will be harmonious, and their government will be happy. But the passions of men, as our author frequently observes, are indefinite and insatiable; and scarcely a single example occurs in history, of either a sovereign senate or a sovereign assembly, which did not frequently abuse its power, and continually endeavour to aggrandise it. How is this evil to be remedied? What authority is to be interposed between contending factions? What hand is fit to hold the balance, and to render the energy of law superior to the violence of party rage? Aristotle will tell us 'that the middle ranks must be increased and magnified; that veneration for the constitutional laws must be inspired; in fine, that *a king must be established*, whose office is a pledge and security, that the few shall not be plundered and oppressed, nor the many insulted and enslaved.' In proportion to the degree in which these advices have been complied with, free states have flourished. Even the republican Machiavel will vouch, that the commonwealths of the middle age never enjoyed any tolerable measure of prosperity or tranquillity, when the factions of the nobles and the people were not restrained by the authority of some virtuous, prudent, and powerful citizen. Into this form, of two deliberative assemblies with an executive magistrate at their head, all the most renowned republics, both of ancient and modern times, have shewn a continual tendency to throw themselves; and that, independently of contrivance and theory, or rather in opposition to them; so true it is, that 'government,' to use the words of Aristotle, 'is the work of nature; and all good government, the result of time and experience.'

"But innumerable obstacles, both without and within, prevented free states from attaining the just perfection of political arrangement. The republics of antiquity were too jealous of liberty to entrust the executive magistracy with such a share in the legislature as is essential to its own defence. The archon, the consul, the suffetes, the king, or by whatever other name the first magistrate was distinguished, judged causes in person, and commanded armies in person; his power did not consist in appointing those by whom causes were judged or armies commanded. In consequence of these unfavourable arrangements, the wise and equitable administration of the laws depended on the instability of personal character, not on the soundness of the constitution; and discontent with the administration, naturally produced a revolution in the government. Among the modern nations which conquered and divided the western provinces of the Roman empire, the nature of the kingly office came to be better understood; but as their kings were entrusted with the uncontrolled command of armies, continually augmented through the fear or jealousy of ambitious, and often hostile neighbours,

it was easy for successions of such kings to overawe both nobles and people by the right of the sword, and to unite in their own persons the supreme legislative with the executive power. In Great Britain alone, whose insular situation rendered the public safety dependent on that kind of national force which is most formidable to enemies abroad, but which can never be conveniently employed as an instrument for destroying liberty at home, the progress towards the highest perfection of political arrangement was left free and unincumbered; unchecked by the timid jealousies of the people, unobstructed by the overwhelming power of the prince. Two legislative assemblies, the one popular, the other aristocratical; the former entrusted with the control of the national purse and the inquest of public grievances; the latter judges in matters of impeachment by the Commons; but both orders or assemblies totally deprived of all constitutional means of hurting each other, since the exercise of government centers in one sovereign magistrate, defended by a negative on the passing of laws, and invested with the whole prerogative of naming those by whom they are carried into execution.— This distribution of power, the result of experience operating on fortunate circumstances, is the noblest contrivance that ever was devised for killing those seeds of sedition which lurk in the bosom of every commonwealth; for ensuring the continuance of equal and useful laws; and for rendering the just authority of those laws prevalent over the blind fury of contending factions. Other modes of polity have succeeded in countries peculiarly circumstanced; but this applies universally; and free states have flourished in peace and prosperity, exactly in proportion to their approximation to this perfect model." P. 59.

This admirable passage is fully illustrated by notes, both from ancient history, and from that of the small republics in modern Italy; but these illustrations we found it necessary to omit, for the sake of keeping this article within bounds. Dr. Gillies then proceeds to show, in the clearest manner, that the ancients were by no means ignorant of the contrivances of representative government; which have been industriously inculcated, on both sides of the Atlantic, as the great modern improvement of the republican system. This subject he pursues to the end of the second introduction, confirming it by the most ample documents, and thus destroying completely the notion so perniciously insinuated, that by means of representation the modern republics enjoy an advantage never known to the ancients. Even Athens itself, which became one of the worst and most turbulent governments that ever existed, was not without its share of representative administration in its best times. This second book of Aristotle is chiefly employed in examining the theoretical and actual governments of antiquity, and therefore is most aptly introduced by the discussion here prefixed. The examination of the theory of Phaleas of Chalcedon, whose system was to equalize property, and render education uniform (to which point the French theorists have just

just got back after near three thousand years, and fancied it a new discovery, though so long ago refuted) gives occasion to some sound and excellent arguments of the Stagirite against these ideal improvements. Of these we shall insert a part, for the sake of their general utility.

“ The equalization of fortunes may have some slight tendency to stife animosity and to prevent dissension. But its effect is always inconsiderable, and often doubtful; since those who think themselves entitled to superiority will not patiently brook equality. To stand on a level with the multitude is not their proper place; and to acquire their due elevation, they will conspire together and subvert the commonwealth. The wickedness of man is boundless: it seems at first as if a trifle would content him, but his passions invigorate by gratification; always indulged, always craving, and continually preying on him who feeds them. This evil cannot be remedied by equalizing property, whether lands or moveables, of which last Phaleas has omitted to speak. It can be cured only by that salutary discipline which will make one part of the community delight in doing justice, and by that sound policy which will prevent the remaining part from committing with impunity any serious wrong; *for the majority of mankind will always be the sport of their own headstrong passions; and though they ought to be treated with equity and humanity, must be habitually overawed by authority, and seasonably restrained by power.*” P. 94.

In examining this passage with the original, it appears here also that the part printed in Italics is wholly added by the translator; the rest is sufficiently close. The ideal republics here examined by Aristotle are those of Plato, Phaleas of Chalcedon, and Hippodamus of Miletus. The real polities are still numerous, but exhibit only a very small part of the treasure originally collected by the Philosopher, who had described upwards of two hundred commonwealths; and thus presented to the world the most admirable collection of political experiments that was ever brought together by human observation. On the subject of innovation in established laws, the wise and truly philosophical opinion of Aristotle ought by all means to be heard. It is well, and not too paraphrastically represented by his modernizer. After stating the arguments in its favour, he says;

“ Formidable as these arguments seem, they may be opposed by others of not less weight: arguments which prove that even the rust of government is to be respected, and that its fabric is never to be touched but with a fearful and trembling hand. When the evil of persevering in hereditary institutions is small, it ought always to be endured, because the evil of departing from them is certainly very great. Slight imperfections, therefore, whether in the laws themselves, or in those who administer and execute the laws, ought always to be overlooked, because they cannot be corrected without occasioning a much greater

greater mischief, and tending to weaken that reverence which the safety of all governments requires that the citizens at large should entertain, cultivate, and cherish for the hereditary institutions of their country. The comparison drawn from the improvement of arts, does not apply to the amendment of laws. To change or improve an art, and to alter or amend a law, are things as dissimilar in their operation as different in their tendency: for laws operate as practical principles of moral action; and, like all the rules of morality, derive their force and efficacy, as even the name imports, from the customary repetition of habitual acts, and the slow operation of time. Every alteration of the laws therefore tends to subvert that authority on which the persuasive energy of all laws is founded; to abridge, weaken, and destroy the power of law itself." P. 101.

Here also the felicity of the British Constitution appears, which, with sufficient ease, admits of such new laws as occurring exigencies, further experience, or improved wisdom, may require; yet with great difficulty gives way to any change of principle, or fundamental innovation. So that during every legislative alteration, the general respect for law is preserved inviolate. To this second book, Dr. Gillies has subjoined, as an appendix, an account of a modern republic still subsisting on the ancient model. It is that of St. Marino, of which Addison gave an entertaining, but a very imperfect account. The present tract was written twenty years ago, and made public in 1795*, but is now much enlarged, "enriched and confirmed by original documents, extracted, through the interest of Sir John Cox Hippisley, from the secret archives of the republic," and communicated by Sir John Macpherson. We are sorry that, from the quantity of more important matter which we have found it necessary to introduce, we cannot give our readers a specimen of this interesting performance.

The introduction to Book III. is less extensive and less important than the two preceding. It contains, however, some remarks of great value, for which we must refer our readers to the work itself. Yet one circumstance pointed out ought not to be passed over: which is, that Aristotle, still true to the consideration of human nature, does not attempt to lay down one universal system by abstract rules, but regards different forms of government as respectively adapted to different people and situations. This is a stretch of wisdom, of which modern Philosophers appear not to have even an idea. It is

* In a work, entitled "Anecdotes of some distinguished Persons, chiefly of the present and two preceding Centuries."

in this book that Aristotle most expressly lays down the important positions, that "man is by nature a political animal," (p. 175) and that "the comfortable subsistence of the whole body collectively, and of each individual separately," is the end and purpose of all communities or associations; even that most unequal association of master and slave. (p. 176)

At the end of the third book, Dr. Gillies takes up, as he had done respecting the Ethics, a new arrangement of his author's matter. In this case, as well as in that, his alteration appears to us judicious, warranted by the general design, and in part by the text of Aristotle. The new arrangement of these books will appear distinctly in the following scheme:

Present arrangement.

Former place.

B. IV. stands in the Greek editions as VII.

V. VIII.

VI. IV.

VII. V.

VIII. VI.

This fourth book exhibits the opinion of Aristotle himself on the best form of government, the three former having been employed chiefly in discussing the notions and practice of others. The introduction to this book, by the translator, deserves to be read throughout with attention, as a sound and masterly performance. The specimen which we can allow ourselves to give of it must be short, but it will make amends by its importance.

"In treating this subject, Aristotle proves, with convincing evidence, that the same energies and habits constitute the happiness both of individuals and of nations. Men make governments, not governments them: nor by any system of political arrangement can a happy commonwealth be constituted from fools or cowards, profligates or knaves. The bricks must first be prepared before the edifice can be reared; and to the sophists of Greece, who maintained, that as men were corrupted by bad governments, so they might be corrected and purified by good ones, the author replies by asking, how a good building can be made from bad materials? To make a government requires great length of time; and to amend a corrupt government, he observes, requires still longer time; because, in this latter case, men have not only to learn what they did not before know, but also to unlearn what they had previously been taught. The happiness of the community at large is the end of all good government; but Aristotle decides the vain opinion that this happiness, which is often destroyed by the injustice and cruelty of magistrates, is only to be recovered and restored through the operation of popular assemblies. The majority of the people are poor, their justice will therefore be rapacity; the majority of the people are ignorant, their policy therefore will be folly; the

the majority of the people are themselves *domincered* by headstrong and impetuous passions; their dominion therefore will be anarchy, oppression, and cruelty; and to intrust government, even for a moment, to such clumsy and artless hands, will, instead of having any tendency to reform it, be the likeliest means to prevent the possibility of any thing like rational reform from ever being effected." P. 204.

In enumerating, in his eighth chapter, six articles as essential constituents of a state, it is remarkable that Aristotle sets down as the fifth in order, but first in dignity, an establishment for the functions of religion. Πρώτον δὲ καὶ πρῶτον, τὴν περὶ τὸ θεῖον ἐπιμέλειαν, ἣν καλεῖσιν ἱερὰς τεύχεα. On this his translator, in a note, very appositely observes, that "if we except the French republic, the Chinese are the only great nation who, according to recent accounts, *ever differed from Aristotle in this particular*. See Staunton's *Emb. to China*, ii, 101, and there is even reason to suppose that, in this representation of China, Sir G. S. was perhaps mistaken." The six essentials recited by Aristotle are, 1. Food. 2. Arts. 3. Arms. 4. Money. 5. Religious establishments. 6. Councils for judgment and legislation. Another sentiment of this great Philosopher, we cannot entirely pass in silence. He allows, as we have seen, of slavery; but he asserts, that "liberty ought to be the reward of all slaves universally, who approve themselves worthy of obtaining, and capable of enjoying it." P. 235. If the fundamental doctrines of Aristotle were rightly weighed and considered; it would perhaps appear, that the very best arrangement which could be made, respecting our African slaves, might be founded on this principle. That, on certain conditions, liberty should be held out to them all, after a limited period; and that the punishment for ill behaviour, after emancipation, should be a relapsing into slavery. Under such regulations, wisely formed, with the necessary care to instruct them in the doctrines of Christianity, removal to our colonies might become to the Africans, instead of a curse; the greatest of all possible blessings.

To the fifth book (formerly 8th) the introduction is very short. The translator had already so well prepared his reader for comprehending the doctrines of Aristotle; that here it seemed unnecessary for him to expatiate. The subject of the book, however, is important. It is that of education; and involves some of the author's notions on music and poetry, which have been the subject of much discussion. The *purgation of the passions*, that grand difficulty in the Poetics, is ably illustrated by Dr. Gillies, in a note on the seventh chapter, p. 268.

In his sixth book (formerly 4th) Aristotle appears, as his translator justly observes, on an eminence far above all rivals. "As he stands on loftier ground, his sight has a wider range; and, while his situation is more commanding, his eye is also more piercing." P. 273. In treating of the sovereignty in a state, he analyses it into three powers; the deliberative, the appointing or elective, and the judicial; which Dr. G. contends, and we think proves, to be more accurate than the modern division into legislative, executive, and judicial. We cannot however undertake the examination or recapitulation of his arguments. After distributing the general branches, the praises which Aristotle bestows on the middle classes in society are highly judicious and important; and tend, as Dr. Gillies remarks, "to reconcile the people at large with their respective lots, and to show that the condition which every man, by an ordinary degree of prudence and good fortune, may attain, is precisely the best in which he could be placed:"—a most valuable and excellent lesson, which, if duly understood, would prevent a great part of the evils of society.

The seventh book (or 5th) treats of Revolutions; and had it been written with an express view to the benefit of the present age, could not have been better adapted to that purpose. The illustration of this most valuable book, presented to the reader in the introduction to it, is of the best and clearest kind; and we might employ a complete article of our Review in selecting the parts deserving of attention and assent. But other works call for our notice; and we must content ourselves with pointing out the way to sound knowledge, instead of undertaking to be perfect teachers of it. One passage, however, we cannot withhold.

"In opposition to the tenets which have been so industriously propagated in some modern nations, Aristotle, while he inhabited the freest and most democratical republic of all antiquity, maintained that, from a due mixture of aristocratic elements, the fabric of political society derives both its solidity and its splendour. The very popular doctrine, therefore, which maintains that all power is derived from the people*,

* According to Dr. Price, liberty is 'The power of a civil society to govern itself by its own discretion, or by laws of its own making, by the majority, in a collective body, or by fair representation. In every free state every man is his own legislator.' Price on Civil Liberty. This definition contains the essence of Locke on government, and of its French transcript, the 'Contrat Social.' Locke, I firmly believe, was a religious man, and a good subject; yet, by a strange combination of circumstances, the philosophical opinions of this great adversary of Aristotle, have had no small tendency to promote scepticism, and his political principles to encourage rebellion."

to the majority of whom it unalienably belongs, and by whom it may always lawfully be resumed, must have appeared to him not less wicked than it is weak, not less detestable than it is extravagant; especially, could he have foreseen that many of the authors who supported this wild assertion, would have exerted themselves most strenuously to destroy all reverence for those institutions, which, while they enlarge the wisdom and exalt the affections of the few, have the most direct tendency to restrain the vices and to moderate the passions of the multitude. What renders Rousseau of Geneva, and other writers of that stamp, so hostile to Christianity? They tell us that it commands submission to the higher powers; and is therefore, a religion fit only for slaves*. But an author, not inferior to Rousseau in vigour of fancy, incomparably his superior in point of learning and judgment, and a far better advocate in the cause of true liberty, had long before proved that the pretended slavishness of Christianity amounts to nothing more than lending its awful sanction to support established magistracy, and uphold lawful authority†. In this particular, Christianity commands what philosophy had uniformly prescribed; maintaining that obedience to authority is essential to humanity, since the powers of human nature cannot be unfolded but in a state of society; and since, without government, society could not for a moment be securely preserved, any more than it could, without government, have been originally established. Upon this foundation, the Stagirite asserts that birth and wealth, as well as talents, morals, and experience, ought to have their due weight in every community which has the good of the whole for its main object, and that every principle which tends to maintain a reasonable and moderate aristocracy, ought to be improved and cherished, in order to counteract that dangerous propensity to sedition and anarchy, which, wherever they prevail, render the habitations of men more bloody and more abominable than the dens of wild beasts." P. 327.

How happy would it be for the world, if these doctrines could be universally studied and inculcated! They exhibit truth and nature in their brightest political forms; and they lead to a direct demonstration of the excellence of our venerable constitution. "*A King*," says Aristotle‡, "*in his nature and end, is a public guardian. His office is a pledge, that the nobles shall not be subjected to injustice, nor the people to insult.*" P. 367.

The 8th book (formerly the sixth) is considered by Dr. Gillies as intended for a supplement to the rest; which application of it he well explains in the introduction. By reference also to Cicero, and to the sixth book of Polybius, he amply and satisfactorily illustrates his author: and again leads us to the very interesting conclusion, that what the wisest theoretical and experimental philosophers regarded as the best

* *Contrat Social*, l. iv. c. viii.

† *Buchannanus de Jure Regni apud Scotos*, c. lxiii. lxiv. & lxv."

‡ Meaning a lawful and limited King.

possible political arrangement, is now realized, beyond their hopes, in the BRITISH CONSTITUTION.

We shall here conclude our account of perhaps the most important book, that has ever demanded our attention as public critics. We have only to lament, that, from the indolence and superficial disposition of the age, too few persons will probably have patience to consider and to weigh the admirable doctrines delivered in it; while those who make most noise in the political world, namely, the seditious and turbulent, will go on venting their crude and most pernicious notions, as boldly as if no public refutation, or complete condemnation of them, existed in the world.

ART. XIV. *Original Sonnets on various Subjects; and Odes paraphrased from Horace. By Anna Seward.* 4to. 179 pp. 6s. 6d. Sael, 192, Strand. 1799.

MRS. C. Smith, and Miss Seward, may be considered as the leaders of two poetic parties, the one patronizing the irregular, the other the regular Sonnet. The latter poets must certainly be allowed to have refuted the idea (if it were not sufficiently refuted before by the success of Milton), that the regular Sonnet is not adapted to the genius of our language; since out of an hundred Sonnets, contained in this collection, she informs us that there are only nine which in any degree depart from the strict rule. Nor have we any intention to assert that her Sonnets, in general, want grace, elegance, spirit, or any other quality by which such poems are recommended. Still we cannot but feel averse to the *arbitrary* rule, though sanctioned by Petrarch, when no rational account can be given why that particular arrangement of rhymes should be preferred to many others that might be devised. The French Rondeau is equally limited by arbitrary rules, but that has hardly ever found its way into our language, and we hope it never will. What reader of taste and poetic feeling, will conceive it possible to wish that Mrs. Smith's beautiful Address to the Nightingale, and several others of the Poems which she calls Sonnets, had been cast in any other mould than that which she has used? Whether they are Sonnets or not, is a question about a name; if they are as good as Sonnets, and better than most Sonnets that were ever produced in any language, what occasion is there to submit to the despotic laws of the Italian Muse? On the other hand, if Miss Seward, or any other qualified

lified person, chooses so to submit, we undoubtedly shall not say or think that their Poems are the worse for the compliance.

The best defence we have ever seen of the legitimate Sonnet, is that quoted by Miss Seward in her Preface to this publication. It was published originally in the Gentleman's Magazine*, and was written by the Rev. Mr. White of Lichfield. To show that we are willing to give all possible weight to that side of the argument, we will quote that passage entire.

“ Little Elegies, consisting of four stanzas and a couplet, are no more Sonnets than they are Epic Poems. The Sonnet is of a particular and *arbitrary*† construction; it partakes of the nature of blank verse, by the lines running into each other at proper intervals. Each line of the first eight rhymes four times, and the order in which those rhymes should fall is decisive. For the ensuing six there is more licence; they may, or may not, at pleasure, close with a couplet. Of Milton's English Sonnets, only that to Oliver Cromwell ends with a couplet, but the single instance is a sufficient precedent; however, in three out of his five Italian ones, the concluding lines rhyme to each other.

“ The style of the Sonnet should be nervous, and, where the subject will with propriety bear elevation, sublime; with which, simplicity of language is by no means incompatible. If the subject is familiar and domestic, the style should, though affectionate, be nervous; though plain, be energetic. The great models of perfection, for the sublime and domestic Sonnet, are those of Milton's, ‘ To the Soldier to spare his Dwelling-place,’ and ‘ To Mr. Lawrence.’

“ The Sonnet is certainly the most difficult species of poetic composition; but difficulty subdued is excellence. Mrs. Smith says, she has been told that the regular Sonnet is not suited to the nature or genius of our language. Surely this assertion cannot be demonstrated, and therefore was not worth attention.

“ Out of eighteen English Sonnets written by Milton, four are bad. The rest, though they are not free from certain hardiesses, have a pathos and greatness in their simplicity, sufficient to endear the legitimate Sonnet to every reader of just taste. They possess a *characteristic* grace, which can never belong to three elegiac stanzas, closing with a couplet.”

This is perhaps as good a plea, for the legitimate Sonnet, as can be offered. The remarks are in general sound and good, but require some limitation. Thus the difficulty of the composition is surely exaggerated; nor is it true, that difficulty subdued is always excellence. To subdue unavoidable difficulties is the pride and privilege of Genius, but to raise unneces-

* For 1786, p. 1110.

† This single word is, in our opinion, sufficient to destroy its exclusive plea to preference. Rev.

fary difficulties, for the sake of vanquishing them, is the trick of the rope-dancer. It is as valid a plea for the Acrostic, and all the conundrums of poetry, as for the Sonnet. We apprehend also, that the licence of interweaving the lines may easily be carried too far; and we think that it is so in several of these Sonnets; particularly the seventy-ninth, which from that cause approaches very nearly to prose.

SONNET LXXIX.

While unsuspecting trust in all that wears
 Virtue's bright semblance, stimulates my heart
 To find its dearest pleasures in the part
 Taken in others joys, yielding to theirs
 Its own desires, each latent wish that bears
 The selfish stamp, O! let me shun the art
 Taught by smooth Flattery in her courtly mart,
 Where Simulation's studied smile ensnares!
 Scorn that exterior varnish for the mind
 Which while it polishes the manners, veils
 In showy clouds the soul,—E'en thus we find.
 Glafs o'er whose surface clear the pencil steals,
 Grown less transparent, though with colours gay,
 Sheds but the darken'd and ambiguous ray.

We insert this Sonnet merely to exemplify our observation, not by any means to give an unfavourable idea of the collection; in which, we do not hesitate to say, there are many beauties, and much genuine poetry. To exemplify this remark also, we turn to a Sonnet, in which every judicious reader will find just thought and poetic imagery, conveyed in harmonious and appropriate language.

SONNET XCII.

Behold that tree, in Autumn's dim decay,
 Stript by the frequent, chill, and eddying wind;
 Where yet some yellow, lonely leaves we find
 Lingering and trembling on the naked spray,
 Twenty perchance, for millions whirl'd away!
 Emblem, alas! too just, of human kind!
 Vain man expects longevity, design'd
 For few indeed; and their protracted day
 What is it worth, that Wisdom does not scorn?
 The blasts of Sickness, Care, and Grief appal
 That laid the Friends in dust, whose natal morn
 Rose near their own;—and solemn is the call;
 Yet like these weak, deserted leaves forlorn,
 Shivering they cling to life, and fear to fall!

Among many kindred images of human life, this receives a novel aspect from the fancy of the poet, and is in a high degree apposite and striking. The Sonnets, of which Miss Honora Sneyd

Sneyd is the subject, have great pathos and beauty ; and those also, where the author describes the declining life of her father, on which she is known to have attended with affection truly filial. She appears also, throughout the collection, an enthusiastic admirer, and accurate observer, of the forms and varieties of nature. Miss Seward, however, seems very angry with the Critics. But the Critics will not return her anger. For, though she rebels in sentiment, and bites upon the critical bridle, she obeys in fact much better than in some prior publications, and introduces very few unauthorized and unnecessary words. She even condescends to apologize for the word *gust*, in the sense of pleasure, and says, that she was doubtful of using it, till she recollected it in Pope. (p. 152) This is real reformation, and weighs much more than the Forty-ninth Sonnet, which is expressly aimed against the restraints of criticism on innovation ; and concludes with an obsolete phrase, which has no merit to demand revival, though belonging to the language of our darling Shakspeare, and his tuneful brethren. Every Critic who has read Horace (and who can be a Critic that has not ?) will allow to real poets the privilege of reviving old words, or even inventing new, if exercised very sparingly, and with very sound judgment ; but a language so rich, so various, and so ennobled by poetic use as the English now is, cannot often require it. We could wish therefore to be delivered from *indurate*, *approvance*, *timeless*, and a few more, notwithstanding all that the ingenious poets can plead. When she rises, in the Twenty-first Sonnet, to vindicate the Genius of the age, though we know not whom she means by her "Lyric Galaxy," of which she is proud, we acknowledge that she does what she has a right to do ; and we accord in general in the sentiment, which we actually expressed also in our last Preface, accounting, at the same time, for the opposite prejudice. With respect to some Sonnets and Notes, we regret that any affront or slight from the living Johnson, should urge the poetic lady to persecute his memory.

We now come to the second part of this publication, more extraordinary as proceeding from a lady, the paraphrases and imitations of Horace ; and we are happy to find, by a test given in a little Preface to them, that we are not *pedants* ; for, instead of regarding the sex of the writer "as an unpardonable crime," in such an undertaking, we consider it as a strong additional claim to admiration. Miss Seward has, in our opinion, displayed great taste and genius in her manner of imitating Horace ; and her sentiments respecting the advantages of expanding a poet, whose original merit is rather verbal felicity and charms of style, than richness of imagery

(p. 166) are critically just and good. She exhibits also sagacity and judgment, in some of her remarks as a commentator. In reading her paraphrases throughout, we find much to admire, and very little to object; and, in taking the following Ode as a specimen, are aware that we have passed by several nearly, if not entirely, equal in merit.

TO BARINE.

BOOK THE SECOND, ODE THE EIGHTH.

Barine, to thy always broken vows
 Were slightest punishment ordain'd;
 Had'st thou left charming been
 By one grey hair upon thy polish'd brows;
 If but a single tooth were stain'd,
 A nail discolour'd seen,
 Then might I nurse the hope that, faithful grown,
 The future might, at length, the guilty past atone.
 But ah! no sooner on that perjur'd head
 With pomp the votive wreaths are bound
 In mockery of truth,
 Than lovelier grace thy faithless beauties shed;
 'Thou com'st with new-born conquest crown'd
 The care of all our Youth,
 Their public care;—and murmur'd praises rise
 Where'er the beams are shot of those resitless eyes,
 Thy Mother's buried dust,—the midnight train
 Of silent stars, the rolling spheres,
 Each God, that list'ning bows,
 With thee it prospers, false one! to profane.
 The Nymphs attend, gay Venus hears,
 And all deride thy vows;
 And Cupid whets afresh his burning darts
 On the stone, moist with blood, that dropt from wounded hearts.
 For thee our rising Youth to Manhood grow
 Ordain'd thy pow'rful chains to wear;
 Nor do thy former slaves
 From the gay roof of their false Mistress go,
 Though sworn no more to linger there;
 Triumphant beauty braves
 The wise resolve; and ere they reach the door
 Fixes the faltering step to thy magnetic floor.
 Thee the sage Matron fears, intent to warn
 Her striplings; thee the Miser dreads;
 And, of thy power aware,
 Brides from the Fane with anxious sighs return,
 Lest the bright nets thy beauty spreads,
 Their plighted Lords ensnare,
 Ere fades the marriage torch; nay even now,
 While undispers'd the breath that form'd the nuptial vow.

Miss

Miss S. may say what she pleases of Critics, but she shall find, that whenever she dares to write as well as she has done here, all her petulance against them will not provoke them to withhold their praises.

ART. XV. *Case upon the Will of the late Peter Thelluffon, Esq.*
By Francis Vesey, Jun. Esq. of Lincoln's-Inn, Barrister at Law. 4to. 135 pp. 5s. E. and R. Brooke, &c. 1799.

AMONG the various instances which occur in our courts of justice, of man's eagerness to continue a controul over his property after he shall have been laid in the grave, we recollect none which equals the present in amount. It consists of real estates in England, of the annual value of above 4,500l. some real estates in the West-Indies, and personal property estimated at above 600,000l. This large mass of wealth, the produce of Mr. Thelluffon's industry, he vests by his will, in trustees, during the lives of his three sons, and of such of their male children as should be capable of taking at the time of his decease (two of whom were *in utero matris*) when that event did take place, and directed it to be laid out in the purchase of lands, the profits of which are to accumulate, and also to be laid out in the acquisition of landed estates during all those lives, and that of the survivor. After their death, he directs the lands thus purchased to be divided into three equal portions, one of which is to be severally settled upon the eldest male lineal descendant then living, of each of his three sons, in tail male, with remainders over to the second and other sons, and cross remainders between the male issue of these three several stocks. The testator further directs that, upon failure of male lineal descendants of his sons, the trustees should sell his estates, and pay the produce to his Majesty, his heirs, and successors, to be applied to the use of the sinking fund.

It is not easy to speculate upon the motives which induced Mr. Thelluffon to make such a will, since the very distribution of his property seems to prove that his feelings were not those which are common to his kind. He has precluded not only his own children from the enjoyment of his wealth, but that succession of descendants to which the parental affections are usually confined, and, beyond which, we can have little more than dim and indistinct prospects of our race. To other
parents,

parents, it has been the incentive and ſolace of their labours, that the fruits would be reaped by their children, and that they would thus confer happineſs and honours upon them, ſo far as wealth can conſtitute the ſource of pleaſure, or the means of diſtinction. But this merchant derived his moſt voluptuous ſatisfaction from the ſcrupulous ſolicitude with which he ſhut out, from the great objects of human purſuit, every deſcendant whom he had fondled as his child, or who could have embraced him with the feelings due to a father. As if it were a crime in his family to have ſeen the ſame day, or breathed the ſame air with him, he has paſſed a ſentence of conſiſcation and excluſion upon them all. Other founders of large fortunes have felt a natural, and therefore a venial anxiety, to ſecure to their family for ever, the opulence they had acquired. Few have been ſo unnaturally capricious as to tantalize their immediate poſterity, by keeping up wealth before their eyes, and unfeelingly withholding the power to touch it. They gave an uſufructuary right to the heir, and wiſhed to deprive him of nothing more than the means of ſquandering the inheritance. But this teſtator covers to keep, untouched for ever, not only the body, but the annual produce of his fortune. He nourishes and lets looſe a monſter from his ſepulchre, formed with an inſatiable inſtinct, to purſue thoſe,

“ Who from his wakeful cuſtody purloin
The guarded gold.”

A teſtament like this, not leſs unnatural in the utter excluſion of all the females of his family, than in the provisions which gave riſe to the cauſe in Chancery, is the fair object of moral animadverſion. They who look into the equity reports, muſt perceive that wills which direct the accumulation of property, have increaſed very much within the laſt fifty years. Every ſucceſſful inſtance in which dying avarice indulges its own weakneſs, by procratiſtinating that period of expenditure, which reſtores to the precious metals their genuine ſplendour, in a temperate and manly uſe, gives birth to many more of which nothing is heard, except in the families who ſuffer from what is done. The legiſlature muſt ultimately interfere to ſtop the miſchief, unleſs the moralift can give that turn to the general feelings and opinions, which ſhall induce man to impoſe upon himſelf a more grateful, and not leſs effectual reſtraint. Theſe obſervations are not ſuggeſted from any perſonal diſreſpect to the memory of Mr. Thelluſſon, but from regard to the intereſts of ſociety.

*Teneros animos aliena opprobria ſæpe
Abſterrent vitiis.*

It would be unjust to deprive those who are advanced in life from such a controul over their property, as shall enable them to command respect, to punish filial disobedience, or to reward affectionate attachment. But they ought not to keep the miser alive and active when the body is laid in the grave, or attempt an unhallowed controul over things which are neither the care nor the portion of the dead.

Whatever influence reflections like these might have upon the private feelings of the judges who gave their opinions upon this will, they could have none upon the consideration of its legality. The principal question was, whether a testator could direct the accumulation of his property during any number of lives in existence at the time of his decease, when the persons were in no way connected with the immediate enjoyment. The case was argued by some of the most able men at the Chancery-Bar. The Chancellor called in the assistance of the Master of the Rolls, and the Judges, Buller and Lawrence, in deciding the cause. He ultimately decreed, in conformity to their unanimous opinion, that the will was valid, and that the trusts declared by it should be established. Mr. Vesey's statement of the case is clearly made, and his report of the arguments of counsel, and opinions of the judges, seems correct and faithful. The latter cannot form the subject of criticism; but we may advert to Mr. Hargrave's masterly account of the rise and progress of executory devises. It is not perhaps very closely connected with the main points of the cause, but it will afford the lawyer both amusement and instruction. The importance of the case will perhaps apologize satisfactorily for its being published distinct from Mr. Vesey's other reports. But we wish that he had not given it the inconvenient form of a quarto, which precludes it from being bound up with them, or indeed with almost any other law-book.

ART. XVI. *The Wreath: composed of Selections from Sappho, Theocritus, Bion and Moschus; accompanied by a Prose Translation; with Notes. To which are added, Remarks on Shakespeare, &c. and a Comparison between Horace and Lucian. By Edward du Bois.* 6s. Large Paper, 10s. 6d. Printed by T. Bensley; for White, &c. 1799.

THIS very elegant volume consists of 57 pp. of Poems and Translations; the remainder being occupied by the Remarks and Notes. It may be proper to say something to the general

general reader, of the age in which the authors flourished, from whose works this selection is made:

Sappho is by far the earliest of these. Contemporary with Alcæus, she flourished about 590 years before Christ; and has conferred perpetual celebrity on the town of Mitylene, and the island Lesbos in which it stood. Of her two celebrated Odes preserved to us, that which is here translated is the Ode to Venus.

Theocritus flourished about 320 years later. Of this great pastoral poet, one of the immortal honours of Syracuse; the poem here selected is a little Elegy in Anacreontic verse, the subject of which is, the seizure of the boar which had lately slain Adonis, and is brought by Cupids before their mother, to answer for his death. This furnishes also a beautiful frontispiece to the selection; attached to which, at the head of the plate, is the ancient lyre, surrounded with radiance, and resting on roses and anemones; and on the sides, the pastoral flute of Pan, and the bow and quiver. Besides this little poem, there is the half-comic eclogue, the Herdsman, from Theocritus.

Bion of Smyrna* flourished about 200 years before Christ; and Moschus (another glory of Sicily) a little later, about an hundred years after Theocritus. Of these two poets, so admirable in pastoral elegy, little more is known than is contained in this volume. But never was it more true *χαλκὸς βασιλεὺς ὀνύχῃ*. Small indeed are their remains; but breathing now, and as long as poetry shall exist, the sweetest and the most tender graces. What other language of Europe, except the Greek, can reckon near a thousand years from Homer to Moschus, or, on the smallest computation 700, of purity and perfection?

Of Bion, three poems are in this Selection: Cupid the Thief, Cupid teaching his Master, and the beautiful Elegy on the Death of Adonis.

Of Moschus there are these; Cupid the Fugitive (from which the subject of an elegant sonata was taken) and the Elegy on the Death of Bion. This elegy, sweet, tender, natural, poetic, truly pastoral; exquisite in numbers, in manner, in imagery, style, and sentiment, is above praise. Greek poetry, fertile of beauties as it is, has perhaps nothing more perfect in its kind than this poem. We have, in our own language, some highly interesting productions of this class. The Elegiac Ode of Prior on the Death of Mary, the consort of

* Which probably has the fairest claim to being also esteemed the country of Homer.

William the Third, the Elegy of Tickell on the Death of Addison, and the exquisitely poetic, affectionate, and appropriate Ode of Collins on the Death of Thomson, never can be forgotten. In Latin poetry, the generous regret of Ovid for the death of Tibullus, has left to posterity an elegy, perhaps not to be excelled.

But these two elegies of Bion and Moschus, the one on a subject of ideal, the other of genuine sorrow, have no need of comparison with the best productions of any age or language in a similar kind. Such they are in themselves, that their excellence has a testimony in every heart sensible to poetry and affection.

That the translation is in prose, it is probable the reader will regret. It is a close, but not a literal translation. A translation in verse would not indeed have given so much of the spirit and manner of the original; unless it had been executed with more vigour and care than are usually exhibited. At the same time, this is a severe and a striking test of "the quantity of poetic essence," to use the expression of an excellent writer, which these pieces contain. Break the measure of the verse, reduce it to prose, so that the prose be not of an incongruous character to the subject of the sentiment, and the charm of *Styl* remains undissolved.

But it will be proper here to insert the words of the translator himself, from his Preface. He sets out with the assertion of Cowper, in the preface to his excellent version of Homer, that "to give a just translation of any ancient poet in rhyme is impossible." Adopting this principle as admitted, he observes, that while

"it implies an argument for the necessity of freedom in a translator, to enable him to do justice to his original;" it "exempts him also from the shackles of metre; and, inasmuch as his liberty is increased, so much the more just and faithful will be his translation: and," he adds, "it consequently follows, that the plan I have pursued, after Dacier and others, is in every respect best calculated to give the English reader a true taste of the delicate beauty and captivating simplicity of the sweetest bard of ancient times."

By no means admitting these assertions in all their latitude, we are willing to allow that prose may be made a correct vehicle of the sentiments and spirit of the original. But though the difficulties are increased by translating in verse, we are by no means inclined to relieve translators from the necessity of the attempt; or to give up the honourable pre-eminence we enjoy over the French, by rendering the poets of antiquity into our own language, adorned with the best graces of our
ver-

verification. In what follows, however, there seems to be little room for doubt, or difference of opinion.

“I think I may affirm confidently, that the almost literal translation of several of the subsequent pieces is, without rhyme or measure, exquisite poetry: and that nothing less than the grossest falsification can divest them of that title. Let what will be done with the selections from Bion and Moschus, so full of imagery are they, and so amply do they exemplify the “*ut pictura poësis*,” that, though mutilated, there would still be found the “*disjecti membra poetæ*.”

We shall now give a specimen of the translation; but, as the originals are in the hand of every scholar, we shall not think it necessary to prefix the Greek poem.

With respect to the Greek printing in this publication, we shall mention that it is throughout without accents, except the spiritus asper, and the circumflex, to distinguish the Doric genitive from the accusative, or verbs of the contracted form from substantives; an absurd inconsistency, only proving, in part, the necessity of accents, while they are in general omitted.

“Begin your grief, Muses of Sicily, begin! With thee, O shepherd, died all the gifts of the Muses, the lovely kisses of virgins, and the lips of youth: and the Loves *cry sadly* round thy tomb. Venus loves thee much more than the kiss with which she lately kissed the dying Adonis.

“This, O most melodious of Rivers, is a second sorrow to thee. This, O Meles*, is a new sorrow. Heretofore Homer died, that sweet mouth of Calliope: and they say that thou didst mourn thy beautiful son with torrents of tears, and filled† the whole ocean with thy voice: now again thou weepst another son, and wastest away with sad grief. Both were beloved by the fountains. One drank from the fountain of Pegasus, and the other held the cup of Arethusa. That sung the beautiful daughter of Tyndarus, the mighty son of Theis and Atrides Menelaus. But this sung not wars, nor tears, but Pan: and he sung of herdsmen with a sweet shrillness, and singing fed his flock, made flagelets, and milked the sweet heifer. He taught the kisses of youth, and nourished Love in his breast, and he was loved by Venus.”

There seems little to be objected to this translation, and much of it worthy of approbation. *Cry* is a low word, and *cry sadly* still more bald. “This Meles is a new sorrow,” might have been closer and better cadenced, without repeating the auxiliary verb. The repetition of “fountain” it might have been preferable to avoid; but our choice of synonyms of this kind is far less

* A river, from which Homer obtained the surname of Melesigenes.

† Instead of filled, for the sake of euphony.

than in the elegant copiousness of the Greek language. And it might perhaps have been better to have said in the close, "and he was pleasing to Venus," as nearer to the original. It has however, and so we might observe in general, much of the sweet and tender simplicity of Moschus.

The text is uncommonly correct. That of Theocritus, Bion, and Moschus, is taken, with occasional emendations, from editions by Harles and Heskin. But it appears, by the notes, that the edition of Brunck, in his *Analeceta*, has been also used; and the edition of Wakefield, Lon. 1795, with some of the best of the more early.

The critical and explanatory notes are amusing and instructive. The author shows his learning, without displaying any ostentatious and unnecessary erudition; and submits his judgment in a firm and decisive tone, without appearing positive or dogmatical. We regret, however, that the comments which are supplemental, were not subjoined with the rest to the original text: the convenience of this method amply repays any injury done to the beauty of the page by their admission.

The last of the additional notes to the poems, explaining why Adonis might probably be called the son of Cinyras and Myrrha, is happy and ingenious: and we think with the writer, that it is very likely the Hebrew word *kinnor*, the harp, may be "an imitative name derived from the sound itself." In the *Phitus* of Aristophanes, we find the strange term *Θεττανελο*, *Threttanelo*; which signifies, says the Scholiast, to play on the harp, because the harp produces such sounds when struck. From what our ears have been accustomed to, we discover a greater similarity in the former word; but this is owing, no doubt, to an advantageous difference in the formation of the modern instrument of that description.

The Coincidences will show some very close, and other more distant resemblances, between Shakspeare, Thomson, and other eminent writers, and the Greek Poets; and it will probably be thought, that while it is known that the Latin authors, and chiefly the best, drew largely from the abundant source of the Grecian fount, one Greek writer, of no ordinary merit, has his obligations to the Roman Muse, for the plan and conduct of a not unimportant essay.

From the title-page throughout, we think there is much typographical elegance, as well as exactness, in this ingenious and pleasing work.

ART. XVII. *Sermons preached before the University of Oxford, at St. Mary's Church, in the Year 1798; at the Lecture founded by the Rev. John Bampton, M. A. By the Rev. Henry Charles Hall, B. D. Chaplain to the Lord Bishop of Exeter, and late Student of Christ Church.* 8vo. 277 pp. 5s. Hanwel, and Parker, Oxon; Rivingtons, London. 1799.

THE purpose of these discourses, as expressed by the author in a few lines of Preface, is "to consider at large what is meant by the scriptural expression *Fulness of Time*; or, in other words, to point out the precious steps, by which God Almighty gradually prepared the way, for the introduction and promulgation of the Gospel." The writer very modestly professes, that in this design there is little to attract the learned Theologian; the lectures however contain much sound reasoning, and much good writing, well deserving the attention of all readers. Some judgment will readily be formed from the following passage, of the second Sermon; where the author accounts for the separation of Israel, and the mode of our Saviour's mission.

"Such then being the state of by far the greater part of the world, when our Saviour entered upon his public ministry, if the representation which I have given of their worship and their practice be just, what can we suppose would have been the fate of our holy Religion, unless the wisdom of Providence in the general depravity had preserved a chosen seed, who, 'although their hearts were hardened, and their understandings darkened,' blindly accomplished the purposes of his will, by preserving in the volumes of their Religion, the history of the early Revelations, on which the Gospel was founded, and by adoring in their public worship none but the God of their fathers, the Holy One of Israel?

"To establish a new religion in any case must be a work of great difficulty; but to establish it upon the ruins of inveterate prejudices, and of opinions sanctioned by time, and by habit; to tell men, that all that they have hitherto been taught is false, and that all the impressions which their education has given them are nothing more than 'lying vanities;' instead of granting them the free indulgence of their inclinations and their appetites, to impose rigid and severe restraints upon both; to expose the nothingness of the fairest ideal picture of virtue, and the brightest exterior semblance of morality; and to require truth and purity in the inward parts; all this is a task surpassing the powers of a human teacher, and this was the task of Christ and his Apostles.

"Let us suppose then that a person had come with this design, not to Jerusalem, but to any of the celebrated cities of the Gentiles, to Corinth, Athens, or Rome; that, without any previous expectation of his appearance, he had announced himself as the messenger of God; let

let his address be made, not to the wealthy, the powerful, or the wise ; but, as our blessed Saviour's actually was, to the poor, the lowly, and the ignorant ; let him command them, with the tone and authority of a teacher sent from God, to give up their established belief, to quit their former habits, to repent of their sins, and to be converted ;— what would have been the effect, is it probable, of such a summons ? If they had been able to restrain their indignation, at hearing that the Deities, which they had long been accustomed to reverence and adore, were now to be forsaken and despised ; if there had been calmness and moderation enough to reason and argue upon the subject, would not the first question have been, Who is the God you speak of, and what is his name ?

“ Here then it would have been necessary, in the first instance, to have proved the existence of one Supreme God, the Creator and Governor of the universe ; to have proved his attributes, his power, his wisdom, and his justice ; to have proved, in short, all the great truths of natural Religion, upon which Christianity is founded.

“ You tell us, they would have said, that you are a messenger from God ; convince us therefore, first, that the God you call upon us to obey really exists ; that he did, as you pretend, create the universe by his power ; and that he now sustains, directs, and governs it by his Providence ; and then it will be time for us to consider, whether the system which you offer us be really his revealed will, or not.

“ But let us change the scene, and observe our blessed Lord addressing himself to the inhabitants of Jerusalem : here he came to his own. The foundation of the religion which he designed to teach was already laid in the popular opinions, and the national faith. The unity of God was acknowledged by all ranks and all descriptions of men ; a call to repentance excited no astonishment, and caused no prejudice, in the first instance, against his doctrines, because it was immediately connected with all the legal ceremonies of their Religion, and all the principal facts of their history ; and a claim to the office and character of a Messiah in the first instance prepossessed them in favour of the person who made it, because all the Prophets had given them the promise of a deliverer ; and it was the first and fondest wish of their hearts, to witness the accomplishment.

“ Let the counsel of the Holy One of Israel draw nigh, and where is the promise of his coming ?” were become almost proverbial expressions amongst the Jews ; so that a teacher, calling himself the Christ, was certain at least of finding hearers ready to attend to his instructions, and eager to examine his pretensions. Then there was time to observe his character and his conduct ; to discuss the nature of his miracles, and to feel the intrinsic purity of his doctrines, and the superior force of his arguments, till at length a body of witnesses was formed ; then it was immaterial, as to its progress, that is, and its future success, whether the nation at large admitted the new Religion, or not ; indeed their very rejection of it was, as it turned out, a convincing argument of its truth.

“ It was with a view therefore to guard the fundamental doctrines of Revelation from the contagion of falsehood, and, by so doing, to aid and assist the first publication of the Gospel, that God thought
fit

fit to separate the Jewish nation from the rest of mankind; that he favoured them, above all other people, by disclosing to them, from time to time, 'the deep and secret things of his wisdom;' and that he made them the depositaries of truth, by committing to their custody the living oracles of his word." P. 43.

The third Sermon gives a view of the manner in which the separation of the Jews was effected by the divine wisdom. The fourth is employed in a comparison between the first and the second Covenant, very useful for explaining the types and allusions by which the one was prefigured in the other. The witness of prophecy is then considered, in a clear and useful manner. A passage from this fifth discourse, will show how capable the author is of illustrating the subjects he takes up.

"We may go on then to the call of Abraham: at that time we learn that the extraordinary person, who was first spoken of generally as 'the seed of the woman' (was designed, that is, to be born in the flesh, and to come in the form and substance of a man) was to be a descendant of the Holy Patriarch; 'in thee,' says the Almighty, 'shall all families of the earth be blessed.' Ismael, the first born, is afterwards excluded from the envied inheritance; he is promised the enjoyment of temporal prosperity indeed, that his dominions shall be fertile, that he shall be the head of a princely line, and the founder of a great and mighty nation; but the covenant of grace meanwhile is established with Isaac, and in the same manner it was afterwards taken from Esau, and limited to the posterity of Jacob.

"To the Patriarch Jacob it is repeated upon several occasions, and in various ways; by dreams and nightly visions, and by the personal appearance even of the Holy One, that the blessing of Abraham was conferred upon him; and he in his last moments transfers it, in a remarkable, Prophecy to his son Judah.

"Judah,' says the Patriarch, when he is announcing to his assembled sons the fortunes which are to befall them in the last days, 'Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee;' 'the Sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'

"I am aware that no single Prophecy of the Old Testament has received so great a variety of interpretations, as this remarkable Prophecy of Jacob: but they are critical interpretations of words: the general meaning and intent of the Prophecy has been admitted on all hands; and whether the word Shiloh be translated, as it is in the Latin Vulgate, *Qui mittendus est*, he who is to be sent; whether we read with some copies of the Septuagint version, τὰ ἀποκείμενα αὐτῷ, the things reserved for him, or with other copies, ᾧ ἀποκείται, he for whom it is reserved; it cannot be disputed, but that the person so alluded to is 'the seed of the woman,' the Messiah of the Jews, the Saviour and Redeemer of mankind."

"And

“ And if we attend to the time at which the Prophecy was delivered, and the language in which it is conveyed ; if we consider, that the descendants of Abraham were now recently settled in the land of Goshen ; that they were to continue there in slavery for four generations ; and that God thus promised them a perpetuity of temporal dominion—a continuance of it at least, until the appearance of their great Deliverer ; we may conclude, that it was mercifully given to support them under the hardships which they were to endure, and to convince them, that the covenant made with their ancestors would be religiously performed.

“ The promise thus limited to the tribe of Judah rested there for several centuries : during the whole of the captivity in Egypt, no farther intimations are given of future redemption. But when the Jews had escaped from their long servitude, and, after all their trials and sufferings, were entering, under the guidance of their Legislator, upon the promised land, the Holy Spirit compels a Heathen Soothsayer to confirm and ratify the original covenant in the face of their enemies : ‘ Blessed,’ says Balaam, in the very words which Jacob had used before him, ‘ Blessed is he that blest thee, and cursed is he that curseth thee ;’ and then, in defiance of the resentment of Balak, he breaks forth into a rapturous anticipation of the triumphs of the Messiah : ‘ I shall see him, but not now ; I shall behold him, but not nigh : there shall come a star out of Jacob, and a sceptre shall rise out of Israel ; out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.’

“ That the Holy Spirit, when these expressions were used, might design in the first instance to allude to David, and his conquests of the Moabites and the Edomites, I do not deny : but the expressions evidently prove, that the Prophecy had a farther view to the glories and the universal dominion of the Messiah.” P. 127.

In the remaining discourses, Mr. Hall has considered the fate and fortunes of the Jews, and other topics connected with his subject ; and, on the whole, certainly deserves a praise superior to that which his humility has announced as his utmost object, “ to bring under one view, and to render generally intelligible, topics and arguments, which in the writings of our best and ablest divines have long ago been separately and thoroughly investigated.” This in itself would merit much commendation ; but, as an original writer, Mr. H. shows himself well qualified to hold a respectable, perhaps an eminent situation.

BRITISH CATALOGUE.

POETRY.

ART. 18. *Patient Griselda. A Tale. From the Italian of Boccaccio.*
By Miss Sotheby. 4to. 2s. 6d. Longman. 1798.

The story of Patient Griselda is familiar to us from our childhood, and we are consequently not displeased at renewing our acquaintance with her in very correct and elegant English verse. We know not whether Miss Sotheby is related to the ingenious poet of the same name; but she appears to have had a part of the same mantle, which the following specimen will sufficiently prove.

And now, the Marquis with relenting mind,
Wills that the sufferer's woes a period find;
Yet still some wand'ring doubts, some fears arise,
Nor yet Griselda do thy wrongs suffice;
Again, his words thy meek endurance prove—
“What think'st thou of our younger, fairer love?”—
“If, from a perfect form, a faultless face,
Or inborn worth, or wisdom I may trace,
How high the merits of Gualterio's choice;
Transcending far Griselda's feeble voice!
But ah! Gualterio, spare her tender mind,
Nor still distrust the faith of womankind;
Try not this tender maid as erst you tried,
The virgin whom in youth you chose as bride,
She was, alas, by abject parents bred,
To labour nurtur'd, and in pen'ry fed,
But, with this high-born fair, each passing day
Has stole on pleasure's downy wings away;
Too soon her dear health would terminate the strife,
Too soon Gualterio mourn his lovely wife,
Then spare thy breast this pain—and, ah! believe
That angel face and form can ne'er deceive.”
Thus, e'en a rival's woe Griselda shares,
Thus, strives to shield her from corrosive cares,
Nay more exalts each charm, nor fears to raise
Her modest excellence by gen'rous praise;
No jealous dread, no envy's mean controul,
Can bend her native rectitude of soul,
Nor can the Marquis' all suspecting mind,
Or chilling apathy, or passion find,
To virtue warm'd, his soul he thus exprest,
While doubt and anguish fled Griselda's breast—

“The

" The contumelious word with scornful art,
 No more shall deeply wound thy noble heart;
 The forg'd divorce, the feign'd assassin's deed,
 No more shall make thy gentle bosom bleed—
 Compell'd to wed—from dire suspicion rose
 The long drawn tenour of Griselda's woes;
 Well hast thou kept thy plighted vow as bride,
 And long, too long, thy constancy been tried—
 Tho' still a parent's feelings he subdu'd,
 No infant's blood Gualterio's hands embru'd;
 Behold that cherub boy, that beauteous maid,
 In him, in her, be all thy wrongs repaid;
 No bride is she, a daughter's tender name
 From thee and thy Gualterio she may claim;
 Thy husband I, in whose enraptur'd eyes,
 His wife the proudest of her sex outvies—
 Ages to come, Griselda's name shall sound,
Griselda patient, thro' the world renown'd."

ART. 19. *Cupid and Psyche. A Mythological Tale. From the Golden
 As of Apuleius.* 8vo. 2s. 6d. Wright. 1799.

This is a truly elegant and harmonious version of one of the most popular tales of antiquity. We have reason to believe that the author has before obliged the world with the animated productions of his pen; but, whether he has or not, the following extract will show his qualifications to instruct and amuse us in verse. Psyche having been told by her sisters that she had married an enormous serpent, is about to plunge a poignard in his breast.

Prepar'd to strike, she ranges near,
 The blue light glimmering from above,
 The hideous sight expects with fear,
 But gazes on the GOD OF LOVE.

Not such a young and frolic child,
 As poets feign or sculptors plan;
 No, no, she sees with transport wild,
 Eternal beauty veil'd in man.

His cheeks with bright carnation glow'd,
 Like rubies on a bed of pearls;
 And down his iv'ry shoulders flow'd,
 In clust'ring braids his golden curls.

Soft as the cygnet's down his wings,
 And as the falling snow-flake fair,
 Each light elastic feather springs,
 And dances in the balmy air.

The pure and vital stream he breathes,
 Makes e'en the lamp shine doubly bright,
 While its gay flame enamour'd wreathes,
 And gleams with scintillations light.

There

There loosely strung that bow was hung,
 Whose twanging cord immortals fear,
 And on the floor his quiver flung,
 Lay, stor'd with many an arrow near.

Grasp'd in her sacrilegious hands,
 She with the arrows play'd and laugh'd;
 The crimson on her fingers stands,
 She's wounded by the poison'd shaft.

ART. 20. *The Margate New Guide; or, Memoirs of Five Families out of Six;*

*Who in Town discontent with a good Situation,
 Make Margate the Place of their Summer Migration.*

With Notes, and occasional Anecdotes. 12mo. 123 pp. 2s. 6d.
 Dutton, No. 10, Birchin-Lane. 1799.

The characteristic of good poetry, mentioned by Horace, is never more correctly applicable than to very excellent writing of the humorous kind. The effect of such a production is, naturally

———— ut sibi quivis
 Speret idem, sudet multum, frustra^{que} laboret,
 Ausus idem.

Such has been completely the case with Anstey's inimitable Bath Guide, which has tempted multitudes to fancy that they could write in the same style, who, in the attempt, have utterly failed. To this number the present writer must be added; though his effort is somewhat less unhappy than that of Mr. Slenderwit last year. Perhaps his Sapphics are as humorous as any part of his production. A Mercer exclaims:

Boy, sweep the shop; the chocolate prepare, wife;
 Here comes the Countess rattling down the high-street,
 Hark! 'tis her chariot turning round the corner,
 Boy, clear the counter.

The Milliner speaks in Dactyls.

Jenny and Caroline, Charlotte and Isabel,
 An't that the Countess of Callico's livery?
 That is her carriage, and in it her ladyship.

One of the Notes contains the following anecdote of a young lady enquiring for novels. "Pray, Sir," said she, "have you Man as he is?" "No, Ma'am," replied the assistant (wishing to accommodate her, and with no other meaning) "but we have Woman as she should be."

ART. 21. *The Caldron, or Follies of Cambridge; a Satire.* 8vo. 1s. 6d. Robinsons. 1799.

The object of this poem is, to describe the prevailing follies of the University of Cambridge; and the author seems qualified for better undertakings.

undertakings. This poem is, however, very irregularly written; for, among some very smooth and very spirited verses, we meet with such lines as these:

I see the fire burn, and the caldron bubble.

History is trash, and criticism a curse.

The merits of their several choice to prove.

Nor dares reflection *page* them to the field.

Yet, that the poet is well qualified for the task he undertakes, the following just censure on the young men, who give those hours to cards which should be devoted to other purposes, sufficiently evinces:

Ah, no! you cell no learned tenant knows,
Far other scenes the powerful spells disclose,
There round the flag of indolence enlist,
Professors of the Graces, and of whist,
Deaf to philosophy, to feeling dead,
A gamester's cares engross the student's head.
Are such the duties of these sacred walls,
Th' exertion this for which your country calls?
Or dream ye that compassion can survey,
Without contempt, your reason stak'd at play;
Fair morning leisure, and your evening toil,
Prostrate in worship at the shrine of Hoyle?
No—since thus early your career is run,
And dotage in your opening bloom begun,
Avoid the manly circles, and repair
To the gay dupe, or antiquated fair;
Thy with all conversation will dispense,
And for your whist forgive your want of sense.

The animadversion on the frequenters of Newmarket, is also very spirited and happy. The apostrophe which follows, would not have disgraced Churchill.

Oh, thou! whose glories to the dust decline,
While Britain claims the prize that once was thine;
Genius of Spain, whose fullen anguish lours
O'er Calpe's confines, and Gibraltar's towers,
Soon may thy soul a vengeful transport know,
Nor grudge the laurel on old England's brow;
Too soon may Vice thy rival's praise entomb,
And Albion's luxury reverse thy doom.
Approach, perturbed shade, to soothe thy woes
Survey the conclave, where our sons repose,
Princes and Dukes, and Barons and Squires,
Lost in the croud of jockies, gamesters, liars,
Hence thy despair a kindly solace draws,
Yet while our vices thus avenge the cause,

O

Even

E'en for thy foes compassion heaves a sigh,
And pleasure half-chastised relumes thine eye.

We shall be very glad to renew our acquaintance with this writer, whoever he may be, being much and highly gratified by various parts of this poem.

ART. 22. *Lines, suggested by the Fast appointed on Wednesday, February 27, 1797. By Charles Lloyd, Author of Edmund Oliver, Letter to the Anti-Jacobin, &c. &c.* 4to. 1s. Longman. 1799.

There is much animation, united with true and proper feeling, in this effusion. The too-prevailing spirit of insubordination and Jacobinism is thus well described.

There is abroad
An evil spirit, a spirit evil and foul;
Who, under fair pretence of *modern lights*,
And vain philosophy, parcels the dole
Of human happiness, that quality
Sought for six thousand tedious years in vain,
With lavish distribution! Who, with speech
Drest up in metaphysic eloquence,
And ek'd out plausibly with abstract phrase,
Would snatch from God himself the agency
Of good and ill; would spoil for ornament,
Particular and relative, this universe, &c. &c.

The author concludes with recommending his countrymen, to show a proper sense of the blessings they pre-eminently enjoy,

— In a world, where, victims to the sword,
Famine and Pestilence are swept away,
As summer insects by an eastern blast.

He tells them to be thankful,

That, in a world like this, they're BLEST and FREE.

ART. 23. *Extracts from Poems on Naval and Military Subjects. By the Rev. William Taster.* 12mo. 15 pp. 1s. Meyler, for the Author. 1799.

The author speaks of himself as induced, by the present demand for his "Ode to the Warlike Genius of Great Britain," to reprint a few stanzas. We are glad to hear of a demand from the public, which is the best shape that pressing demands can take, for a poet. But we think it rather hard, that if the public wishes for the whole Ode, the author should put them off with a few stanzas, and some other extracts.

DRAMATIC.

ART. 24. *Adelaide of Wulfsingen, a Tragedy, in Four Acts (exemplifying the Barbarity which prevailed during the Thirteenth Century) from the German of Augustus von Kotzebue, Author of the Stranger. By Benjamin Thompson, Jun. Translator of the Stranger, as performed at the Theatre Royal, Drury Lane.*

Sir Hugo of Wulfsingen, having been absent many years on a crusade against the Saracens, and reported to be slain in battle, his son, Sir Theobald, has, during that period, married Adelaide, a beautiful and amiable young woman, supposed to be the daughter of Bertram, a neighbouring peasant. They are supposed to have lived happily eight years, and have two boys, when her supposed father, Bertram, who had been taken prisoner before they married, is delivered from a long captivity among the neighbouring Vandals, and, with great surprise and horror, recognises them as brother and sister to each other; Adelaide being a natural daughter of Sir Hugo, and having been entrusted to the care of Bertram, to be brought up as his own. Soon afterwards, Sir Hugo himself returns, having been a prisoner of the Saracens, and learning this unfortunate circumstance from Bertram, communicates it to his son. Fearing the resentment of the church, and consequent ruin of their family, they swear Bertram to secrecy, and determine to conceal the circumstance from Adelaide herself, lest it should plunge her into affliction and despair. The superstitious mind of Bertram, however, induces him, notwithstanding his oath, to reveal it to the Abbot of a neighbouring convent, a debauched and unprincipled wretch, who is himself inspired with an unlawful passion for Adelaide. Overjoyed at the means of success, or power of revenge, afforded by this discovery, the Abbot immediately declares his passion to Adelaide, and, on her indignant rejection of him, threatens her with the highest vengeance of the church; and departs with the most solemn imprecations on her, on her husband, and on their posterity. Alarmed at his menaces, but still more shocked at the curse pronounced on her unhappy children, the weak mind of Adelaide is driven by grief and horror into madness, and she imagines the only way to atone for her crime, and to rescue her devoted offspring from perdition, is to sacrifice them herself. After many terrible conflicts between maternal fondness and superstitious rage, she massacres them with her own hands, and, on the appearance of her husband and father, runs out in a state of insanity. With this dreadful scene (which is wrought up with all the powers of Kotzebue's talents) the tragedy closes.

We intirely agree with the translator, that this piece, whatever may be the taste or feelings of a German audience, is far too horrible for the English stage: and we are proud in the reflection, that no writer or manager of a theatre would dare thus to outrage the feelings, and shock the common sense of our countrymen. That in the barbarous age here referred to, the power of superstition *might* have produced a catastrophe similar to that of Adelaide, we deem just *possible*; but so

highly improbable, even at that period, (when, though reason was less enlightened, maternal feelings were probably as strong as at present) as to be a subject highly improper for the drama. But for what moral purpose could a story so horrible have been contrived by any writer of the times in which we live? Is there any danger of *our* relapsing into the superstition of the thirteenth century? Will a mistaken sense of religion instigate even a female of the present age to inhumanity? Is *this* the danger to be guarded against; the rock on which *we* are likely to split? Alas! the writer of this drama must have known the reverse of this to be the present state of mankind. Why then are the crimes of monks, and the superstition of women, in the thirteenth, sedulously displayed and exaggerated at the close of the eighteenth century? We fear, with a similar design to that of Voltaire and his cabal, whom many of the *illuminized* German writers appear desirous to emulate; with the pernicious design of directing the horrors excited at priestcraft and barbarous superstition, against religion itself. Such being therefore the improbability of this horrid drama, and such its tendency and probable effect, at least on weak and inconsiderate minds, we cannot but reprobate it, however vigorous and pathetic, as a display of genius ill-directed, and talents misapplied. The translation appears to be executed with spirit.

ART. 25. *The Count of Burgundy, a Play, in Four Acts. By Augustus von Kotzebue, Poet Laureat and Director of the Imperial Theatre at Vienna. Translated from the genuine German Edition, by Anne Plumptree, Translator of Kotzebue's Natural Son. 8vo. 77 pp. 2s. 6d. Symonds. 1798.*

This Play of Kotzebue (which cannot be properly called either a Tragedy or a Comedy) has been represented, under the same title, for a benefit, at one of our theatres; but, whether from its being hastily got up, or, for want of a skilful adaptation of the dialogue to the taste of an English audience, was not, we understand, so received as to encourage a repetition. Yet the story is interesting.

Albert, Count of Burgundy, having been, together with all his other children, murdered by the emissaries of his brother Ulric, one infant son, Henry, has been secretly preserved by a faithful friend of the Count, and is educated as the son of his preserver, who resides, as a hermit, at the foot of the Alps. In this retirement, the young Count falls in love with Elizabeth, the daughter of a Knight reduced in circumstances, possessor of a neighbouring castle; who has designed her to be wedded to a more opulent and very respectable Knight, but of an age unsuitable to her. On the death of his tyrant uncle, Henry (though still ignorant of his birth) is drawn from his retirement, and being produced at Arles to the Burgundians, is acknowledged by them as their sovereign. Mindful of the engagements entered into with his beloved Elizabeth, who had also plighted her faith to him at his departure) he commissions an ambassador to demand her, under his new title, in marriage, and, to try her fidelity, accompanies the embassy in the disguise of a page. Elizabeth, in the meanwhile, having for some time resisted the solicitations of her father in behalf of his friend,

friend, at length, moved by his grief at her refusal, consents, and is betrothed accordingly. Immediately afterwards the embassy arrives, and the despair of the young Count of Burgundy at finding his mistress engaged to another, brings on a discovery; upon which, the intended bridegroom relinquishes his claim, and the two lovers are made happy.

This outline, had it been properly filled up by the person who endeavoured to adapt it to our stage, might have formed a pleasing drama. But such a skilful management requires a considerable degree of taste, and some experience in stage effect. The best German writers dwell on circumstances too minute, abound in expressions too coarsely familiar, and often conclude their scenes too abruptly, to accord with English, or, we may say, with good taste. Those German dramas which have been most successful on our stage, have, before their appearance, been greatly modified and polished: and, we may venture to say, where this is not done, they will seldom be highly applauded, or long endured, by a British audience.

ART. 26. *The Forrester; or, The Royal Seat, A Drama; in Five Acts. Written by John Bayley.* 8vo. 111 pp. 1s. 6d. Lee and Hurst. 1798.

To give an intelligible account of this Drama (as the author calls it) is far beyond our abilities. The sublime genius of *Nonsense* presides in almost every part. We have a *Duke of Arcadia*; a banished *Lord*, of the same country; four *Students*, of some *University in Laconia*; *Generals*, *Musicians*, *Huntsmen*, *Keepers*, *Robbers*, *Spirits*, *Sylvan* and other *Heathen Gods*, &c. &c. together with several love-sick *Princesses* and *Shepherdesses*. These good folks *talk* a great deal, in a style which is little more intelligible than the lines which distinguish the words and figures in logic; but what they *do*, or mean to do, it is difficult to guess. Take, as a specimen, the two first speeches.

ACT I. SCENE I.

MOLARVO, LAORDE, NAPINE, ILMERO.

[*The four Students.*]

MOLARVO.

Brothers in study; let not *we* who have youth and nerve,
Let old time beguile us to eternity:
Let not the remnant we have on our side
Be pass'd away unheeded of, bending t'wards eternity.
For, let us think we have been school'd enough;
And that we are at an age to wear the badge
Of an honourable distinction.

To this Laorde answers,

We four, whom fortune hath made friends,
Will set apart a corner of time,
(Or the which we will steal from dry study)
And carry an invention worthy our judgments,
That shall be applauded to the eccho of the act.

The

The author of *Hurlothrumbo* (which is generally considered as a burlesque) is said to have designed it as a serious tragedy. If *vice versa*, the drama before us was intended as a burlesque, the writer has certainly missed his aim; for there seems not to be one ingenious allusion or happy parody. Their nonsense can only be consigned to the grocer or pastry-cook—"In vicum vendentem thus," &c.

NOVELS.

ART. 27. *The Jesuit; or, the History of Anthony Babington, Esq. An Historical Novel. By the Author of More Ghosts, the Irish Heiress, &c. In Three Volumes. 12mo. 9s. Dilly. 1799.*

This is a very singular, but by no means uninteresting production. The name of Babington is necessarily familiar to all who are conversant in the history of the reign of Elizabeth. This Novel undertakes to relate a methodical history of the life, education, and adventures of Babington, till the time when he engaged in the service of Mary, Queen of Scots, and forfeited his life for treasonable practices. There is much ingenuity and skilful contrivance in this performance, which will afford a few hours of agreeable amusement, however incredible and extravagant some parts of the narrative may appear.

ART. 28. *The Spirit of the Elbe: a Romance. In Three Volumes. 8vo. 9s. Longman. 1799.*

A tale of wretchedness and horror, united to the greatest absurdity and improbability; containing not a single character that is not most ridiculously in caricatura. We think it fortunate for the author, that it is presented to the public without his name; and we think he will be wise, not to subject himself to a discovery by any future attempt.

MEDICINE.

ART. 29. *Further Observations on the Variolæ Vaccinæ, or Cow-Pox. By Edward Jenner. M. D. F. R. S. &c. 4to. 64 pp. 2s. 6d. Murray and Highley. 1799.*

Dr. Jenner does not entirely relinquish his opinion, that the cow-pox is originally produced by the accidental application of the discharge from greasy heels in horses, to the teats of the cow. But numerous experiments made by Mr. Simmons, and Dr. Woodville, by inoculating the teats of cows with the matter of the grease, without producing the disease, must be considered as decisive against that opinion. The other, and more material point, attempted to be established, that persons inoculated with cow-pox matter, or taking the disease casually by milking infected cows, are thence rendered incapable of undergoing the small-pox, receives much additional support, from the inquiries and experiments the author has made since his first publication on the subject; and indeed seems completely established by the experiments of Dr. Woodville, whose work, on the subject, we shall notice in the next number of our Review.

This

This author again warns practitioners to be careful not to mistake a spurious disease affecting the nipples of cows, for the genuine cow-pox, and gives the discriminating marks, by which they may be distinguished; or from taking the matter of the true cow-pox, at too late a period of the disease. In either case, he says, pustules, on the parts inoculated, pain in the axilla, with fever, may be produced, but the patients will not be secured from the infection of the small-pox. The variolous matter, he says, sometimes fails, under similar circumstances. In support of this opinion, he relates the cases of several persons who had been inoculated with variolous matter, taken when the pustules were beginning to scab, in whom the inoculation seemed to have taken complete effect, excepting that the pustules did not come to maturity, who were afterwards subjected to the disease. The following is a part of a letter from Mr. Earl, surgeon, of Frampton, having inoculated several persons with active (crude) variolous matter, with success, his stock of matter being exhausted, he was induced to take some from a pustule, "which experience has since proved," he says, "was advanced too far." Five persons were inoculated with this matter. Inflammation in the arms took place in all of them, followed by pain in the axilla, fever, and, on the ninth day, eruptions. The eruptions died away earlier, he says, than usual, and without coming to maturity. Four of these persons took the small-pox afterwards, and one of them died of the disease. If these cases are told correctly, that is, if the inflammation of the arms proceeded regularly, followed by pain in the axilla, fever, and pustular eruptions, and yet left the patients susceptible of the variolous contagion, it will be difficult to decide when they may be declared to be completely guaranteed from it.

Inoculators have not generally decided at what period of the disease the matter for inoculation should be taken, some preferring it in its crude, others in its digested and mature state. Crude matter has been supposed to be more active, and thence more certain in its effect, and is, we believe, now most frequently used; but thousands of persons have been inoculated with perfectly digested matter, with intire security from future infection.

The author gives some observations on the effects of escharotics, applied to the inoculated pustule, after the constitution is infected, in mitigating the violence of secondary symptoms. He has used them with success, and thinks the practice may be introduced with advantage. The work concludes with cases and observations from various correspondents, and affords altogether much satisfactory evidence, on this new and very curious subject.

ART. 30. *A Detection of the Fallacy of Dr. Hull's Defence of the Cæsarean Operation.* By W. Simmons, Member of the Corporation of Surgeons in London, and Senior Surgeon to the Manchester Infirmary. 8vo. 103 pp. 2s. 6d. Verner and Hood. 1799.

This is a spirited defence of the author's former publication, entitled, "Reflections* on the Propriety of performing the Cæsarean Ope-

* See Brit. Crit. vol. xiii, p. 111.

ration," which had been rudely attacked by Dr. Hull*, whose animadversions are, we think, fairly and fully answered. We are sorry, however, to find this author retorting the sarcastic and personal reflections which Dr. Hull condescended to mix with his arguments. The question whether, and under what circumstances, the Cæsarean section may be proper, is lost, in what seems more nearly to interest the author; a vindication of his literary and professional character, and a desire to avenge the affront he conceives himself to have received. This has produced from Dr. Hull a rejoinder, still more bitter and acrimonious than his former work.

ART. 31. *Observations on Mr. Simmons's Detection, &c. &c. with a Defence of the Cæsarean Operation, derived from Authorities, &c. &c. a Description of the Female Pelvis, an Examination of Dr. Osborn's Opinions relative to Embryulcia, and an Account of the Method of delivery by Embryotomy.*

The author sees nothing in the *Detection*, but "ignorance, ribaldry, hypocrisy, vain-glory, nonsense," &c. For the honour of the profession, to which both of the gentlemen may justly be considered as ornaments, we hope this will be the last publication on the subject; or, at the least, that they will abstain from writing upon it, until they have brought their minds to a more sedate and even temperament.

ART. 32. *Hints on the Ventilation of Army Hospitals and Barrack Rooms, with Observations on regimental Practice, &c. By W. H. Williams, of Gouville, and Caius College, Cambridge, Fellow of the Linnean Society, and Surgeon of the Eastern Regiment of Norfolk Militia. 12mo. 69 pp. 2s. Longman, 1798.*

This author communicates his hints in a series of letters. The first is on a mode of ventilating hospitals and barracks. The ventilator he proposes is extremely simple. It consists of a square tube, about five inches in diameter, to be let in at a window, with apertures in different parts, covered with valves or slides, to admit or exclude the air, as may be required, and constructed in such a manner as to be raised or depressed at discretion, so that a stream of air may be made to circulate through the whole room, or directed to any particular part, as may be thought convenient. The author does not say that he has tried such a ventilator, but seems to think it would be useful, and that something of the kind is wanted, he says, will be acknowledged by every one whose office obliges him to visit such places.

Great mischief, he says, accrues from placing men indiscriminately in the hospitals. Men sent in with trifling complaints; often contract serious diseases from being lodged near persons ill with fevers. In one instance, he seems to attribute the death of a patient, ill with fever, to his being placed near a person who had an ulcer in his leg.

* See Brit. Crit. vol. xiii, p. 610.

Sufficient care, he observes, is not taken in changing the apparel, or in washing the blankets of persons who have been ill with fever, before other patients are allowed to use them.

The regulations of the Army Medical Board, he says, are excellent, and would prevent these, and many other evils he notices, but they are in general much neglected, or very slovenly executed. The visiting physicians, instead of going at stated times, or signifying the time they intend seeing the hospitals, should go when they are not expected, which would enable them to see in what manner they are actually conducted. The author appears to have paid great attention to the subject, and many of his hints might, we think, be advantageously adopted.

DIVINITY.

ART. 33. *The Blessing and the Curse, a Sermon, preached at the Cathedral Church of Norwich, on Thursday, the 29th of November, 1798, on the Day of General Thanksgiving. By T. F. Middleton, A. M. Rector of Tanfor in Northamptonshire. 4to. 1s. 6d. Rivingtons. 1798.*

This is a very manly, spirited, and vigorous discourse, which equally merits commendation for its style, sentiment, and argument. We do not remember to have seen any other of this writer's productions; but we are willing to rest the propriety of our wishes to see more, on what our readers may think of the following extract:

“Whatever professes to render simple, that which was hitherto thought complex and abstruse, will always be favourably received, and often without sufficient examination of its tendency. Of this kind is the principle now before us. Strictly true in itself, it is calculated to mislead, because the abuse of it is far more easy and obvious than the use. To apply it indeed as it ought to be applied, is hardly the intent of those who refer to it; for to understand, it is nothing else than a recognition of the design and utility of the Christian dispensation. Christianity is an appeal to the real and most important interests of mankind; and, undoubtedly, he who obeys its precepts, is not, either in a spiritual or a temporal view, chargeable with the neglect of his own well-being. But, since this maxim is most frequently resorted to, by those whose object is any thing rather than to recommend the Christian faith, it must evidently be otherwise interpreted, and indeed it is liable to a very different construction. With an air of accuracy it requires the interest should be well understood; and yet the great question, whether he best understands his interest who regards immediate, or a distant good, is passed over in cautious silence. It intimates, however, that the nature of virtue is very easily ascertained, being not less so than that of self-interest, of which few persons, if any, believe themselves ignorant. It will be concluded therefore, that virtue is only the result of that plain good sense, which is daily exerted in the business of life; and here every man's judgment, whatever it may be, will become the rule of conduct by which he is to be directed in his intercourse with society. But the rule of life,

life, whencesoever derived, should possess the following recommendations. It should be plain, because it is intended more especially for the use of those who are least qualified for abstract enquiry. It should be impartial, so as not to favour corrupt propensities; for then it would fail where it was most wanted. It should also be universal; for else mankind would have no common standard to which they could have recourse, and life would be embroiled in endless disputation. Lastly, it should be sanctioned by the highest authority, because nothing short of that authority has any claim to regard in a question of the highest importance. But the rule of life meant to be established by referring every man to his private judgment, would be defective in each of these particulars. It would not be plain, because it would lead him through a labyrinth of metaphysical deductions before it could be found, even if he should find it at last. It would not be impartial, because impartiality is rarely attainable, where passion interferes. It would not be universal; on the contrary, of several enquirers scarcely two would arrive at the same conclusion. And it would by no means be authoritative, possessing no higher sanction than that of the weakness and fallibility of man. Let Revelation be tried by the same criteria: it is impossible not to anticipate the contrast."

ART. 34. *The Interposition of Divine Providence illustrated; a Sermon, preached at the Free-Church in Bath. November 29, 1798. Being the Day appointed for a General Thanksgiving, for the Successes of His Majesty's Arms. By the Rev. William Leigh, L. L. B. Rector of Little Plumsted, Norfolk, and One of the Officiating Ministers of the Free-Church. To which is added, an Appendix, containing an Account of the Establishment of the Free-Church. 4to. 25 pp. 1s. Cruttwell, Bath; Rivingtons, London. 1799.*

Besides a judicious vindication of the Providential Government of nations; this discourse contains a remarkable comparison between the insolence of conquest possessing Sennacherib, King of Assyria, and the late French invader of Egypt. The author, in a note, compares, in parallel columns, the proclamation of Rabshakeh, the Assyrian General, with that of Bonaparte; on which he remarks. "In these proclamations it may be observed, that if the Assyrian General was presumptuous, so was equally the French General; if the former *falsely* asserted the co-operation of God in his favour, so also has the latter; if the one knew how to apply the terrors of destruction, so did also the other; if Rabshakeh hesitated not to deny the power of the God of Israel, so neither did Bonaparte hesitate to deny that of Jesus Christ; nor does it appear that the promised *deportation* of the Jews, by the Assyrians, was more consolatory than the promise of fraternity to the Egyptians by the French." The parallel is now happily completed, by the discomfiture of the army of the modern boaster, almost as sudden as that of the ancient. The Institution of the Free-Church at Bath is known to be highly benevolent, and the account of it here subjoined is satisfactory.

ART. 35. *A Sermon, preached at the Meeting-House in Carter-Lane, on Thursday, November 29, 1798; being the Day appointed for a national Thanksgiving. By Thomas Tayler. Svo. 29 pp. 6d. Dilly. 1798.*

A plain and very instructive discourse (on Psalm ii, 11, "Rejoice with trembling") which might be heard with advantage in any meeting-house, or any church. A single extract will recommend it to the attention of considerate readers: "There never was a time within the memory of the oldest in this assembly, and there are few periods, I believe, in the history of mankind, when the hand of Providence was held up higher, and more conspicuously to the view of the world. The revolutions which have lately been produced among the nations of Europe, are so great and unexpected, and human policy has found itself so often disappointed and confounded, amidst the unforeseen events that have preceded and accompanied them; the turn of public affairs, in some striking instances, hath so directly contradicted what might have been thought most probable, and that which was least likely hath so surprizingly taken place, that I cannot help considering the righteous Governor of the world, 'as coming forth from his place,' and with more than usual displays of his power and glory, that he might draw the eyes of the nations towards him. He appears to me by this conduct to say, 'I will now take unto me my great name, and make bare my arm in the eyes of all people. And I will proceed to do marvellous things upon the earth, which they will hardly believe when it is told them. And all men shall know that I am the Lord.' At such an interesting period, who can say what we may yet live to see or to suffer? Happy are those wise observers of Providence, who by carefully improving past and present events, stand prepared to meet their God, in whatever future forms of judgment or mercy he may see fit to display his glory. Sure I am, the awful uncertainty, which enters into our prospects, powerfully enforces a profound veneration of God, with whom there is no darkness at all—a devout acknowledgment of his over-ruling Providence, and our constant dependance upon it—a sacred dread of offending him, and an ardent desire of his friendship and protection, as the only sure ground upon which we can build our hopes of safety." Pp. 21, 22.

ART. 36. *The Sword of the Lord and of Gideon; a Sermon, preached in the Parish-Church of Great Dunmow, Essex, on Tuesday, the 11th of September, 1798, at the joint Request of the Right Hon. Lord Viscount Maynard, and Michael Pepper, Esq. before their Two Volunteer Troops of Yeomanry Cavalry. By the Rev. J. Howlett, Vicar. Svo. 18 pp. 1s. Richardfon. 1798.*

Mr. H. opens his discourse, on Judges vii. 18, by briefly establishing a principle in itself most just, but somewhat inaccurately stated: "The necessity of this concurrence of divine assistance with human exertion in the conduct of war (the lawfulness of which is here clearly implied) seems to have been generally prevalent in every age of the world." P. 4. He means, a belief, or conviction, of the necessity,

&c.

&c. or, instead of *prevalent*, we may read *acknowledged*. A short account then follows of the impiety, injustice, and horrid crimes of the French; against which charges none will defend them, except a very few who dignify themselves, and each other, with the much-abused title of *philosophers*. Mr. H. enquires, "What is the conduct of the Dutch, the Swiss, the inhabitants of Flanders, Venice, Genoa, Rome?" P. 7. And he justly argues, that "the treatment they have experienced is tender mercy to what *we* must expect; their hostility to *us* being directed by singular animosity, and with a rage and rancour peculiarly envenomed." P. 8. "And as our foes have openly renounced their faith, disavowed their allegiance to the Majesty of Heaven, the King of Kings, and Lord of Lords, denying the government of any power superior to their own, it seems peculiarly incumbent upon us, when taking up arms to repress their insolence, that *we* as unreservedly declare our abhorrence of their impious principles; and that, while we make every proper military preparation, and exert every human effort, we still depend for final success upon the arm of Omnipotence." Ib. "I am, therefore, happy to find it has become *a sort of fashion*, upon raising any free military force, in whatever part of the kingdom, to consecrate its arms and its banners to the Lord of Hosts, the God of Battles; thereby appealing to Heaven for the justice of our cause, and imploring its aid and protection." P. 9. The preacher then states, that the rebellion in *Ireland* was in a great measure suppressed by the activity and bravery of a body of men similar to those he was addressing. The aid of British forces (our militia in particular) might here have been properly acknowledged. The *army of England* being now annihilated, we pass over what is here said of an *invasion*, and proceed to observe, that various instances are produced of the visible interposition of heaven, in our defence, during the present contest. The conclusion (pp. 16, 17, 18) is sound and spirited; and the discourse, in general, is well adapted to the occasion, being calculated to invigorate patriotism by the spirit of piety.

ART. 37. *A Sermon, preached before the Gentlemen of the St. George's Southwark Volunteers, and of the Southwark Volunteer Cavalry, &c. Nov. 29, 1798, being the Day appointed for a General Thanksgiving. By the Rev. W. Mann, M. A. published at the Request of the Corps.* 4to. 19 pp. 1s.

A prefatory address to the volunteers informs us, that, "previous to the delivery of this discourse, the preacher had no notes, nor any written plan, even for his own direction." This circumstance led us to expect a desultory effusion of extemporary eloquence, little worthy of being attentively perused by the hearers, when retired from the church. But we were agreeably disappointed in finding a regular, temperate, yet animated discussion, of a well-chosen text, "Rejoice with trembling," Psa. ii. 11.

ART. 38. *Dedicated to the First Lord of the Admiralty, and published for the Benefit of the Widows and Orphans of the brave Seamen who have fallen in the glorious Contest in which the Nation is engaged; a Sermon, preached in the Chapel in his Majesty's Dock-yard, at Portsmouth, on Thursday the 29th of November, 1798, being the Day appointed by his Majesty's Royal Proclamation, for a General Thanksgiving to Almighty God for the late Glorious Victory obtained by his Majesty's Ships of War, under the Command of Rear Admiral Lord Nelson of the Nile, &c. &c. By the Rev. Tuston Charles Scott, S. C. L. Chaplain in Ordinary to his Royal Highness the Prince of Wales, and officiating Chaplain to his Majesty's Dock-Yard, and the Ordinary at that Port. 4to. 20 pp. 1s. 6d. Cadell and Davies. 1798.*

The Dedication of this Sermon served very opportunely to moderate our expectation of any high degree of merit in it. We are compelled to say that it is a very flimsy declamation, though it concludes with useful hints to sailors, soldiers, tradesmen, artificers, and lastly to the female sex in general (pp. 22, &c.) Quere, what is the meaning of S. C. L. which the author subjoins to his name?

ART. 39. *A Sermon, preached in the Parish-Church of Woolwich, in the County of Kent, on Thursday, October 16, 1798, before the Members of the Armed Association of Woolwich Loyal Volunteers. By G. A. Thomas, A. M. Rector of Woolwich, and Prebendary of Lichfield. Published by Request. 8vo. 34 pp. 1s. Rivingtons. 1798.*

To the members of volunteer armed associations we are willing to award any praise, except that of a critical discernment of the merit of Sermons, preached before them, and published at their request. If the Woolwich Volunteers (as well as many others) had contented themselves with expressing their approbation of the discourse delivered to them, and their hope of profiting by the wholesome admonitions it contained, we think they would have shown more judgment than by a request for its publication.

ART. 40. *Presentation of Colours, by Mrs. William Garrett, to the Royal Garrison Volunteers, under the Command of Major William Garrett; a Sermon, preached in the Garrison Chapel, Portsmouth, Wednesday, May 29, 1799. By the Rev. John Davies. 4to. 20 pp. 1s.*

The prayer prefixed to this Sermon is a collection of sentences made with propriety from Scripture. The Sermon itself, no doubt, gratified the hearers; though we, at a distance from the animating scene, can only say that it is unexceptionable. The Address of Mrs. W. Garrett, on presenting the colours, and the answer of Major Garrett, are patriotic and proper.

ART. 41. *A Sermon, preached in the Parish-Church of Tottochester, November 29, 1798, the Day appointed by his Majesty to return Thanks to Almighty God, for our recent and important Successes, in distant Seas and elsewhere. By J. Morgan, A.B. Curate. Published by particular Desire.* 8vo. 35 pp. 1s. 6d. Rivingtons, &c. 1799.

An ingenuous, but singular apology, is made in the epistle dedicatory, for the vehemence of the author's style: "If any degree of warmth should appear in the subsequent pages, my countrymen will have the goodness to attribute it to the pardonable passion of a *Cambrs Briton*." We are unwilling to put this honest Welchman into a fresh passion; and, therefore, we shall say of his discourse, that it is very *loyal*; and farther we say not.

LAW.

ART. 42. *A Treatise on the Law of Bills of Exchange, Checks of Bankers, Promissory Notes, and Bank Notes. By Joseph Chitty, Esq. of the Middle Temple.* 8vo. 286 pp. E. and R. Brooke, &c.

Mr. Chitty has divided the arrangement of his work into two parts; in the first, he considers the right which may be acquired by a bill, check, or note; in the second, he treats of the mode by which payment of them is to be enforced. The work is well digested, and correctly written, and may prove an acceptable addition to the library of the merchant and the lawyer. A few errors are to be discovered, which the author will correct, if his book should arrive at a second edition. There is a palpable one, to which we wish to call his attention. In the chapter in which he treats of the Evidence in an action of assumpsit on a bill, he says: "In an action at the suit of an acceptor having paid an accommodation bill *supra protest* against the drawer of it, it is presumed that the protest would be presumptive evidence of the plaintiff's having had no effects of the drawers in his hands." P. 209.

This never can be the law, as applicable to Bills of Exchange drawn in the customary form. The acceptance of the bill is a *prima facie* proof of effects being in the hands of the acceptor, or, in other words, that it is not an accommodation bill; and it would be in direct repugnance to the rules of our law, if the acceptor could, by his own act of payment, *supra protest*, rebut the presumption arising from the act of acceptance, and thus prove it to be an accommodation bill. Yet we are afraid that the passage can have no other meaning; for, if it is proved to be an accommodation bill by other evidence, there could be no occasion for drawing any presumptive inference from this species of protest.

ART. 43. *A Treatise on Leases and Terms for Years. By Matthew Bacon, of the Middle Temple, Esq. Crown 8vo. 352 pp. 9s. Cadell and Davies, C. Dilly, and all the principal Bookfellers. 1798.*

The Advertisement prefixed to this book, acknowledges it to be nothing more than a detached publication of the title, *Leases and Terms* for

for Years, in Bacon's abridgment; taken from Mr. Gwillim's late improved edition of that useful work. The object of the proprietors in printing it in this detached form, was to prevent its being done in the same manner by some other person, who had threatened to publish it. They exult that it has produced the desired consequence, of repressing what they consider as an attack upon their property.

ART. 44. *The Security of Englishmen's Lives; or, the Trust, Power, and Duty of the Grand Juries of England. Explained according to the Fundamentals of the English Government, and the Declarations of the same made in Parliament by many Statutes. First published in the Year 1681. To which is prefixed, a Sketch of the History of Juries. By a Barrister. 8vo. 2s. 6d. W. Dyde, Tewkesbury; W. West, London. 1799.*

The Preface to this tract, which contains a sketch of the history of juries, is the only part of it which comes properly within our province as a new publication. It is a mean and superficial performance. The work itself is written with great ability and knowledge of the constitution, and if it be the composition of any of the persons to whom the publisher ascribes it in his Preface, we should give it to Lord Shaftesbury, to whom the ignoramus of a grand jury was of signal utility. Although we approve of much of the advice which it contains, yet we suspect that it was composed, and is now republished, with a very different view from that of giving to juries an insight into their constitutional duties; that the real object of both was to conceal the crimes of the guilty traitor from investigation and punishment, not to screen innocence from what the prefacer is pleased to call "the blush and hazard of public trial." We by no means think that any grand jury ought to ignore a bill, where the criminality of the person accused admits of the least possible doubt. So far as reputation is affected, his character is more likely to be purged from imputation, if he is acquitted after a public enquiry into his conduct, than if the accusation is smothered up in a private chamber, by a parcel of country gentlemen, who are sworn to keep their proceedings secret. So far as the justice of the country is concerned, we are sure that many real criminals would escape, if grand juries should consider themselves as the best forum for the absolution of prisoners, whose guilt would be clearly proved by the more competent investigation of a petty jury, under the directions of a learned and merciful judge.

POLITICS.

ART. 45. *An Address of great Importance to the Natives of England, the Emigrants from France, and the Rulers of both Countries. By a Plain Englishman. 8vo. 49 pp. Longman. 1798.*

This Address (a considerable part of which is accompanied by a French translation) is certainly on subjects of the highest importance, and breathes (in general) sentiments of the best tendency. It cannot be expected that on the topics here treated (the war with France, and
the

the threatened attempts of the enemy on our liberties and constitution) much novelty should be produced. There is, however, a good sense and candour in this little tract, which render it interesting. The writer does not enter into the merits of our original dispute with the Rulers of France. But, as to the probable consequences of a continuance of peace (had it been practicable) he gives a very unfavourable conjecture; which we have no doubt, would have been verified by the event.

He then addresses each class of the people, and proves that the poor have even a greater interest than the rich in resisting the enemy; since, in the event of his success, the latter might escape from personal injury by the sacrifice of their property, but the former "would be put in requisition to slaughter or be slaughtered, and, when they were destroyed, their wives and daughters would be put in requisition to produce new subjects, and supply new soldiers for the Republic."

To avert these evils he proposes, first, "to strengthen the hands of government, and, by every means in our power, to contribute to the supply of the exigencies of the state," secondly, "to attend to the condition of the laborious poor, so as to lessen the hardships they may suffer from the want of employment, which the stagnation of trade, during this contest, must inevitably occasion, and, lastly, to associate, and learn the use of arms, for our mutual defence. The author must be pleased to find the first and last measure recommended by him, have since been so generally performed.

The writer next addresses the French emigrants, recommending to them a quiet and peaceable demeanour among a people who have received and supported them. The prevailing party in the French nation he considers "as the scourge of God, and as his instruments for bringing to pass the inscrutable purposes of his providence." He compares them with some propriety, to the Saracens; except that the prophet of that nation "taught the belief of one God, whereas the French deny his existence; the Saracens were content with imposing a tribute on the conquered nations; the exactions of the French are confined to no limits while any thing is left to extort." He concludes with a passage from Mr. Malone's *Vindication of Shakspeare*, on the dangers of a peace with France.

ART. 46. *Considerations upon Frauds on the Revenue. Addressed to the serious good Sense of the People of Great Britain.* 8vo. 36 pp. Hatchard, and Rivingtons. 1799.

This is a very strong and able remonstrance against the base and immoral practice of evading the public contributions. The author proposes to examine from what causes this "gigantic immorality" has arisen. He removes the blame from Commerce, upon which it has frequently been laid; and places a part of it to the account of the writers upon public law and morals, who have "treated the crime of *smuggling* with too much lenity; by restricting the moral guilt, and its expiation, to the contingent payment of the penalties upon discovery," p. 3, and a part to the pulpit and senate, where too little notice has been taken of this discreditable vice. He then traces the source of public

public frauds, up to the "civil wars, the disputed succession, the revolution, and the rebellions which followed it," p. 5, when supplies were withheld from governments believed to be tyrannical, usurping, or illegal. It is possible, the author contends, that in those cases men might act according to the dictates of conscience. But "it is a guilt of later date, and nearer to our own more vicious and corrupted times, which invented the profligate doctrine of opposing the lawful government, and intercepting the resources of the state, by a general dispensation in foro conscientiae, from contributing to the public impositions (p. 15). The author strongly advises his countrymen to "enter into engagements to disclose frauds upon the Income-Tax." We trust that the Commissioners and Surveyors will execute their duties with so much attention and fidelity, that a measure of this kind, which would never become general, need not be resorted to. The tract, however, is both just and useful.

ART. 47. *What is our Situation? and, What our Prospects? Or, a Demonstration of the insidious Views of Republican France. By an American.* 8vo. 40 pp. 1s. America printed; London reprinted, for Black. 1799.

This is a very spirited remonstrance, from an American, on the supineness of his countrymen in not resenting more warmly, and opposing more vigorously, the insolent aggressions of the French Republic. The writer also warns the well-disposed citizens of America against those domestic traitors, whose object, as he justly states, is "to embarrass every system of defence, to intimidate and vilify all who oppose unconditional submission to France, and even to betray those councils which might lead to success." The opposition to the American government, he declares (and, we believe, truly) to consist chiefly of Frenchmen, who have been naturalized in that country, together with a host of emigrants from other nations, who come there in search of political preferment. Although some parts of this tract are rather declamatory, the important facts on which it is grounded, the patriotic spirit which it breathes, and the manly energy of its language, render it well worthy of general circulation, not only in America, but in this country.

ART. 48. *A Letter to the Right Honourable Earl Cholmondely, on the Civil Policy of the Ancients. By the Rev. Dr. Clarke, Secretary for the Library, and Chaplain to his Royal Highness the Prince of Wales. To which is prefixed, An Enumeration of the Confiscations, &c. of the French Nation, extracted from official Documents. Translated from the German. Second Edition.* 8vo. 36 pp. 1s. 6d. Clarke. 1799.

The chief point inculcated in this letter is, that lawgivers should be directed in their policy by the manners of nations, and form their laws upon them; whereas, the French, in their late revolution, "undertook to form their manners to the laws they were about to introduce. The contrary to this was the practice of the wise legislators of

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ancient

ancient Greece, whose policy is here stated, and deservedly praised. The general principle of this writer is just; but his illustrations exhibit neither perspicuity of argument, nor accuracy of language. He involves himself in a cloud of words, and, in attempting force and novelty of expression, sometimes deviates into bombast. The account which is prefixed, of the enormous contributions, confiscations, and requisitions, by means of which the French republic has impoverished and laid waste so large a portion of Europe, is well calculated to unite all nations in repelling her aggressions.

ART. 49. *An Address to the Right Hon. William Pitt, &c. &c. on some Parts of his Administration. Occasioned by his Proposal of the Triple Assessment in the House of Commons, in November, 1797.* 21 pp. 1s. Becket. 1797.

Here is much declamation, of which the ultimate object is not always discernible: it is mixed, however, with a few elegant and sprightly sentences, and passages of humour. We might point out one of the latter kind in the seventh page, which would more readily gain a smile from the great majority of his Majesty's subjects, than from Mr. T. Mr. N. or Sir J. S.

He denominates the plan a requisition; but, he adds, that "it was attempted in the proportion of distributive justice, and in some measure succeeded." A negative censure, in our opinion; as it contains almost as much praise as can be given to the best productive impositions, in the best systems of taxation.

"The writer informs us, in his Preface, that "his education has taught him something of attic delicacy, and Roman urbanity." We wish it *had not* taught him, at the same time, the Ciceronian mode of speaking of his self, and that *it had* taught him what had been written by Davenant, Chalmers, and Smith, before he had taken up a subject which involved political œconomy and arithmetic jointly.

ART. 50. *Hints toward an improved System of Taxation, extending to all Persons in exact Proportion to their Property, and without any Kind of Investigation or Disclosure of their Circumstances.* 40 pp. 1s. Murray and Highley. 1798.

This writer proposes, that every person should be taxed in proportion to the capital he employs. There are great incomes derived from small capitals; as those of lawyers, physicians, and the class employed in skilled labour: a tax therefore, estimated on such a basis, would not be proportioned to the abilities of the several classes of society. The plan he gives for the execution of his own system, has no particular merit. The mode he proposes to avoid the disclosure of the circumstances of the contributors, is certainly inadequate; it consists solely in abstaining from any "investigation relating to them, unless there were appearances of gross impositions."

In the Appendix, a plan is recommended, arising from this system, for the establishing a national bank. The capital employed in every county, the writer assumes, will be thus known, and supposes the paper requisite to transact its business would be in proportion thereto; and that

that it ought to be limited to that proportional sum: and, in consequence of this, he recommends that a banking company should be established in each, connected with, and subordinate to, the Bank of England; and that the land of the proprietors should be security for the payment of the notes. Land is an improper security for a Bank, and all such as have been founded on the credit thereof have failed.

ART. 51. *Hints for a speedy Reduction of a large Proportion of the National Debt, and a gradual Decrease of Taxes. Addressed to the Nation at large, and more particularly the public Creditors.* 24 pp. 6d. Westley, No. 201, Strand. 1797.

The plan of the writer is neither more nor less than that the holders of the 3l. 4l. and 5l. per cent. stocks, should relinquish to the public one sixth, one eighth, and one tenth respectively, of the amount of their capitals, and the perpetual interest due thereon. Why the sum they are called upon to give up, should decrease as the rate of interest increases, he would find himself much embarrassed to give an adequate reason.

He declines saying any thing of what is to be expected from the holders of terminating annuities; but to encourage the perpetual annuitants to come into this plan, he professes that a "voluntary gift" (p. 17) of 10 millions, "to be raised by certain taxes within the year," (p. 18) should be presented to the Commissioners for liquidating the debt. This he exhorts them to, from the example of the spirit generated by the late revolution of France; which "turned all its citizens into patriots, who were seen hurrying with eager steps, each with his civic gift, to the altar of his country." The total amount of all which, amounted to nearly 150,000l sterling.

When by these concurrent sacrifices of the creditors and the public, and the increase of the sinking-fund, in consequence of its accelerated operation, it shall amount to four millions yearly, he holds forth, as a further recommendation to his plan, an annual reduction of 50,000l. from the taxes! Pity us, right gentle reader, for the crudities we are condemned to labour through.

ART. 52. *Constitutional Strictures on particular Positions, advanced in the Speeches of the Right Hon. William Pitt, in the Debates which took place on the Union between Great Britain and Ireland, on the 23d and 31st of January, 1799. By Willoughby, Earl of Abingdon.* 8vo. 26 pp. 1s. Barnes. 1799.

The last performance of the Earl of Abingdon which we had occasion to notice, was designed for the political instruction of Lady Loughborough; in the present, he undertakes to edify Mr. Pitt. The doctrine of Parliamentary Supremacy, as maintained by the Minister, in his speech on an Union with Ireland, does not, it seems, accord with his Lordship's opinions on the British Constitution. It is not in our province to decide upon questions of this nature; but we conceive Mr. Pitt's doctrine will not soon be overturned by the Earl of Abingdon's arguments. Of argument, indeed, there is not

much in this pamphlet; for the noble author, after contradicting the Minister's position, *more suo*, gives us a letter, written in the year 1782, to himself, from the late Sir William Jones, saying nothing on *this* subject, but acknowledging that he had received one of his Lordship's pamphlets for Dr. Franklyn; that he had transmitted it to the Doctor; that it had not reached Dr. F.; but that the aforesaid Doctor declared himself just as well pleased as if it had: in which declaration, we have no doubt he was perfectly sincere. We have next the Earl's answer, which just mentions his opinion upon this point; then an opinion of the late Earl of Chatham, respecting the American war; a copy of the Protest in the House of Lords, on the Regency Bill; with a syllogism to disprove the hereditary right to the Regency; and a few observations on the subject of an Union with Ireland. Upon the whole, so far as we can *guess* at the noble author's opinion upon this topic, it is, that, although no person had any right to the Regency, the mode of enacting it by Parliament was wrong; and, although he warmly approves an Union with Ireland, the Legislatures of the two kingdoms are not competent to decree it.

MILITARY.

ART. 53. *The Light-Horse Drill, intended for the Use of the Privates and Officers of the Volunteer Corps of Great Britain. Parts I and II, (with Plates.)* 7s. each. Egerton.

Books published in numbers, or in detached parts, do not come within the scope of our inspection till they are completed, or to speak technically on the present subject, we do not *review* troops or companies, but entire regiments. This has been the cause of our delaying so long to notice the present work, which we hoped would not have concluded in so small a compass. Had we given it precedence equal to its merits, it would have been one of the earlier subjects of our military reviews. For we have never met with a work better adapted to the instruction of those for whom it is designed, more methodically arranged, more accurately executed in point of diagrams, or more scientifically, and, at the same time, clearly digested. With the first rudiments of infantry the press has been inundated, but the cavalry has been left to find its way in the dark, or to derive its guidance from the analogy of the other service, till it is sufficiently qualified for the regulations of General Dundas, which are calculated for the use of those to whom the rudiments of the exercise are familiar. "This," the author says, "is the case with the officers of the regular cavalry, with respect to the privates, the drill is, both from their habits of life, and their perfect leisure, the readiest mode of instruction. It is different in the volunteer corps. In these, both the officers and privates have, in general, the whole exercise to learn. They do not of course give up their whole time to the practice of arms. They have other occupations which must be attended to, and it is of great consequence to them, that no more time than is absolutely necessary should be spent in the drill. At the same time, as they are in general, gentlemen, or at least men of education,

education, they are of course able to take the aid which books afford. In this view of the subject the following pages have been written. They are intended as a drill, and to leave off, where the "*Cavalry Regulations* begin; to the study of which they may be considered as an Introduction."

We must recommend the observations on horsemanship, which occur incidentally in this publication, to all persons engaged in military equitation, and especially to those corps of volunteers, who hold it as a maxim, that every man should place himself on his horse, in whatever position is most easy and pleasant to himself.

The observations on the word "*Attention*," we most seriously recommend to every man in the service, who thinks he owes a duty for the pay he receives.

ART. 54. *Review of a Battalion of Infantry, including the Eighteen Manœuvres, illustrated by a Series of engraved Diagrams, to which are added, the Words of Command, with an accurate Description of each Manœuvre, explaining the Duty and ascertaining the Situation of the Officers through the various Movements of the Corps; forming an easy Introduction to this Part of the System of British Military Discipline.* Bensley. 1799.

From the son of an artist so eminently distinguished in his profession as Mr. Smirke, we should have been much disappointed, if we had received a book unadorned with peculiar graces of types and engraving; but we with pleasure acknowledge, that the young author, in the elegance of his book, both as to paper and printing, and in the neatness of his diagrams, has excelled all his rivals in this line. We do not mean to insinuate that he is inferior to any in correctness, but this is a merit which we cannot detract from any of the authors who have published treatises illustrative of the system of General Dundas, and where all have reached perfection, it would be as invidious as unjust, to give a preference. In clearness of explanation, and in appropriation of language, we willingly acknowledge him to be inferior to none, and superior to most of the authors to whom we allude. We trust, however, the author will not think us captious in remarking, that his diagrams do not correspond with the title of his book. They do not exhibit *the Review of a Battalion of Infantry*, but of a corps consisting of six companies only, unaccompanied by non-commissioned or *Serre-file* officers, whose places it is of the most essential utility to mark. The regulated strength of a battalion consists of eight companies (though some provisional corps may deviate from this rule) together with two flank companies, which may be occasionally detached. The whole of General Dundas's Regulations, and all his Diagrams, are constructed for a body divided into this number of parts; and it is by no means true, that by fixing on six companies instead of eight or ten, the explanation and plates became more single, and one sufficient for the exhibition of every movement. Had the author published his book expressly for the use of a corps consisting of six companies, we think his present form would have been the most proper, but as it is professed to be founded strictly on the System of General Dundas, we could have wished

wished that he had adhered, as all other writers on the subject have done, to the usual division, to which he has still found it necessary to resort in the 17th plate. These however are slight blemishes, and if there had been less to praise, we perhaps should not have been so anxious that all should have been perfect. Among the plates, we must particularly recommend that which exhibits the solid square on a large scale, and which is the only clear illustration of a very difficult and complicated manœuvre that we have hitherto seen. The plate and the instructions for *filig, advancing, and charging to the front*, are also superior to any we have seen.

MISCELLANIES.

ART. 55. *Memoirs of the Life and Writings of Thomas Comber, D. D. sometime Dean of Durham; in which is introduced a candid View of the Scope and Execution of the several Works of Dr. Comber, as well printed as MSS. Also a fair Account of his literary Correspondence. Compiled from the original MS. by his Great Grandson, Thomas Comber, A. B. late of Jesus College, Cambridge. 8vo. 7s. 6d. Richardson. 1799.*

This well-intended tribute to the memory of a most respectable ancestor, displays much labour and diligence, and is introduced by a numerous list of subscribers. The editor has, however, swelled his volume with a great deal of extraneous matter, in which Dr. Comber has not the smallest concern. For example, the long detail of the arbitrary proceeding of James the Second against Magdalen College, Oxford, contains nothing new, and might as well have been printed any where else, as in a Life of Dr. Comber, who was a member of the University of Cambridge. We are, however, friendly to all biographical sketches, and this in particular must be allowed to contain many curious incidents. We meet with some specimens of poetry in this volume, among which, the following well merits insertion.

“ Have you not seen the glorious sun,
After the darksome night was gone,
Nimbly climb up the azure sky,
Scatt’ring his beams of majesty;
Rejoicing mortals every where,
Who long had wish’d he would appear?
O! what a smile doth seem to sit
On ev’ry brow to welcome it;
And glowing Phœbus whips again
His weary steed to mount the plain;
Disbanding all the mists of night,
Filling the world with joy and light.
Just such a welcome waits upon
Th’ appearance of my lovely one.
Make haste, dear love, oh! do not stay,
Nor in adorning spend this day!

Your

Your beauteous form was dress'd before
 With virtue, piety, and store
 Of all-attractive charming graces;
 And these are more to me than laces,
 Pearls or jewels, knots or rings:
 Let those who from these trifling things
 Do borrow all their worth, take care
 Of these: thou need'st them not my fair!"

ART. 56. *A Sketch of modern France. In a Series of Letters to a Lady of Fashion. Written in the Years 1796 and 1797, during a Tour through France. By a Lady. Edited by C. L. Moody, L. L. D. F. A. S.*
 8vo. 8s. Cadell and Davies. 1798.

In a neat and well-written Preface, Mr. Moody has given a general outline of the contents of this volume, of the share which he has taken in presenting it to the public, and the reasons why it was thought not unlikely to contain some information respecting the affairs of the French Republic, which might justify the publication. Of the importance of the book itself, and of the intelligence it might reasonably be expected to contain, from the observations of a person actually travelling through France in the years 1796 and 1797, a period so full of events, we had formed perhaps too sanguine expectations; the perusal at least has by no means satisfied us that it contains a correct sketch of modern France. The Letters are too much crowded with descriptions of things and places little worthy of notice, and which neither exhibit the taste of the writer, nor repay the serious reader in the time employed in the perusal. Yet as a book of light reading, to pass an hour pleasantly, it will probably meet with many admirers, and some to whom much of its contents will be novel and entertaining, giving them a general outline of the state of the Republic at that period, interspersed with some few amusing anecdotes. The following short extract will at once exemplify the style of this author, and give a correct notion of the freedom of speech and action enjoyed by the French, under their republican form of government. "Respecting the spies, above alluded to, attached to this minister (Citoyen Coehon) we are assured from good authority, that they are not less than *twelve or fourteen hundred*, organized in a manner like a military corps, and have their *bureau*, or rallying point, which we have also seen, in the *attic* of the same edifice (ci-devant hotel de Juigné, now the residence of Coehon, *Ministre de la Police Générale*). It is certain that at no former period whatever has the art of *Espionage* been carried to such lengths, or executed with greater dexterity in this metropolis than at present, for not a circumstance of the least consequence occurs in Paris, that the minister or his agents are not made acquainted with an hour or two after: besides, by way of facilitating this mode of collecting information, there is another place affixed, called *l'office de Renseignemens*, where intelligence is received both night and day, and for which, men, women, and children, taken from all classes and situations are indiscriminately employed; so that, in fact, it is next to an impossibility that any thing at this moment be transacted *en cachette*,

ART. 57. *Thoughts on Marriage, and Criminal Conversation, with some Hints of appropriate Means to check the Progress of the latter; comprising Remarks on the Life, Opinions, and Example of the late Mrs. Wollstonecraft Godwin: respectfully addressed and inscribed to the Right Honourable Lord Kenyon, Lord Chief Justice of the Court of King's Bench. By a Friend to social Order.* 8vo. 58 pp. 2s. Rivingtons. 1799.

Thirty-seven pages are here occupied by Mrs. Godwin; whose life, opinions, and example, are spoken of with much greater indulgence than we think due to that mischievously eccentric character (pp. 26, 27, 37, &c.) Then follow some remarks upon seduction and adultery; which crimes are proposed to be punished by imprisonment in Newgate, in order to mortify the offender's *vanity*, and prevent him from *boasting* of his successes. But some patriots (as they called themselves, the mob assenting) have glorified in imprisonment within our memory; and we are not sure that debauchees would not do the same.

ART. 58. *Biographical Anecdotes of the Founders of the late Irish Rebellion. Including Memoirs of the most conspicuous Persons concerned in that foul and sanguinary Conspiracy. Among whom are those of Lord Edward Fitzgerald, Theobald Wolfe Tone, &c. &c. Impartially written by a candid Observer.* 8vo. 75 pp. 2s. 6d. Stewart, Piccadilly, &c. 1799.

We are assured by persons well-informed, that the biography here offered, is in general tolerably accurate; it appears also to be written, as the title expresses, by a candid Observer. But the writer has omitted to mention the generosity of the Irish Government to Tone. They gave him 500l. to enable him to take his family with him to America. He is also mistaken in his statement of Hamilton Rowan, as being now resident in France, since it is well known that he has been long in America. In expressing his just indignation against the United Irishmen, the author, if he had been studious of literary praise, should not have called it "that *blasted* institution."

ART. 59. *An Abridgment of Mr. Byrom's English universal Short-Hand; designed for the Use of Schools.* H. Lowndes, Fleet-Street. 1796.

From a long use of Byrom's Short-Hand, we can say that this abridgment is very well executed; some of the modes for the junction of particular characters which he exhibits and recommends, are by much too formal. On the ambiguity arising from using the simple point for all vowels, we have formerly given our opinion, together with an easy mode of getting rid of it.

ART. 60. *The Young Ladies Assistant to Arithmetic, &c.* 64 pp. 1s. 6d. Cust, 29, Parliament-Street.

The common rules are here only treated of. This work is very defective, in the want of a sufficient number of examples of the simple operations

operations of each rule; and, although in their application to compound quantities, it is more full; yet on account of the former deficiency, we cannot venture to recommend it. A definition of arithmetical notation given here, and used as one of the six arithmetical rules, is, *it seems*, the art of writing down figures [in columns] in their proper places; as units under units, tens under tens, &c. we must refer this teacher to Dr. Hutton for the sense of the term. The money table prefixed to the article of compound addition, is extremely redundant in its contents.

ART. 61. *A Key to the Tutor's and Scholar's Assistant.* By Joseph Saul. 12mo. 47 pp. C. Law, &c. 1797.

This Key contains the answers to the arithmetical questions in the work mentioned in the title; as to their accuracy, not having the latter before us, we can give no judgment. It may save trouble to the teachers who follow it, and be useful to those who wish to complete their arithmetical studies without an instructor, and are in possession of the corresponding work.

ART. 62. *Thoughts upon State Lotteries; recommending, I. The Alteration of the Lottery Scheme; II. The Adoption of Two Annual Lotteries; III. The Establishment of a Funded Lottery.* By a Young Gentleman. 8vo. 32 pp. 2s. 6d. Vernor and Hood. 1799.

The principle upon which all the lottery schemes of this young gentleman (and there are ten of them) proceed, is, the exclusion of small prizes; for, he thinks, this would prevent many of the lower classes of the community from adventuring, and thus obviate, in a great degree, the principal objection to lotteries. We doubt, however, if the purchase of tickets were confined to persons of property, whether a sufficient number would be sold to render the lottery productive. At all events, the Minister, who always disposes of it to the best bidder, can most easily ascertain, and therefore best judge, what mode or scheme would be most advantageous to government. The writer's scheme of funding the prizes, instead of paying them in money, is so far from being new, that it was generally (we believe invariably) practised, till a few years ago, when the present mode was, no doubt, upon good consideration, adopted. Whatever others may think of this young gentleman's labours, it appears that he does not himself under-rate them. Witness the price of half a crown for thirty-two pages; ten of which are occupied by his ten lottery schemes; schemes that might easily be multiplied *ad infinitum*, and to which the talents of a *very* young gentleman are fully equal.

FOREIGN CATALOGUE.

FRANCE.

ART. 63. *Principes des mœurs chez toutes les Nations; ou Catéchisme Universel*, par Saint Lambert. Paris, 1798. 3 vols. 8vo. le 1er de 372 pp. le 2ème de 408. et le 3ème de 235.

In the year 1781, the French Academy proposed a prize, of which the subject was to be a catechism of morality. The following year its new Programma was accompanied with certain instructions for the authors who might be desirous of entering into competition. They were informed in it, that the Catechism was to be "*le résultat de l'analyse, de la méthode, de l'art de diviser, de définir, de développer les idées et de les circonscrire.*"

The Academy, which it seems was very fastidious in point of morality, was not satisfied, as might naturally be expected, with any of the Catechisms presented on this occasion; though it distinguished among them a work entitled: *Les devoirs de l'homme et du citoyen*, by M. Lacretelle, which was afterwards inserted in the *Encyclopédie méthodique*.

A protestant, a philosopher, M. Necker, undertook to combat this doctrine, and published with this view a considerable volume, *sur l'importance des opinions religieuses*. Though the author cannot be said in this work to have made any new observations, he has certainly brought together and presented under a new form what had been written before him on the subject. His work, however, did not satisfy either the believers or the *soi-disant* philosophers. Among the latter, M. Garat attacked it in the *Mercur de France*, and M. Rivarol in two letters addressed by him to the apologist of religious opinions. He then found that "*le premier homme qui avoit favorisé la crédulité religieuse, avoit été bien coupable envers le genre humain**;" though in a subsequent publication he was induced to allow that "*la religion est indispensable à la justice humaine pour gouverner les hommes;*" that "*la religion seule peut répondre des masses†,*" &c.

The *Principes des Mœurs* may be considered as the *chef d'œuvre* of the sect of philosophers to which M. de St. Lambert appertains, and were drawn up by him long before the period when the prize, just alluded to, was proposed by the Academy. Of one thousand pages of which the work is composed, there are not more than one hundred

* Seconde lettre à M. Necker sur la morale.

† Discours préliminaire du nouveau Dictionnaire de la langue Française.

which belong to the Catechism, nearly four hundred being taken up by the Introduction, and five hundred by the Commentary. Instead of undertaking ourselves an analysis of the work, we shall present our readers with that given by the author himself in the preliminary discourse.

“ J’ai dû croire,” says he, “ que mes préceptes devoient être précédés par des détails approfondis sur l’esprit et le cœur humain, et j’ai commencé mon ouvrage par l’analyse de l’homme : elle est différente de celles qui ont paru jusqu’à présent.

“ Après avoir expliqué comment nos sens sont les causes premières de tous nos sentimens, de toutes nos idées, de tous nos jugemens ; après avoir dit un mot de l’influence qu’ils avoient sur la politique, la morale et les arts, dans le monde entier, je fais une analyse abrégée des facultés de notre entendement. Après avoir parlé des effets de certaines idées vagues sur nos passions et sur notre raison, après avoir dit quelques vérités trop peu employées, jusqu’à présent, sur les liaisons de nos idées, j’ai parlé de deux penchans qui forment ce qu’on appelle notre amour propre, et qui sont les causes de quelques autres de nos penchans.

“ Je parle ensuite de nos passions, sans m’y arrêter beaucoup, parce que les définitions du plus grand nombre doivent se trouver dans le catéchisme universel. J’ai seulement ajouté quelques vues nouvelles sur les passions. Je donne ensuite mes idées sur les caractères, sur la conscience, sur les effets du climat, sur l’état sauvage et l’état de société, sur cette raison d’usage que les anciens appellent la prudence, sur ce que l’opinion doit être depuis l’invention de l’imprimerie et depuis l’extrême communication qu’ont entre eux les différens peuples. Je finis par le tableau abrégé de l’homme dans les différens âges de la vie.

“ L’analyse de la femme devoit suivre celle de l’homme ; et, avant de parler de son ame, il falloit parler du physique qui détermine ses facultés, et son caractère. Le peu que j’en ai dit est d’après les anatomistes les plus estimés ; mais je dirai ici que les femmes n’ont jamais été assez observées par aucun d’eux. Lorsque j’ai montré combien elles sont sous l’empire de l’imagination, quels sont les penchans qui les maîtrisent, quelles sont leurs vues habituelles, les formes constantes ou fugitives de leur esprit, les différences dans la manière dont elles éprouvent les mêmes passions que nous, quelles sont celles de ces passions ou de leurs habitudes qui leur sont le plus utiles ou le plus contraires ; j’examine quels sont les avantages que la nature leur a donnés sur nous ; je les compare avec ceux que la nature nous a donnés sur elles. Je cherche ensuite comment et pourquoi par leurs qualités physiques, intellectuelles et morales, ainsi que par leur situation, elles sont dans un état moins heureux que le nôtre.

“ Il résulte de ces deux analyses, que nous ne pouvons prétendre au degré de bonheur auquel il nous est possible de parvenir, qu’autant que nous aurons perfectionné notre raison. J’en ai cherché les moyens ; j’en ai vu quelques-uns dont on ne faisoit pas usage. J’ai montré quelques causes d’erreurs sur lesquelles on n’avoit pas assez insisté, et quelques-unes dont on n’avoit point parlé ; j’ai indiqué des remèdes ou négligés ou ignorés. Je finis par offrir quelques moyens de donner à l’esprit telle ou telle qualité, qui dominera sans exclure les autres.

“ Après

"Après cette logique arrive le *Catéchisme*. Comme il est composé de dialogues pleins de définitions, il n'est pas à la portée du premier âge. Les enfans pourroient l'apprendre et le croire ; mais vous leur feriez prendre l'habitude de donner leur confiance aux définitions, avant d'avoir les idées dont elles doivent être les résultats. Ils se contenteroient de notions incomplètes et ne craindroient pas dans le reste de leur vie de croire ce qu'ils ne peuvent comprendre.

"Ce Catéchisme est suivi de préceptes que l'enfant peut apprendre ; mais il faut que le père ou l'instituteur lui démontrent la nécessité de les suivre. C'est d'après ces préceptes que le jeune homme fera l'*examen de soi-même*. Il connoîtra peu-à-peu son caractère, les défauts et les bonnes qualités auxquels il est le plus disposé, et comment il se rendra capable d'obéir à la raison.

"A la suite de ces différentes parties de mon ouvrage, j'ai placé le *Commentaire sur le Catéchisme*.—C'est là où j'analyse les penchans, les passions, les caractères, dont je n'ai donné que les définitions. J'approfondis, autant qu'il est en moi, ce qui doit être approfondi. C'est dans ce commentaire que je développe la méthode d'opposer les passions aux passions, de substituer les unes aux autres, d'exalter celles qui doivent être exaltées, de tempérer celles qu'il faut tempérer. C'est ici où je fais un grand usage du principe de la liaison des idées. J'y rappelle souvent des vérités connues ; mais c'est pour montrer les rapports qu'elles ont avec des vérités nouvelles. Cette partie du commentaire est celle à laquelle j'ai cherché à donner les formes les plus agréables. J'y fais, autant qu'il m'est possible, abstraction des gouvernemens sous lesquels l'homme doit vivre : je lui apprends seulement à aimer sa patrie et à en respecter des lois."

There is a little of every thing in this work ; treatises divided into sections, dialogues, maxims, precepts, memoirs, letters, discourses, tales, an Utopia, &c. &c. The Catechism itself is composed of what the author calls *notions, precepts and l'examen de soi-même*.

In the dialogue, when a child has been informed that *l'homme est un être sensible et raisonnable*, he will, in the next place, wish to know what is meant by *sensible* and *raisonnable* ; when he has been told that the latter is a quality essential to the species, which must, of course, be common to all the individuals, he will be surprised by the further question—*qu'est ce qu'un homme raisonnable ?* as he may not be acquainted with the double sense of the word, which sometimes signifies *doné de raison*, and at others *faisant usage de la raison* ; nor, if he should chance to understand it, would he, perhaps, allow the definition of *bappiness* to be just, which is here said to be "*un état durable, dans lequel on éprouve plus de plaisir que de peine*."

Concerning the *precepts*, we shall only observe that M. de St. L. may be convicted of ingratitude towards religious moralists, since it might easily be proved that he owes to them the best part of these, and a great number of the practices which he prescribes, from his *examen de soi-même* to the maxims with which he lines the walls of the apartments of Pontiamas, an idea which will not appear new to those who have been accustomed to visit convents. Indeed, though M. de St. L. attacks the works of religious moralists, he is more reserved with respect to religion itself, as he allows that Christianity "*a répandu cet esprit si doux*
de

de bienveillance universelle, et cette fraternité évangélique qui doivent maintenir dans toutes les sociétés la concorde et les services mutuels."

Whilst we are ready to admit that the motives for doing good cannot be too much multiplied, we are still more and more convinced by the perusal of this work, of the insufficiency of any system of morality which is not founded on the basis of religion. According to M. St. L. it is a most difficult science, in which the greatest philosophers have often been deceived, and it is such a science that he would substitute in the place of the morality of religion, which addressing itself to men with the tone of authority, does more by half a page of precepts, than philosophy would be able to effect by entire volumes of cold analysis.

M. de St. L. is himself aware of the insufficiency of the sort of education proposed by him, and, more especially, of the impossibility of realizing his plan for the most numerous classes of society, for those to which immorality is most dangerous. He has had the sincerity to confess this at the end of the Commentary on his Catechism. "Voilà," says he, "l'homme tel que j'ai voulu, non le créer, mais le construire. J'y ai employé les matériaux que j'ai cru les plus propres à cette construction. Mais pour parler sans figure, l'éducation que j'ai proposée suffit-elle pour faire de notre âme tout ce que je voudrois en faire? Cela est douteux. Cette éducation peut-elle être employée dans les dernières classes de la société? J'ai de la peine à le croire." This is at least the reading in the only genuine edition printed at Paris, by H. Agasse, in the fifth year of the Republic, that is, before the month of September, 1797; which has since, for obvious reasons, been changed into "*Je le crois.*"

The Commentary on the Catechism was to have been followed by the *Analyse de la Société*, for which, however, M. de St. L. could not obtain the approbation of the Censors of the Directory. They could by no means relish the just, simple, and interesting eulogium of Louis XVI, with which that part is terminated, nor what he says concerning the nobility, the clergy, the catholic religion, &c. Instead of three volumes therefore, of which the edition was composed, two only were delivered to the public. Of this *Analysis*, which is, we understand, soon to appear in another place, the author gives the following account in his Introduction to it. "Dans cette Analyse," says he, "j'ai rapidement esquisé les tableaux des peuples les plus célèbres. On y verra leurs gouvernemens, leurs lois morales, leurs habitudes, leurs succès, leur décadence, les effets de leurs constitutions, des circonstances, des abus, &c. C'est peut-être la partie de mon ouvrage, ou je remplis moins mal ce titre, *Principes des mœurs chez toutes les nations.* J'ai terminé en 1788, et j'ai été long-temps sans m'en occuper. Lorsque j'ai voulu la rendre meilleure, j'ai senti que l'âge avoit ajouté beaucoup à ma foiblesse, et je donne cette Analyse telle qu'elle est. Le bonheur où j'aspire sera toujours que mes essais fassent faire quelque chose de meilleur."

Spéciat. du Nord.

ART. 64. *Philosophie de M. Nicolas, par l'auteur du cœur humain dévoilé; Three Volumes in 12mo. Paris.*

The consideration of the origin and organization of the universe, has, from the most remote times, occupied the mind of man, and produced a number of extravagant and absurd systems, the authors having been guided either by their own imagination only, or by imperfect experiments and observations. But modern geométricians, astronomers, writers on physics, chemistry and natural history, have given us ideas of the universe, more worthy of nature, and more conformable to reason. From this point, to which the science had arrived, M. Nicolas (or M. Ratif de la Bretonne) sets out by rejecting all modern doctrines and observations, for the purpose of re-constructing the universe according to his own notions.

That our readers may be enabled to form some opinion of them, it will be sufficient to present them with the following specimen. "Dieu est," according to M. N. "le premier mâle du monde et la matière sa femelle; celle ci devient mâle à son tour avec les soleils qui sont ses femelles. Les soleils, secondes femelles, deviennent pour les comètes-planètes, les troisièmes mâles; ceux ci sont les troisièmes femelles, mais elles ont les deux sexes pour la production de leur satellites." A little further M. N. continues: "Tous ont sans doute des sens, mais sont-ils comme les nôtres? Le soleil et la terre ont-ils des yeux, des oreilles, des narines, un goût et le tact? Les soleils parlent-ils aux soleils une langue qui leur soit commune? Se font-ils l'amour? Se font-ils des vers? S'écrivent-ils des lettres?"

After the appearance of the *Système du monde* by Laplace, we think it extraordinary that such a work should be popular even at Paris, and we have no doubt but *le cœur humain dévoilé*, which is to form the sequel to this philosophy, will really be, as the author declares, *l'ouvrage le plus incroyable de ce siècle.* *Ibid.*

GERMANY.

ART. 65. Joh. Gottl. Leidenfrost, M. D. *ejusdemque in Acad. Duisburgensi Profess. primarii, Berolinens. Acad. Reg. Scient. et liter. sodalis, opuscula physico-chemica et medica, antehac seorsim edita, nunc post ejus obitum collecta.* Volume I, 362 pp. Volume II, 364 pp. Volume III, 360 pp. 8vo. (pr. 3 Rixd.) Duisburg.

We should have wished that the anonymous editor had, in his republication of these Academical Programmata and Dissertations, selected and arranged, in chronological order, such only as might be said to have been finished by their author, and, more particularly, those of a pathologico-practical kind, the merit of which is generally acknowledged. The articles forming the *three volumes* are, Vol. I. 1. *Exercitatio de hernia vel prolapsu cordis humani*, 1778. 2. *Dissertatio de olearum dulcium virtute medica resolvente*, 1783. 3. *Dissertatio de asthma*, 1783. 4. *Dissertatio de mali hypochondriaci ad minimum sextuplici specie*, 1771. 5. *Dissertatio de morbo convulsivo epidemico Germanorum caritatis annonæ comite*, 1771. 6. *Dissertatio de succis herbarum recentium eorumque usu ad morbos præter scorbutum alios*, 1751. 7. *Dissertatio exhibens nonnulla de rachitide*, 1771. 8. *Dissertatio de commodis in dietam*
et

et sanitatem Europæorum ex commercio Indico redundantibus, 1780. Vol. II. 9. *Dissertatio de cancro scorbutico ejusque differentiis a cancro carcinomatoso*, 1782. 10. *Dissertatio de causa inebriandi spirituum vinosorum*, 1780. 11. *De vacillatione dentium eorumque lapsu spontaneo*, 1787. 12. *De hirudiniosis sanguisugis*, 1763. 13. *Exercitatio de humore terreis medicamentis restituendo*. 14. *De cacochymia*, 1759. 15. *Dissertatio de revulsione per cutim et ejus necessario in diversis morbis discrimine*, 1755. 16. *Dissertatio de partu, qui maternis viribus absolvitur*, 1775. 17. *Animadvertiones de magna utilitate aceti ad sanitatem hominum conservandam et restituendam*. 18. *Dissertatio utrum in statu naturali consumitio et regeneratio partium solidarum corporis animalis adulti recte statuatur*, 1778. 19. *Dissertatio de coagulo seroso et ejus solventibus medicinis*, 1758. Vol. III. 20. *Tractatus de aquæ communis nonnullis qualitatibus*, 1756. 21. *De statu præternaturali succi retis Malpighiani, id est de morbis sapracutaneis*, 1771. 22. *De differentia passionis hysterice a morbis convulsivis reliquis*. 23. *De sensu gustus, qui in faucibus est, ab eo, qui per linguam exercetur, plane diverso*. 24. *De cachexia duplici, quæ cum tumore, et quæ cum tabe est*. 25. *De arthritide, podagra et dolore ischiadico*. 26. *Quod in moderna frequentia morborum nervosorum judicanda ad cutis externæ humanæ conditiones respiciendum sit*. Jena ALZ.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

We agree with X. F. Z. that the passage he cites, from a book commended by us, and by his own allowance generally deserving of that commendation, approaches too nearly to materialism. At the same time, we are not clear that this author means to inculcate that doctrine in its fullest extent; nor can any degree of care engage that not a single paragraph shall ever be overlooked. We are certainly decided enemies to all materialism.

The author of a novel, who complains that we did not repeat our commendation of his production, in our Preface, ought to be informed that we had received various complaints on the subject of that praise, not from anonymous correspondents, but from some of the most respectable inhabitants of the county where he lives; and that from many reasons we were convinced, that it was a duty to act as we did. We shall still be happy to see his promised work.

We can assure R. E. M. that a mere accident, and that of a singular kind, has delayed our account of the work he recommends to our notice, for which we had made apparently an excellent arrangement.

LITERARY INTELLIGENCE.

We are happy to announce that Mr. Gisborne has a work in great forwardness, which cannot fail to be of great public utility. It will be entitled, "A familiar Survey of the Christian Religion, and of History, as connected with the Introduction

tion of Christianity, and with its Progress to the present Time." It is primarily intended by the respectable author for the use of young persons of both sexes during education, but will certainly be an excellent manual for many classes of adult readers; if executed as we have no doubt it will be executed.

The *Flora Britannica* will be published in the course of next winter, in three volumes, octavo. The descriptions are made from indigenous specimens. The synonyms settled by comparison of original specimens, not without considerable labour.

The materials for the *Flora Græca* were collected in two journies, by the late Professor *John Sibthorp*, accompanied by an excellent draughtsman, *Mr. Bauer*. The drawings are about one thousand. Dr. Sibthorp, by his will, ordered them to be published in ten folio volumes, with coloured plates, to be preceded by a Prodomus, in octavo; and left a fund for the purpose, which, after the publication of these works, is to go to Oxford, to found a Professorship of Agriculture. All Dr. Sibthorp's collection of specimens, drawings, and manuscripts, are now entrusted to Dr. Smith, as the editor of the whole; by whom the descriptions are to be made, synonyms settled, and the observations, scattered through Dr. Sibthorp's notes, digested.

A volume of Essays, entitled *Meditations of a Recluse*, will soon be published, by the *Rev. John Brewster*, of the county of Durham.

We hear also, of a volume of *Sermons on the Parables*, by the *Rev. John Farrer*, of Reading.

We hear also, with satisfaction, of several valuable works going on in Ireland.

Dr. Fitzgerald has ready for publication, a new *Hebrew Grammar*, with points.

The *Rev. Joseph Walker*, Fellow of Trinity College, Dublin, has finished the second volume of his *Variorum Livy*; which will extend to six volumes. He has also published there a Letter to *Mr. T. Belfham*, on his Letters to *Mr. Wilberforce*.

Dr. Browne's second volume of his *View of the Civil Law*, is expected to appear in November.

Dr. Miller, Fellow of Trinity College, has printed, in one volume octavo, *Elements of Natural Philosophy*, including the principal modern improvements.

Sixty-eight plates are already engraved for *Dr. Barrett's fac-simile* of the MS. of the Gospels, of which he gave an account, in the first volume of the Transactions of the Royal Irish Academy. The plates will be accompanied by valuable collations of ancient MSS. particularly of the celebrated *Codex Montfortianus*.

THE
BRITISH CRITIC,

For SEPTEMBER, 1799.

ἀλλ' ἡ ῥυπερία
ἔχει τι λέξει τῶν νέων σοφώτερον. EURIPE.

Careless and crude the youthful writer's page,
But just the precepts of experienc'd age.

ART. I. *Vetus Testamentum Græcum, cum variis Lectionibus.*
Edidit Robertus Holmes, S. T. P. R. S. S. Ædis Christi
Canonicus. Tomus I. E Typographæo Clarendoniano. Fol.
1798.

THE principal editions of the Septuagint Version of the Scriptures, those formerly considered as of the highest authority, were the Complutensian, that of Aldus, in 1518, and the Roman edition, published from the Vatican Copy, by the authority of Sixtus V, in 1587. The Paris folio of 1627, printed from the Roman, with the Latin translation in a parallel column, and some notes, is also a good edition, and has valuable Prolegomena by Morinus*. In more recent times, however, this ver-

* Other copies from the Roman edition were afterwards published, professing great fidelity in following it, but not so exactly fulfilling that promise: as that of London in 1653; and that of Lambert Bos, at Franeker in 1709.

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BRIT. CRIT. VOL. XIV, SEPT. 1799.

PRINTED BY T. RICKABY, PETTERBOROUGH-COURT, FLEET-STREET.

sion has not been neglected; Grabe, a most learned and most diligent editor, began to publish it, with great care and exactness, from the Alexandrine MS. and dedicated his work to Queen Anne. It was finished at Oxford after his death, according to his plan, and with the aid of his papers. John James Breitinger, a sagacious German, improved on the work of Grabe, and republished his text in 1730; collating with it throughout the famous Vatican MS. and some other MSS. of known value. He prefixed also learned and useful Prolegomena to each volume, in addition to those of Grabe, and the valuable men who completed his edition. Still the judicious wish of the pious and learned Pearson, Bishop of Chester, prefixed to the edition of Grabe, remained unsatisfied. His words we will quote, because they seem exactly to demand that very work which Dr. Holmes has at length undertaken, and has thus far executed with much diligence. Pearson concludes his Prolegomena with these words; after speaking of the value and authority of the Septuagint Version.

“Quoniam autem hæc Seniorum Versio, etiam S. Hieronymi tempore, *corrupta fuit atque violata*, danda est opera, ut ei pristina puritas restitui et redintegrari possit. Certum est, exemplaria quæ habemus, Complutense, Aldinum, Romanum, plurimum inter se, et ab Alexandrino discrepare; alios etiam Codices, aliquarum S. Scripturæ partium satis antiquas, nunc cum nullo convenire. *Optime igitur fecerit, qui Codices omnes MSS. cum editis diligenter contulerit*; qui varias Lectiones, non tantum ad Hebraicam Veritatem examinaverit, sed cum antiquissimorum Judæorum, Philonis et Josephi, et vetustissimorum Patrum scriptis comparaverit, ac denique expositiones eas, quæ apud Lexicographos Scriptuarios etiamnum extant, vel potius delitescunt, inspexerit, atque ita nobis editionem LXX maxime puram adornaverit. Quale opus utinam aliquando Vir doctissimus Isaacus Vossius, qui optime potest, perficeret, ederetque.” At length, therefore, this pious wish is likely to be completely fulfilled; and we congratulate the learned world on the prospect of possessing so valuable a collation.

On Dr. Holmes's plan and undertaking, we made our remarks in our eighth volume, p. 254, when he published his Epistle to the Bishop of Durham, and his specimens of the work. The text, followed by this editor, is that of the Roman edition of 1587, which is the more satisfactory, as Breitinger had religiously followed Grabe's representation of the Alexandrine MS. and thus the comparison of the two is still more completely facilitated. At the same time we cannot but think, that the arguments used by the successors of Grabe, to prove the Alexandrine superior, in antiquity and authority, to
the

the Vatican Copy, have great force. Of all the Books of the Septuagint translation, those of the Pentateuch are undoubtedly the most ancient, and in many respects the best. They constituted probably the whole of what was translated in the time of Ptolemy Soter, when his son Philadelphus was advanced to the throne with him; being at that period exclusively called *The Law*, and being the only part of the Holy Scriptures then regularly read in the Synagogues. They are found, from what cause is now unknown, to agree with the Samaritan more than with the Hebrew text: but they are, beyond all doubt, a most valuable possession, and highly deserving of the attention of Christians. Of these ancient books, the first is now before us, with the extensive Collations promised by the learned editor. The nature of Dr. Holmes's Collations was noticed on a former occasion. His first plan was so extensively laborious, that no perseverance or life would have been equal to its execution. Even in his contracted method, every page must strike the critical eye as an extraordinary monument of diligence.

We will specify one remarkable passage, to show more fully the nature of the Collations. In the fourth Chapter, ver. 8, is a well-known omission in the Hebrew. Our version renders it, "And Cain talked with Abel his Brother;" but the word *וַיִּשְׁאֶל*, in the original, usually means *said to*; and yet nothing follows which he said. This deficiency is supplied in the Samaritan copy by the words *וַיִּלְכְּהוּ הָרְשָׁה*, and in the Septuagint by the words *διέλθωμεν εἰς τὸ πεδῖον*, "Let us go into the field." It is remarkable, that the Vulgate also has these words so requisite to the sense, the Syriac Version, and two Chaldee Paraphrases; but that no Jewish MS. retains them, though very many, as noted by Kennicott and De Rossi, have a space left where they ought to be inserted. St. Cyril remarks on these words, *παρ' οὐδενὶ τῶν λοιπῶν κεῖται τὰ ῥήματα τῷ Κάιν πρὸς Ἀβελ. ἀλλ' ἐδὲ περ' Ἑβραίοις. Παρὰ δὲ τοῖς Ἑβραίοις κεῖται.* They are found also in the Jerusalem Targum at Rome. To enquire the cause of this omission would now be vain; and many authors of credit have defended the Hebrew Text as it stands. The fact is remarkable. On this verse, the Collations of Dr. Holmes run thus:

"VIII. Καὶ εἶπε] εἶπε δε 25, 57, 73, 78, 79, 128, 131. Cat. Nic. Præmittit his vocibus signum √ Arab. 1. et signum ÷ Arab. 2. Sed neutrum habet signum finale. Referenda vero videtur utriusque signi vis ad vocabula διέλθωμεν εἰς τὸ πεδῖον. Καὶ πρὸς Ἀβελ τὸν ἀδ.] ἢ Ἀβελ 73. Abel Caino fratri. Georg. διέλθωμεν] διελθομεν 130. ἐξέλθωμεν Cat. Nic. δεῦρο ἐξέλθωμεν Chryf. ii. 129. iv. 677. Veni egrediamur Arm. 1. Arm. Ed. eamus Tert. Ambr. Lucif. Cal. + δε 18. Car. Nic. + δε 14, 15, 20, 25, 37, 56, 57, 59, 61, 64, 77, 78, 82, 106, 107, Q₂

107, 131. + *igitur* Slav. + *extra* Georg. διέλθ. εἰς τὸ π.] His
 ~ præmittit Alex. ἐν τῷ π.] εἰς τὸ πεδίον 56, &c."

This expressed at large is to the following effect. For Καὶ
 εἰπε, seven MSS. there marked by their numbers, and the Ca-
 tena Nicephori read εἰπε δε. The Arabic MS. 1. prefixes the
 mark of insertion ~ to these words, and the Arabic MS. 2.
 prefixes ∴. But, as the editor justly observes, the marks prob-
 ably should rather have preceded the words answering, to
 διέλθωμεν, &c. In Κάιν πρὸς Ἀβελ τὸν ἀδελφόν, the MS. 73 omits
 Ἀβελ. The Georgian version makes Abel speak to Cain. For
 διέλθωμεν, MS. 130 reads διελθομεν. (hardly worth remarking) the
 Catena Nicephori, ἐξέλθωμεν. St. Chrysostom twice has it with
 the addition of δεῦρο preceding the verb. The Armenian MS.
 1. and Edition, have *veni egrediamur*. Tertullian, Ambrose,
 and others, have *eamus*. The Catena Nicephori inserts δε.
 Sixteen MSS. specified, have δη. The Slavonian Version,
igitur. The Georgian, *extra*. The Alexandrian MS. pre-
 fixes the mark ~ to the words διέλθωμεν εἰς τὸ πεδίον, &c.

We shall not further pursue this illustration. The unlearned
 will see, from the specimen here given, the result of how much
 labour is condensed under certain abbreviations; and the
 learned, who are studious of Biblical knowledge, will refer
 and examine for themselves. An Appendix is subjoined, con-
 taining fragments from other Greek translators, and Scholia on
 the preceding book; but no part of them refers to the passage
 we have inserted. The whole are comprised in six pages and
 a half. We should do great injustice to our feelings on the
 subject, if we did not heartily wish success to Dr. H. in the
 prosecution of his useful but arduous task.

ART. II. *Travels in Africa, Egypt, and Syria, from the Year*
1792 to 1798. By W. G. Browne. 4to. 11. 11s. 6d.
 Cadell and Davies. 1799.

AS particular curiosity has been excited with respect to this
 volume, and indeed as every publication illustrative of geo-
 graphy is, at this time, sought after with the greatest avidity,
 we shall first point out the places which this gentleman has vi-
 sited, that the reader may immediately be enabled to consult
 those portions of the work which are most interesting to his
 feelings or pursuits.

On

On arriving at Alexandria, Mr. Browne proceeded to Siwa, with the hope of discovering the remains of the celebrated Temple of Jupiter Ammon. Returning to Alexandria, his next excursion was to Rosetta, thence to Terané, the Natron Lakes, and Grand Cairo. Making Cairo his head-quarters, the writer advanced to Upper Egypt, as far as the ancient Thebes, called by modern writers Luxor. On his way back to Cairo, he stopped at Ghenne; from which place he travelled to Cossir, a port on the Red Sea. Hence he again measured his way back to Cairo; and his next journey was to Feiûme. At a subsequent period, Mr. B. went to Suez, and from Suez to Mount Sinai. The description of these excursions occupies perhaps more than half of the volume; and it is not till we come at the 180th page, that we are invited to accompany the traveller to the interior of Africa, the ultimate object of his labours, of universal curiosity, and the part of the volume which will occupy most of every reader's attention. The places above-named have been again and again described; but Dar-fur, where the author was detained for the space of three years, had never been traversed by European feet, nor described by any pen. Escaping with difficulty from Dar-fur to Cairo, Mr. Browne went down the Nile to Damietta, and afterwards to Jerusalem, Mount Tabor, Tyre, Aleppo, Damascus, back again to Aleppo, Mount Taurus, through Anatolia to Constantinople, and finally to his native country.

The above scheme of Mr. Browne's Travels will enable the reader to see, in a single glance, what he must expect of novelty from this publication; but that he may accompany him, and understand our extracts with greater facility, it may be necessary to premise, that the author varies in his appellatives and orthography from every preceding writer. Thus, for example, Rosetta he calls Rashid; Grand Cairo, Cahira; Abyssinia is denominated Habbesh; Damietta, Damiatt; Vizir, Wizar; Calif, Chalif; with many other peculiarities.

In his Preface, Mr. Browne detracts from the veracity of Bruce, by asserting he never was at the head of the Nile. This he does on the authority of an Armenian trader, and a slave-merchant of Bergos. But it may be observed, that the veracity of every traveller is sacred till another has been on the spot, and can convict him of falshood by personal inspection. No second-hand hearsay evidence, is sufficient to invalidate positive and unequivocal assertions. We may therefore as well believe that Bruce was at Geesh, upon his affirmation, as we certainly do the present writer, when he tells us he was at Damascus, Balbec, or Ancyra. While we are on the subject, we may be allowed to add, that Mr. Browne should have spoken less

less contemptuously. He talks of Bruce's source of the Nile as inferior and insignificant, when placed in comparison with the Bahr al Abiad; but he has produced no facts himself concerning this Bahr al Abiad that are at all satisfactory, or which amount to more than the report of a hearsay report. The first chapter, on Alexandria, we pass by altogether, to dilate a little upon the subject of Siwa. Here we would have wished the traveller to have been more diffuse; he confesses, with proper modesty, that Siwa is not Hammon's Oasis; it certainly is not, but it is a similar Oasis, and certainly a native Ægyptian Oasis.

The following extracts are from the chapter on Siwa.

“ We at length came to Siwa, which answers the description given of the Oases, as being a small fertile spot, surrounded on all sides by desert land. It was about half an hour from the time of our entrance on this territory, by a path surrounded with date-trees, that we came to the town, which gives name to the district. We dismounted, and seated ourselves, as is usual for strangers in this country, on a *mirjed*, or place used for prayer, adjoining the tomb of a *Marabut*, or holy person. In a short time, the chiefs came to congratulate us on our arrival, with the grave but simple ceremony that is in general use among the Arabs. They then conducted us to an apartment, which, though not very commodious, was the best they were provided with; and after a short interval, a large dish of rice and boiled meat were brought; the Shechs attending while the company was served, which consisted of my interpreter, our conductor, two other Bedouins our companions, and myself. I should here mention, that my attendants, finding reason to fear that the reception of a Frank, as such, would not be very favourable, had thought proper to make me pass for a Mamlûk.

“ Not having had any intimation of this till it was too late, and unable as I then was to converse in Arabic, it was almost impossible to remain undiscovered. Our arrival happening before the evening prayer, when the people of the place disposed themselves to devotion, in the observance of which they are very rigorous, it was remarked that I did not join. This alone was sufficient to create suspicions, and the next morning my interpreter was obliged to explain. The Shechs seemed surprised at a Christian having penetrated thus far, with some expence and difficulty, and apparently without having any urgent business to transact. But all, except one of them, were disposed to conciliation; inclined thereto, no doubt, by a present of some useful articles that had been brought for them. This one was, with the herd of the people, violently exasperated at the insolence of an unbeliever, in personating and wearing the dress of a Mohamedan. At first they insisted on my instant return, or immediate conversion to the true faith; and threatened to assault the house, if compliance with these terms should be refused. After much altercation, and loud vociferations, the more moderate gained so far by their remonstrances, that it was permitted I should remain there two or three days to rest. But so lit-
tle

the were the chiefs able to keep peace, that, during the two days ensuing, whenever I quitted my apartment, it was only to be assailed with stones, and a torrent of abusive language. The time that had been allowed me to rest operated favourably for my interest, at least with the chiefs, though the populace continued somewhat intractable. For the former were contented, on the fourth day, to permit me to walk, and observe what was remarkable in the place. We left our apartment at day-break, before any great number of people was assembled; and having taken with me such instruments as I was provided with, we passed along some shady paths, between the gardens, till at the distance of about two miles we arrived at what they called the Ruins, or Birbé. I was greatly surprised at finding myself near a building of undoubted antiquity, and though small, in every view worthy of remark. It was a single apartment, built of massy stones, of the same kind as those of which the Pyramids consist; and covered originally with six large and solid blocks, that reach from one wall to the other. The length I found thirty-two feet in the clear; the height about eighteen; the width fifteen. A gate, situated at one extremity, forms the principal entrance; and two doors, also near that extremity, open opposite to each other. The other end is quite ruinous; but, judging from circumstances, it may be imagined that the building has never been much larger than it now is. There is no appearance of any other edifice having been attached to it, and the less so, as there are remains of sculpture on the exterior of the walls. In the interior are three rows of emblematical figures, apparently designed to represent a procession: and the space between them is filled with hieroglyphic characters, properly so called. The Soffit is also adorned in the same manner, but one of the stones which formed it is fallen within, and breaks the connection. The other five remain entire. The sculpture is sufficiently distinguishable; and even the colours in some places remain. The soil around seems to indicate that other buildings have once existed near the place; the materials of which either time has levelled with the soil, or the natives have applied to other purposes. I observed indeed some hewn stones wrought in the walls of the modern buildings, but was unable to identify them by any marks of sculpture.

“ It was mentioned to me, that there were many other ruins near; but, after walking for some time where they were described to be, and observing that they pointed out as ruins what were in fact only rough stones, apparently detached from the rock, I returned, fatigued and dissatisfied. The Shechs had provided for us a dinner in a garden, where we were unmolested by intruders; and the sun being then near the meridian, I took the opportunity of observing its altitude, by means of an artificial horizon.

“ They who are versed in these matters will be far from thinking this the most accurate method of determining the latitude. But the result was not materially different, though in the sequel I repeated my observation. It gave N. L. $29^{\circ} 12'$, and a fraction: the long. E. $44^{\circ} 54'$.

“ The following day I was led to some apartments cut in the rock, which had the appearance of places of sepulture. They are without ornament or inscription, but have been hewn with some labour. They appear all to have been opened, and now contain nothing that with certainty

certainly points out the use to which they may have been originally applied. Yet there are many parts of human skulls, and other bones, with fragments of skin, and even of hair, attached to them. All these have undergone the action of fire; but whether they are the remains of bodies repositied there by a people in the habit of burning the dead, or whether they have been burned in this their detached state by the present inhabitants, it must now be difficult to affirm. Yet the size of the catacombs would induce the belief, that they were designed for bodies in an unmutilated state; the proportions being, length twelve feet, width sixth, height about six. The number of these caverns may amount to thirty or more. Having found a monument so evidently Egyptian in this remote quarter, I had the greater hope of meeting with something more considerable by going farther; or of being able to gain some information from the natives, or the Arabs, that would fix exactly the position of the remains, if any such there were, of the far-famed Temple of Jupiter Ammon. The people of Siwa have communications equally with Egypt and Fezzan, and the wandering Arabs pass the deserts in all directions, in their visits to that small territory, where they are furnished at a cheaper rate with many articles of food, than they can be in the towns of Egypt. They pass thither from Elwah, from Feiume, and the district of Thebes, from Fezzan, from Tripoli, from Kahirā, and from Alexandria. It seemed therefore unlikely, that any considerable ruins should exist within three or four days of Siwa, and unknown to them; still less so, that they should be ignorant of any fertile spot, where might be found water, fruits, and other acceptable refreshments." P. 17.

Chapter the fourth, on the Natron Lakes, is very interesting; but our specimens of the work seem to promise more amusement, if taken from those parts where the author treats of places out of the ordinary course of modern travels. For this reason, we shall not stop at the account of Cairo or Cahira, nor at the history of Africa in general, which occupies the 5th, 6th, and 7th chapters. At chapter 8, the writer describes himself as proceeding to Upper Egypt, with the view of penetrating by this course into Abyssinia. Chapter 9 describes the ruins of ancient Thebes, by modern authors called Luxor, in which Mr. B. thus expresses himself.

"Modern authors have styled the site of Thebes Luxor, a name which is not in my journal taken on the spot, nor does my memory retain a trace of such appellation, not to mention that the word is not Arabic. Some write Akfor, which convinces me that both are corruptions of El Kuffer, the real term, which is still applied to the ruins by the Arabs. Norden is very imperfect in his Arabic names, as well as his topography."

In this chapter, Mr. B. reproaches Bruce for drawing his two figures of the Harpers, in the Grotts of Thebes, with too much elegance: but he acknowledges that he saw these two figures himself. Perhaps this confession does more honour to the character of Bruce than the reproach conveys prejudice. Why did Mr. Browne omit to ascertain whether the two Harps are,

in their form and number of the strings, the same as Bruce represents? He seems in this respect to have neglected the consideration of the science, which is both curious and important, to discredit the style of drawing, which is secondary and immaterial.

Returning from Upper Egypt to Ghenné, the traveller went to Cossir, on the Red Sea, the account of which occupies the 10th chapter. The following passage is curious.

“ 13th Nov. at $7\frac{1}{2}$ hours A. M. we left Cossir, and proceeding by the strait road, apparently that which Bruce travelled; on the 15th about five P. M. arrived at the village called Bîr Ambar, having met a caravan coming from Ghenné the second day on the road. The morning of the 16th, at sun-rise, we proceeded to Ghenné, which is distant about three hours, having slept at Bîr-Ambar in the house of a villager, who was very civil and hospitable. There was an officer at Cossir, who belonged to the Cashef of Kenné, but he seemed to have very little authority with the people, being there only to collect the customs. The road we travelled in going to Cossir, as well as that we took in returning, have both in them something very remarkable. The rough and lofty rocks of granite and porphyry with which it is on all sides environed, have a magnificent and terrific appearance; and the road between them, which is almost level throughout, gives the idea of immense labour in cutting it. All these circumstances concur in testifying the importance Cossir must once have had as a port. In the route we took in going, at certain distances on the highest rocks, is observable a succession of small structures, formed with uncemented stones, and which, by the marks of fire within them, seem to have served as signals. These are numerous, but they are too rude to enable one to fix any time for their erection. They appear to me to be pretty ancient. The red granite is in vast quantities; and the chain of rocks, consisting of that substance, appears to extend itself in a north and south direction. Huge rocks of porphyry, both red and green, are distinguishable, and as appears more of it in the road we pursued in going, than in that by which we returned. I observed veins of alabaster in both, but particularly in returning. The verde antico it was long before I could discover, at length I found it in returning, by the signs Bruce had described. In short, this route unfolds a treasure of marbles, that astonishes the beholder, and demonstrates that on any future occasion the quarries may be again wrought, and modern architecture equal that of the best ages of Greece or Rome, as to richness and durability of ornament, if ever it shall in justness of proportion, simplicity of taste, or unity of parts, in one sublime whole, which indeed seems sufficiently problematical.

“ The immense excavations in these rocks, which greatly contribute in many places to facilitate the road, are abundantly sufficient to supply any quantity of these marbles that is any where known to exist. And it was more convenient to bring them thence, than from any other part of Egypt, to the southward, or by a long land carriage from Arabia Petræa and the neighbourhood of Mount Sinai: yet, as the stones were to be carried some way by land, perhaps a day's journey at least, it was more necessary to have a road more level and easy, than
could

could have been required for the passage of less ponderous and cumbersome materials. Whether observation of the fact, without reflecting enough on the probable cause, might have given rise to the report respecting a canal communicating in this quarter between the Nile and Arabian gulf, or whether it was the effect of misunderstanding the ancient writers on the subject, is unimportant; such an idea has prevailed, and it is countenanced by some intelligent authors. In frequenting the places, and not wholly unimpressed by this thought, I have never yet been able to persuade myself that such a canal had existed, or could have been formed. There are no marks in either of the roads I passed, of water having ever flowed there, and the level of the road, after leaving the river, is much higher than that of the river itself. But the level of the river is certainly not lower than in former ages, and the water, if ever it flowed there, must have flowed from the Nile to the sea, and not from the sea to the Nile. The conclusion is obvious." P. 146.

The journey to Feiume is curious and important; but it may be generally observed, that Mr. B.'s remarks are too dry and brief, and often unimportant. In the fourteenth chapter we are conducted to Sinai, by the way of Suez; but we are told nothing which we did not know before. At p. 180, the curiosity is particularly excited, for we here accompany the traveller to DAR-FUR, a kingdom in the interior of Africa. Even here we have reason to complain that the narrative is too concise, fastidious, and reserved. After suffering various indignities, great hardships, and severe illness, the author obtained, with great difficulty, an audience of the monarch, which is thus described:

"I repaired as before to the Melek Ibrahim, who on the following day introduced me at the public audience. The Sultan as he retired to the palace after it was over, ordered all the parties to appear. Being come within the inner court, he stopped the white mule on which he was mounted, and began a short harangue, addressing himself to Houssein and Ali Hamad, my servant, in which he censured, in a rapid and energetic style, their conduct towards me—'One,' said he, turning to Ali, 'calls himself Wakîl of the Frank; if he were a Sherîf and a Mûslim, as he pretends, he would know that the law of the prophet permits not a Mûslim to be Wakîl to a Caffre: another calls himself his friend—but both are agreed in robbing him of his property, and usurping the authority of the laws. Henceforth I am his Wakîl, and will protect him.' He then ordered all the parties to repair to the house of Musa Wullad Jelfun, Melak of the Jelabs, under whose appropriate jurisdiction are all foreign merchants. Here it may not be improper to relate, briefly, how I had been before received by the Sultan. On my first audience I was too ill to make much observation: I was seated at a distance from him, the visit was short, and I had no opportunity of opening a conversation. He was placed on his seat (cûrî) at the door of his tent. Some person had mentioned to him my watch, and
a copy

a copy of Erpenius's Grammar, which I had with me. He asked to see both; but after casting his eyes on each he returned them. The present I had brought was shewn him, for which he thanked me, and rose to retire. During the following summer, the first time I got admission to him, he was holding a divan in the outer court. He was then mounted on a white mule, clothed with a scarlet Benish, and had on his head a white turban; which, however, together with part of his face was covered with a thick muslin. On his feet were yellow boots, and the saddle on which he was seated was of crimson velvet without any ornament of gold or silver. His sword which was broad and straight, was held horizontally in his right hand. A small canopy of muslin was supported over his head. Amid the noise and hurry of above a thousand persons who were there assembled, I was unable to make myself heard, which the nature of my situation obliged me to attempt, though not exactly conformable to the etiquette of the court, that, almost to the exclusion of strangers, had appropriated the divan to the troops, the Arabs and others connected with the government. On another occasion I contrived to gain admittance to the interior court by a bribe. The Sultan was hearing a cause of a private nature, the proceedings on which were only in the Fûrian language. He was seated on a kind of chair which was covered with a Turkey carpet, and wore a red silk turban; his face was then uncovered; the imperial sword was placed across his knees, and his hands were engaged with a chaplet of red coral. Being near him I fixed my eyes on him, in order to have a perfect idea of his countenance, which being short-sighted and not thinking it very decent to use a glass in his presence, I had hitherto scarcely found an opportunity of acquiring. He seemed evidently discomposed at my having observed him thus, and the moment the cause was at an end, he retired very abruptly. Some persons to whom I afterwards remarked the circumstance, seemed to think that his attendants had taught him to fear the magic of the Franks, to the operation of which their habit of taking likenesses is imagined by some of the Orientals to conduce. He is a man rather under middle size, of a complexion adult or dry, with eyes full of fire, and features abounding in expression. His beard is short but full; and his countenance, though perfectly black, materially differing from the Negro; though fifty or fifty-five years of age, he possesses much alertness and activity. At another of my visits I found him in the interior court, standing, with a long staff, tipped with silver, in his right hand, on which he leaned, and the sword in his left. He then had chosen to adorn his head with the folds of a red silk turban, composed of the same material as the Western Arabs use for a cincture. The Melek Ibrahim presented him, in my name, with a small piece of silk and cotton, of the manufacture of Damascus. He returned answer, *Barak ulla fi!*—May the blessing of God be on him! a phrase in general use on receiving any favour, and instantly retired, without giving me time to urge the request of which I intended the offering should be the precursor. It is expected of all persons that, on coming to El Fasher, they should bring with them a present of greater or less value according to the nature of the business in hand. It is no less usual before leaving the royal residence, to ask permission of the Sultan for that purpose. With this latter form, which was to me unpleasant,

unpleasant, I sometimes complied, but more frequently omitted it. But on this occasion, having been long resident there, I thought fit to make a last effort to promote my design. The day preceding that which I had fixed for my return, happened to be a great public audience. I found the monarch seated on his throne (curfi) under a lofty canopy, composed not of one material, but of various stuffs of Syrian and even of Indian fabric, hung loosely on a light frame of wood, no two pieces of the same pattern; the place he sat in was spread with small Turkey carpets. The Meleks were seated at some distance on the right and left, and behind them a line of guards, with caps, ornamented in front with a small piece of copper and a black ostrich feather. Each bore a spear in his hand, and a target, of the hide of the Hippopotamus, on the opposite arm. Their dress consisted only of a cotton shirt, of the manufacture of the country. Behind the throne were fourteen or fifteen eunuchs, clothed indeed splendidly in habiliments of cloth or silk, but clumsily adjusted, without any regard to size or colour. The space in front was filled with suitors and spectators, to the number of more than fifteen hundred. A kind of hired encomiast stood on the monarch's left hand, crying out, *à pleine gorge*, during the whole ceremony, 'See the buffaloe, the offspring of a buffaloe, a bull of bulls, the elephant of superior strength, the powerful Sultan Abdel-rachmân-el-rashid! May God prolong thy life, O master!—May God assist thee, and render thee victorious!' From this audience, as from those which had preceded it, I was obliged to retire as I had come, without effecting any purpose. I was told there were occasions when the Sultan wears a kind of crown, as is common with other African monarchs; but of this practice I had no opportunity to bear witness. When he appeared in public, a number of troops armed with light spears usually attended him, and several of his slaves were employed to bear a kind of umbrella over his head, which concealed his face from the multitude. When he passes, all the spectators are obliged to appear bare-footed, and commonly to kneel. His subjects bow to the earth, but this compliance is not expected from foreigners. Even the Meleks, when they approach the throne, creep on their hands and knees, which gave occasion to an Egyptian to remark, that the Jarea in Fûr was a Melek, and the Meleka Jarea, alluding to the servile behaviour of the ministers, and the publicity of women in the domestic offices of the palace," P. 210.

The following also, as describing the manners of a people very little known, we gladly introduce.

"The first week of the month Rabîa-el-achir, this year, was distinguished by a festival which I conceive peculiar to this country, the Geled-el Nahas, the leathering of the kettle-drum. It lasts eight or ten days successively; during which time the Meleks, and great men, offer to the monarch considerable presents. I have known the Melek of Jelabs take with him in his visit of congratulation, presents of various kinds, worth sixty head of slaves. Almost all, except absolute mendicants, are obliged to come forward with some offering, proportioned to their rank. In recompence of this involuntary generosity on the part of the people, a kindness almost as involuntary, but

but somewhat cheaper is exhibited on the part of the Sultan, his kitchen, during the time, is devoted to the public service; but as too great a number of animals is frequently slaughtered the first day, the meat often remains to be devoured in a corrupt state; which gave occasion to some one to remark, that the festivals of Fius resembled those of the leopard*. The celebrity is also marked by a review of the troops. But as the equestrian exercises are no more than a clumsy imitation of those of the Mamlokes, a more particular description of them would afford nothing new. They serve however to characterise the mode of warfare, where victory is always the effect of personal exertion. The monarch and his chief officers have fine horses of Dongola, which they mount without skill, carrying in one hand five or six javelins, in the use of which they are adequately expert. During the summer of 1794, five men, who had exercised considerable authority in some of the provinces, were brought to El Fasher as prisoners. It was said that they had been detected in treasonable correspondence with the hostile leader (Hashem) in Kordofan. They did not undergo any form of trial, but as the Sultan chose to give credit to the depositions that were made against them, his command issued for their execution. Three of them were very young men, the youngest not appearing to be more than seventeen years of age. Two of them were eunuchs. A little after noon they were brought chained and fettered into the market place before one of the entrances of the palace, escorted by a few of the royal slaves, armed with spears; several of the Meleks by the monarchs express order were present to witness, as he termed it, what they might expect to suffer if they failed in their fidelity. The executioner allowed them time only to utter some short prayer, when he plunged the knife in the neck of the oldest of them, exactly in the same manner as they kill a sheep. The operation too is marked by the same term (*dhebbah*). He fell and struggled for some time; the rest suffered in their turn. The three last were much agitated, and the youngest wept. The two first had borne their fate with becoming firmness. The crowd that had assembled had scarcely satiated itself with the spectacle of their convulsive motions, while prostrate in the dust, when the slaves of the executioner coolly brought him a small block of wood, and began mangling their feet with an axe. I was surprized at this among Mohammedans, whose decency in all that concerns the dead, is generally worthy applause. Nor did it diminish my astonishment, that having at length cut off their feet, they took away the fetters which had been worn by the criminals, in themselves of very considerable value, and left the bodies where they were. Private humanity, and not public order, afterwards afforded them sepulture. It had happened this year, that some excesses had been committed by persons in a state of inebriation, and the Sultan having had cognizance of the fact, could find a remedy only in force. He ordered search to be made in all houses throughout the country for the utensils for making *merise*, directed that those who should be found

* It is not usual with Mohammedans to eat meat in such a state. It is reported in Soudan, I know not how truly, that the leopard, after he has seized his prey, leaves it till it becomes putrid before he eats it.

in a state of intoxication, should be capitally punished ; and the women who made it should have their heads shaved, be fined severely, and exposed to all possible ignominy. The Furians had, however, been habituated to inebriate before they had known their monarch, or the Islam. The severity of the order, therefore, and the numbers trespassing against it, defeated the Sultan's purpose. It was indeed put in execution, and a few miserable women suffered unrelenting tuncure, and innumerable earthen jars were indignantly strewed piecemeal in the paths of the faithful ; but the opulent, as is usual, escaped with impunity, and some were bold enough to say, that the eyes even of the Sultan's women were still reddened with the voluptuous beverage, while priests and magistrates were bearing the fulminating edict from one extremity of the empire to the other. It is certain, that subsequent to this new law, the minds of the troops were much alienated from the monarch, and, it is thought, that no other cause than this was to be sought. The monarch who admits of no licence, will never reign in the hearts of the soldiery ; and he must give up the hope of their affections, who is disposed to become an impartial censor of the public morals." P. 222.

After being detained for the space of almost three years, the author found the means of departing for Egypt. He then employs five chapters to describe the topography of DAR-FUR, its government, manners, &c. &c. to which we refer the reader, making but one more short extract.

" The lion and leopard, though common in a certain district, are not found near the seat of government. The Arabs hunt them, strip off the skin, which they sell, and often eat the flesh, which they conceive generates courage and warlike disposition. They occasionally take them young, and bring for sale to the Jalebs, who sometimes carry them as presents to the great men in Egypt. I purchased two lions, the one was only four months old when I bought him. By degrees, having little else to employ me, I had rendered him so tame, that he had most of the habits of a dog. He satiated himself twice a week with the offal from a butchers, and then commonly slept for several hours successively. When food was given them they both grew ferocious towards each other, and towards any one who approached them. Except at that time, though both were males, I never saw them disagree, nor shew any signs of ferocity towards the human race. Even lambs passed them unmolested. The largest has grown to the height of thirty inches and a half over the shoulders. The ennui of a painful detention, devoid of books and rational society, was softened by the company of these animals, and the satisfaction was not small, even for this species of diversion. At length, towards the end of my stay, after they had been with me more than two years, finding it impossible, under the circumstances I then was, to carry them with me, I shot the one ; and the other, either from disease or the loss of his companion, died a few day afterwards. The Sultan had also two tame lions, which, with their attendant, came into the market to feed." P. 262.

Arriving

Arriving at Cairo, Mr. Browne proceeded to Jerusalem; and three chapters are occupied with the account of Syria. Chapter 25 conducts us to Damascus; but here we have seriously to regret, that our lively curiosity was disappointed. Damascus is less known in modern accounts, than any great city of the Turkish empire; and Mr. B. has added very little to what was known before. From Damascus the traveller went to Balbec, thence to Aleppo, from this place to Constantinople, and finally to England.

Mr. Browne seems to have been well qualified for the office he undertook, by courage, constitution, forbearance, and, lastly, by his knowledge of languages; he had also some skill in botany, and was not ignorant of medicine. As a writer, we have many objections to make; his style is often incorrect, and sometimes ungrammatical. P. 69, "The meat is cut into minute pieces before it be dressed." See also p. 82, and p. 91, "*replete* habit of body" is affected; we remember also seeing remarkable for remarkably; and the word *aculeate* used for sharpness of language; and *odontalgia* for the tooth-ach. These are errors of inferior moment. Mr. B. appears also to have imbibed the principles of Volney, and other writers of that stamp. At p. 362, a very flagitious passage occurs, which we shall not debase our pages by transcribing. The comparison of European with Oriental manners, in Chapter 29, is exceedingly nonsensical. Among other absurdities, the author says education should be the art of forming man on the principles of nature. French philosophy says the same; but Rasselas asked a plain question, "Pray what are the principles of nature?" We have, however, in this book, a faithful narrative of a journey into a part of Africa, hitherto trodden by no European foot. We have also the means described of penetrating further, by the aid of those black caravans, which some individual possessed of language may hereafter prosecute with success; and we have a full confirmation of Park's assertion, that a familiar knowledge of Arabic will certainly conduct a traveller wherever the Mahomedan faith extends.

We feel obliged to the author for all the adventitious parts of his work, and not a little for the itineraries, which, from however humble information derived, are still valuable with regard to a country, where so little intelligence of any sort has hitherto been obtained.

ART. III. *Poems, Sacred and Moral.* By Thomas Gisborne, M. A. 12mo. 118 pp. 4s. Cadell and Davies. 1798.

THE reader receives here a present from a moral and religious writer, well worthy not only of a moralist and a Christian, but of a poet. It is not always that the fervour of these admirable feelings has been found exactly coincident with poetic ardour, or poetic charms, but here the union is complete; and there is not a poem in this little collection; which we might not adduce, altogether, or in part, as a proof of our assertion. We were not equally pleased with the *Walks in a Forest*, poetically considered; and we scrupled not to avow our opinion; which will remove all suspicion, that the high and truly estimable character of the author operates, in this instance, to bias our critical judgment.

The Poems here published are twelve in number; very different in length, but all good in their respective styles; and, what is truly pleasing to us, all written in pure, unaffected English. The first Poem is entitled *Conscience*, and, in a very animated strain of composition, illustrates the pangs from which the most concealed guilt cannot escape at many trying moments. It opens with the boast of a murderer, who thinks that, having escaped all danger of detection, he has escaped all terror. We will insert a single passage.

No terrors haunt thee!—Lo! 'tis Winter's reign;
His broad hand, plunging in th' Atlantic main,
Lifts into mountain piles the boiling deep,
And bounds with vales of death each billowy steep:
Now when thy bark, the dire ascent surpast,
Turns to the black abyfs the downward mast;
In that dread pause, while yet the dizzy prow
Pois'd on the verge, o'erhangs the gulf below;
Now press thy conscious bosom, and declare,
If guilt has rais'd no throbs of terror there!

The broad hand of Winter stirring up the Atlantic is a fine image: the rest is expressed with great vigour. The second Poem, named *Fortitude*, very happily contrasts the Christian fortitude of Louis XVI, who bore all insults from a sense of duty, with the boasted Pagan fortitude of Cato, who slew himself. The next has for its title, *Stanzas to a Church Bell*, but it should evidently have been *to a Set or Peal of Church Bells*, since the author speaks of their ringing backwards, and clanging together, and other things which cannot be said of one bell. The moral comparison between the various use of the
bell;

bell, and that of the human tongue, is well drawn. *The Birthday Eve* which follows, is in the English trochaic measure (as it has been called) with alternate rhymes; a measure which has more than once been used with success for elegiac, and even pathetic subjects. It is here written with skill and general harmony; the extension of the word *glorious* to three syllables, is the only material objection to it in that point of view; the sentiment is pious and excellent.

Be the year now at hand as the day that is past!
 As the sun rose this morn in calm lustre array'd,
 So rise the new year by no grief overcast,
 No turbulent storm of misfortune dismay'd!
 On the splendour of noon no obscurity stole,
 Save the dim sitting cloud that but temper'd the ray;
 So if Sorrow must darken the months as they roll,
 O mild be her shadows, and passing her sway!

May this wish be accomplished! we most cordially subjoin. The *Ode to the Harp of Cowper*, has the religious turn which Cowper would himself approve; and, at the same time, does him that honour which his pre-eminent genius so justly demands. The *Dying Indian, an Ode*, expands, with great force and success, the ideas so ably touched in Mrs. J. Hunter's admirable *Son of Alknoomok*. It is dignified also by a sublime conclusion in the genuine spirit of Christianity, contrasting the death of St. Stephen with that of the daring Savage. An *Ode on The Reformation* is the seventh article in this volume, and is both well planned and ably executed. The personified character of *The Reformation* is well introduced; after stating the offences of the Roman church, which was prepared for hostile movements against all opposers;

VI.

Even now behold the signs display'd
 Of roused alarm, of vengeful ire!
 Volumes of smoke the pile o'er shade;
 Each roaring turret pours its fire.
 For lo, the keen-eyed guards descry,
 In human guise, an Angel Foe draw nigh!
 Still as more fierce the vollied lightning glows,
 His form dilates, his stature grows:
 Nor spear nor sword he deigns to wield;
 Backward he flings his radiant shield:
 Beside yon bulwark takes his stand;
 The buttress grasps with giant hand;
 Shakes, Sampson like, the nodding towers amain,
 And opes the mighty rent; that ne'er shall close again.

R

“ So

VII.

" So wait, Abhorred Pile, thy fall"—
 Ere yet anew he seeks the skies,
 " So nurse beneath thy ruin'd wall
 Thy serpent brood," the victor cries.
 " So wait thy fall, so nurse thy brood,
 O'ergorg'd and drunk, with Saints' and Martyrs' blood ;
 Till, closed the number'd years by Heav'n assign'd
 The scorers of its law to blind,
 And prove, by more than Pagan rage,
 The votaries of the sacred page ;
 He, Lord of Angels and of Men,
 In thee still crucified again,
 Comes, robed in clouds to vindicate his name,
 And sink thy mouldering wrecks in ever-during flame."

This is surely a sublime and noble strain of Lyric composition! Nor is spirit wanting in the continuation of it. The eighth Poem is a kind of paraphrase on the tenth chapter of Isaiah, ver. 5—19, and is intended to illustrate the conduct of Providence, in permitting certain corrupt powers to prevail for a time, as ministers of divine wrath ; to be themselves punished in turn, when the purposes of Heaven shall have been executed. By much the longest Poem in the collection is that which next follows, entitled *Consolation*. The plan of it is, to give a general view of the consolations held out by the principal sects of the Pagan Philosophy, and to contrast them with the effectual consolation of Christianity. Long as the Poem is, its spirit is well supported, and it contains much good writing. A short Elegy, entitled *The Duellist*, stands next. It details the unhappy fate of a person, provoked by insult to fight ; and concludes with this impressive stanza :

Stranger ! if trials like to his are thine,
 Hark to the voice that whispers from his sod.
 " Shame dost thou dread ? the shame of sin decline :
 Talk'st thou of valour ? dare to fear thy God."

The remaining Poems are, an Elegy, and an Epitaph on Mason ; both doing high credit to the writer, and to the subject. Some parts of the Elegy have a degree of merit very far from common. For example :

" See Afton's fane her groaning valves expand,
 In sable woe receives her pastor dead ;
 See round his bier, no mimic mourners, stand
 The friends he cherish'd, and the flock he fed.
 Mark from its height the solemn organ breathe,
 'Twas his own hand that plac'd the music there :
 List to the infant choir that chaunts beneath ;
 'Twas his own task their early song to rear.

Behold

Behold the white-rob'd minister of Heav'n
 (Such was he once!) the hallow'd rites begin;
 Tell of the grave subdued, a Saviour giv'n,
 Life without end, and bliss unstain'd by sin."

It closes well also. Mason, he says, being remov'd to Heav'n,
 There, 'mid empyreal light shall hail his *Gray*;
 The *Milton* thron'd in peerless glory see;
 The wreath that flames on *Thomson's* brow survey;
 The vacant crown that, *Cowper*, waits for thee.

If recommendation can be wanted to a volume which bears the name of Gisborne, we give it with unmixed pleasure; but we understand that it is already hastening to a second edition.

ART. IV. *The Duties of Overseers of the Poor, and the Sufficiency of the present System of Poor Laws, considered in a Charge to the Grand Jury, at the General Quarter Sessions of the Peace for the Isle of Ely, holden on April 2, 1799. By James Nasmith, D. D. Chairman. Published at the Request of the Magistrates. To which are annexed, Remarks on a late Publication, entitled, Observations on the present State and Influence of the Poor Laws, founded on Experience, by Robert Saunders, Esq. 8vo. 69 pp. 2s. Wisbech printed; and sold by J. White, and Rivingtons, London.*

THE Charge which is here published, does great credit to its author as a clergyman and a magistrate. It is written in a plain and perspicuous style, well suited to the occasion upon which it was composed, and the persons to whom it was more particularly addressed. Its object is to prove the sufficiency of the laws which now exist, as to the management of the poor, both for the purposes of comfort to them, and oeconomy to the parishes. Dr. Nasmith endeavours to prove, and we think successfully, that these objects may be attained by the choice of proper overseers, and the faithful and steady discharge of their duties. He points out the several powers and functions of the vestry, of overseers, and of magistrates, and the most effectual means by which the object of the poor laws may be advanced by each. Recommending, as we must do warmly, to the public the whole of this little tract, there is one particular passage which we cannot forbear citing, as meeting with our fullest approbation, and to the truth of which we can bear testimony, from our own experience.

After having shown by whom relief may be granted, the author makes the following remarks, as to those who are the proper objects of that relief, and how it may be best administered.

“ The relief applied for is either permanent or casual. The objects of permanent relief, besides particular cases, such as of lameness, blindness, idiotism, or lunacy, are the helplessness of infancy, and the infirmities of old age. The wants of these objects may be relieved, either by pecuniary assistance afforded them at their respective dwellings, or by receiving and maintaining them in houses provided at the public expence for that purpose. And in no one instance relating to the poor laws, is the exercise of judgment and discernment more necessary, than in determining to which of these modes of relief the preference should be given. The police of no parish can be perfect without the establishment of a workhouse: but it is to be regretted, that the means of very few parishes are adequate to the establishment of such a workhouse, as will fully answer the purposes intended. In workhouses, as generally constituted, are admitted the young and the old, the lazy and the profligate, those who cannot, and those who will not work: those who are reduced by calamity, or whom the hand of God has afflicted, and those whose distresses have been brought upon them by their follies and their vices. All these are made indiscriminately to inhabit the same apartments, and are permitted unrestrainedly to converse together. Under these circumstances, gentlemen, the fewer young people you admit into your workhouses the better; for no discipline of the house can counteract the contagion of the bad examples they will have perpetually before them: no instruction there given, can be a sufficient guard against the immoral discourses they will there daily hear, or the indecency of behaviour they will there daily be spectators of. And therefore when either orphan or fatherless children require the support of the parish, if the surviving parent in one case be of good reputation, for honesty, sobriety, and industry; or if in the other case there be any more distant relation of like character, who will take the charge of them, I advise your committing them to their care, rather than to bring them up in your workhouse. I am persuaded that, in such cases, they will not only be better but even cheaper educated by their surviving parents and relations, than you can do it in your workhouses. I scarcely need to add, that in the case of families too numerous for the parents to maintain, it will be better to assist the parents, when of good character, than to remove the children from them. There is also another circumstance which should have much weight with you. It has been found by experience, even in the best regulated workhouses, such as have been established in incorporated districts, where the objections I have mentioned are, or at least might be obviated, by having a separate building for the reception of children; that from such houses being much closer and warmer than the cottages of their parents, and from their employment there being chiefly within doors, the children brought up in them generally fail in acquiring that activity of disposition, and robustness of constitution, requisite in the sphere of life to which their birth and station in society destine them: that they come forth puny beings,

beings, shivering at every breeze, and rarely turn out good and useful, either as servants or as labourers."

We cannot answer for the physical accuracy of those observations which respect the effect of workhouses upon the constitutions of the poor; but those which respect the regulation of workhouses, and the relief of the poor with their own relations, deserve the serious attention of all who have the happiness of the lower classes of society, or the interests of their country, at heart. The great mischief which results from our system of parochial relief is, that it tends to relax and weaken those domestic affections in the hearts of the poor, which are the prime sources of social comfort, and of virtuous manners. The invincible necessity of receiving and giving nurture is the great and universal ligament by which our creator has, in the animal world, attached the parent and its offspring to each other. It is wonderfully contrived, that our affections shall derive new strength and vigour from the performance of those very duties of which they are themselves the cause. The poor-laws, which secure an ultimate provision to the helpless and the aged from the parish, render that office a matter of less concern to those who must perform it, if this resource did not exist. By their means that incumbent weight is, as it were, removed, which by confining and compressing the benevolent emotions of the heart, endue them with greater power, and give them an additional purchase. The feeling for their flesh and blood is much weakened in the poor, when the necessary purpose for which it was given is taken away. Those who have had an opportunity of contrasting the conduct of the lowest class of the English poor, in this particular, with those of Ireland and Scotland, must have perceived, that the affection between persons of the same family is not so strong with us as it is with them. They have no poor-laws; and it is considered as the last stage of human depravity, to leave a parent or a child to the charity of a stranger. As the practice which Dr. N. reprobates, of tearing the helpless and indigent poor from their relatives, and committing them to the cold and selfish care of a parish contractor, supercedes the reciprocal performance of duties and kindnesses between them to a much greater extent, it gives infinitely greater strength to this radical defect, in a system so highly honourable, in every other respect, to the humanity of the English nation. The evil is continually gaining ground, from the prevalence of contracts in various parishes for farming the maintenance of the poor, especially when they contain the article of which Dr. N. further complains; "that the contractor shall not be obliged

obliged to make any allowance to the poor out of the house but in a very limited proportion, and for a very short time ; nor to furnish any clothing but to those in the house." (p. 40) We strongly recommend to the magistrates of every district where such contracts subsist, to pursue that which is the only means of rescuing the poor from the hands of such " mercenary substitutes," which Dr. N. declares to be the laudable resolution of the magistrates of the Isle of Ely: " that if parishes will persist in this method of farming their poor, the magistrates of the Isle will always exercise the discretionary powers vested in them, without regard to the expence it may occasion to the parishes." (p. 44)

We have extended our consideration of this small pamphlet to an unusual length, from a deep sense of the importance of its subject. The author of the discourse has been misled by no visionary schemes of improvement. He has no plan for the introduction of Arcadian manners into vulgar life ; no infallible specific for the uninterrupted felicity of the human race. He proposes the observance of the existing laws, which it is the duty of every magistrate to enforce, and which it is the interest of every gentleman to promote, as they will raise an industrious and virtuous race around his dwelling, and bring the praises and blessings of the poor home to his house. If any example can teach the political schemer the dangers of innovation, and how idle it is to expect that the benefits of a new system, even where it does not force up society from its ancient habits, shall correspond with those which glitter over its surface while it remains untried, it is the system of our poor-laws. No statutes could be devised more humane in their object, or more plausible in their provisions, than those which direct the maintenance, and ascertain the settlements of the poor. Yet gracious and necessary as these laws were, after the confiscation of the church property, the legislature must have paused upon their enactment, if they had foreseen the mischiefs which have arisen from them. They have been the source of enormous expence, and infinite litigation ; they have been used, in many instances, as an engine for harrassing the rich, and for oppressing the poor. It is not to be expected that these mischievous consequences ever will be wholly eradicated. But we ought not to neglect improvement because we must despair of perfection. As the principal source of the evil is not in the law, but in the imperfect and slovenly manner in which it is carried into execution ; it is in the power of every parish to apply the remedy, and remove the most prominent inconveniences of a system, which cannot be abolished with safety to the country.

ART. V. *The Voyage of Hanno translated, and accompanied with the Greek Text; explained from the Accounts of modern Travellers; defended against the Objections of Mr. Dodwell and other Writers, and illustrated by Maps from Ptolemy, D'Anville, and Bougainville. By Thomas Falconer, A. M. Fellow of C. C. C. Oxford. 8vo. 105 pp. 5s. Cadell and Davies. 1797.*

WE had by no means overlooked or forgotten this learned and valuable publication, though the accidental delay of this account of its contents might wear that appearance. It falls in too exactly with the liberal course of geographical enquiries lately pursued by some very learned writers, to be slighted by any liberal scholar. It may be considered particularly as the legitimate precursor of Dr. Vincent's intended work on the *Periplus* of Arrian.

This Voyage of Hanno is in the original a very short and simple narrative, bearing many intrinsic marks of truth. Some of the facts contained in it have been repeated by ancient authors; and it has been considered by some very eminent moderns as a singularly valuable relic of antiquity. Isaac Vossius more especially, in his observations on Pomponius Mela, says of it, "*Dignum est hoc monumentum quod cum curâ illustretur, non tantum veritatis ergo, sed et gratia antiquitatis, cum id omnibus Græcorum monumentis longe sit vetustius.*" P. 302. It was printed by Hudson, among the *Geographi Minores*, but accompanied by a long dissertation from Dodwell, who, for the sake of opposing Vossius, or from that morbid love of paradox by which he was possessed, chose to argue that it was spurious. To the text, in the present publication, the editor has subjoined two very learned and judicious dissertations; in the first of which he shows, from the authorities of travellers, that most of the facts asserted by the writer of the *Periplus* are probable, or capable of very clear explanation. In the second, he combats the arguments of Dodwell, and very fairly shows them to be captious and futile in an extraordinary degree. He does not however undertake to say, that the present tract is the actual journal of Hanno; he modestly asserts even less than might well be warranted by the considerations he adduces. "I do not assert," he says, "either that Hanno performed the Voyage, or composed the narrative; but that a Voyage was performed, from which the materials of the present narrative were collected." P. 20. That Hanno performed such a Voyage, seems to be sufficiently testified by ancient writers;

writers ; the present Greek narrative was probably taken from the Punic original. We do not see any reason for conjecturing with Mr. Falconer, that Hanno might write it originally both in Punic and in Greek, though such instances have existed. It will be quite sufficient for the authenticity of its report, to be content with the more natural supposition, that it was translated from the Punic by a Greek.

Pliny says (N. Hist. ii. 67) that Hanno sailed round Africa to Arabia, and left an account of his Voyage in writing. This proves either that Pliny had never seen the Periplus, or that this is not the same ; for nothing of that kind is here said. On the contrary it is said, that from the country of the Gorillæ, whence they brought some skins of the wild females as a proof of their existence, they turned back, because their provisions were exhausted. Scylax, whoever he might be*, or whoever might assume that name, seems to confirm Hanno, without copying him, and gives an account of the trade upon the coast, as it stood after it had been settled by Hanno. When the latter account was written, trade was not carried on beyond Cerne, probably on account of the danger and expence of the further navigation. One of the difficulties found by modern examiners, is to fix the position of this island Cerne. Ptolemy's account is certainly wrong, if this voyage be genuine. Hanno says (or seems to say, for the Greek expression is singular ; ἴσωναι, for *was equal to*) that it was as far from the Straits to Cerne, as from Carthage to the Straits ; Scylax gives the number of days. By a consideration of these two circumstances, in a strict comparison with the coast, the position of Cerne might probably be fixed. Bougainville and others have placed it at the island of Arguin, which is not destitute of probability. The epithet given to Cerne by Dionysius the geographer, exactly coincides with the report of Scylax, that the trade ended there. He calls it *πυμάτην, extreme*.

Ἄυτῳ ἐπ' Ὀκεανῷ πυμάτης παρὰ τέμπεα ΚΕΡΝΗΣ.

The fancy of Dodwell, that τέμπεα must imply all the circumstances which existed in the *Tempe* of Thessaly, is perfectly ridiculous. The same poet has ἱερὰ τέμπεα Δάφνης, the sacred *Tempe* of Daphne, to express the beautiful spot in the neighbourhood of Antioch. l. 916.

* Scylax of Caryanda, was employed by Darius to sail from the Indus to the Persian Gulf. The name was thus rendered famous, and therefore perhaps was chosen ; but we cannot attribute to him what is now extant under that name.

Though it is not easy to ascertain the exact period of the Voyage of Hanno, Mr. Falconer, by very ingenious arguments, urges the probability, that it took place about the year 570 before the Christian æra. This was a very flourishing period with Carthage, as appears from the vast exertions she was able to make when Xerxes invaded Greece. He also conjectures who the *Hanno* was that made the voyage.

“ As all the Punic names have a peculiar signification, so likewise has that of *Hanno*. It may be translated *gracious* or *kind*. Of all the Carthaginians who have borne this name, and of whom history makes any mention, I can discover only two who lived in the course of the first period*. The latest is the father of Amilcar, who was overcome by Gelo in the plains of Himera, in the year 480. If this Hanno was the author of the *Periplus*, we cannot ascend higher than the year 570. I prefer another Hanno, to the father of Amilcar, who was more ancient by some generations; I mean the Hanno who flourished about the time of Solon, and to whom Anacharsis, a contemporary of the Athenian legislator, addressed a letter, which Cicero has preserved. The time of Solon is determined in the year 594. The arrival of Anacharsis at Athens answers to the year 589. His travels were extensive, and he did not return to his own country till he had visited all Greece and Asia Minor. If this letter is genuine, the synchronism between the times of Hanno and Anacharsis will not allow us to place the voyage and the narrative below the year 570 before the Christian æra. Carthage had then existed 333 years, and had time to become extremely flourishing. *That* Hanno, who, according to Pliny†, was the first person who tamed the lion, and, according to Ælian‡, converted this formidable animal into a beast of burden, and accustomed it to carry a considerable weight, is apparently the author of the *Periplus*. I recognise him, as Bochart has done§, in that Hanno who, according to Ælian||, wishing, either from vanity or policy, to take advantage of the superstitious ignorance of his countrymen, had privately instructed the birds to say, in the Punic language, *that he was a God*. These birds were certainly Parroquets. (Why not Parrots? *Rev.*) If these anecdotes have any foundation, they agree too well with the discoveries made on the coast of Africa, and in the interior part of the country, not to belong to our author.” P. 87.

As an additional argument in favour of the period here assigned for the Voyage, Mr. F. remarks, that it is thus placed

* The first period of Carthage. From 883 A. C. when it was founded, to 480, when Xerxes invaded Greece. The second Mr. F. takes from 480 to 264 A. C. when the wars with Rome began. The third, from thence to 146 A. C. when Carthage was destroyed. In all, 737 years: according to Cato, apud Solinum. *Rev.*

† l. viii. 21.

‡ Hist. Anim. v. 39.

§ Chanaan. i. 37.

|| Hist. Var. xiv. 32.

between two undoubted voyages round Africa. The first, forty years prior to it, sent by Necho king of Egypt, which might have suggested the idea ; the second about a century after, in the reign of Xerxes, probably originating in the expectations raised, and the light given by Hanno's voyage. In illustrating this short but valuable remnant of antiquity, Mr. Falconer has certainly done all that could be expected from a classical scholar : and he has fully destroyed the credit of Dodwell's Dissertation, which has been protected hitherto rather by its length and forbidding pedantry, than by any intrinsic merit.

ART. VI. *A Charge, delivered to the Clergy of the Diocese of London, in the Years 1798 and 1799. By the Right Reverend Beilby, Lord Bishop of that Diocese.* 8vo. 47 pp. 1s. Cadell and Davies. 1799.

THE Bishop begins by explaining the causes of the delay of one part of his visitation for a year ; and recommends an increased attention, both in the clergy and the laity, to the fund for the relief of the indigent clergy and their families, within the cities of London and Westminster, and the county of Middlesex, under the direction of Sion College. He then reminds his hearers of the substance of his last Charge in 1794, concerning " the state of religion in foreign countries, the rapid progress which *infidelity* had for some years past been making on the Continent, and the effects which this might naturally be expected to produce in our own island." P. 7.

" But, thanks be to God, the effects of all this fury and malignity, have been much less formidable and less extensive than could have been expected. A few men of unsettled minds or weak understandings, may have been gained over to the cause of infidelity, but the bulk of the people, though rudely and roughly assailed, have stood firm and unmoved. This has probably been owing to various causes, to the natural good sense, the sound judgment, and steady character of the people in this land ; to the over-ruling influence of the Holy Spirit upon their hearts ; to the purity in which Christianity is here professed and taught ; to the excellent liturgy we have constantly in our hands, to direct and animate our devotions ; to the masterly defences of Scripture and of Revelation which have lately issued from the press ; and I may add also, I trust, to the vigilance and attention of the parochial clergy, each in their respective departments. But to whatever causes the preservation of our people from the contagion of infidelity may hitherto be ascribed, we must not be too secure : the danger is not over, nor the hope of finally accomplishing their purpose abandoned by our enemies.

enemies. They are still active and alert, still enterprising, and intent upon their great object. In so *righteous* a cause they are deterred by no difficulties, they are discouraged by no defeats. Unabating perseverance, unconquerable hatred, and eternal enmity to the name of Christ, are their ruling principles. Whether there are in this country any of the sect called Illuminati, and other infidel Mystics, that have been so long diffusing vice and atheism over the rest of Europe, I do not undertake to say; but that there are societies among us instituted for the very purpose of propagating infidelity and profligacy through the island, more especially among the lower classes of the people, I can have no doubt. Publications of the most impious and indecent nature have, I know, been distributed with infinite activity and industry, not only in the metropolis and its neighbourhood, and in large manufacturing towns, but in little obscure villages in the remotest parts of the kingdom; nay they have even found their way into the very bowels of the earth, among the mines of Cornwall, and the colliers of Newcastle, some of whom are said to have sold their bibles in order to purchase the *Age of Reason*. This very extensive circulation of such tracts, from one end of the kingdom to the other, cannot be the work of a few unconnected individuals; it must be the combined effort of a considerable body of men, united together for the purpose of corrupting the morals, and perverting the principles of the people, and contributing each their share of labour and expence to so honourable and meritorious an undertaking. We have then still a host of enemies to oppose, and it highly behoves us to consider how we shall most effectually counteract their artifices, and repel their malevolent attempts." P. 10.

The proper means of rendering this last injunction effective, are then pointed out; namely, making a strict inquiry in each parish whether any irreligious publications have been dispersed among the people; stating, in sermons or lectures from the pulpit, the principal facts and evidences of Christianity; removing the doubts and difficulties of persons staggered in their religious principles, either by friendly conversation, or by putting into their hands the best books and tracts in defence of Revelation; and, lastly, amending and reforming the hearts and lives of the people, by the doctrines, exhortations, and admonitions of the clergy, by an unceasing attention to all their pastoral duties, and, above all, by the purity and lustre of their own examples.

Some excellent observations next follow, showing, that "infidelity is in general a disease, not of the understanding but of the heart." "By far the greatest part of those who reject Revelation are against the Gospel, because the Gospel is against them; because it condemns and prohibits certain practices, gratifications, and pursuits which they are determined not to relinquish." P. 18. "In general it may safely be asserted, that whatever pretences may be set up for renouncing Revelation, the real and substantial, and most prevalent impediments

to it are, vice, prejudice, indolence, indifference, partial examination, or none at all, self-conceit, pride, vanity, love of singularity, a disdain to think with the vulgar, an ambition to figure at the head of a sect, and to be considered as superior to the rest of mankind in genius, penetration, and discernment." (p. 19). The clergy are then strongly exhorted to counteract, to the utmost of their power, these predisposing causes of Infidelity; particularly by laying before the people, with plainness and force, the great fundamental doctrines of the Gospel; and by calling their attention to, and frequently explaining to them, the *Sacred Writings*. An earnest and eloquent admonition is given to the clergy, concerning the importance of their example. The Bishop mentions with honour "some excellent writers, who have risen up, at this critical moment, in the cause of morality and Christianity;" (p. 35) Mr. Wilberforce, Mr. Bowdler, Mr. King, and Mrs. H. More; and particularly the last work of this excellent woman, on *Female Education*. The nature of the contest in which we are engaged, is described with equal force and justice. Lastly, prayer and supplication to Almighty God are urged, as the stated means of obtaining the protection of Divine Providence; which protection appears to have been hitherto signally displayed towards this nation; and a fervent hope is expressed, that

"this happy country is reserved to be a chosen remnant from a desolated world; to be the last refuge of the afflicted and distressed; the asylum of liberty, the guardian of morality, the bulwark of Christianity, and an impregnable barrier against that dreadful torrent which has deluged all the rest of Europe; but to which, when it approaches these shores, the great Ruler of the Universe will, I trust, say in the sublime and irresistible language of Omnipotence, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed."

After this epitome, and these specimens of such an admirable Charge, we need not assure our readers, that it well deserves, in all respects, their most serious consideration.

ART. VII. *General Observations on the Power of Individuals to prescribe, by testamentary Dispositions, the particular future Uses to be made of their Property; occasioned by the last Will of the late Mr. Peter Thelluffin, of London. By John Lewis de Lolme, LL. D. Author of the Book on the Constitution of England.* 4to. 37 pp. 1s. Richardsons, &c.

THERE are few departments of science which are so secure from the attempts of authors that have neither studied nor followed them professionally, as that of the law. The crabbed surface

surface of English jurisprudence; its technical terms; its grave and settled forms, of which the wisdom can only be discovered by deep investigation; its distinctions and divisions, countless and subtle as the atoms which people the sun's beams; its utter abhorrence of speculation; its cautious and frigid progress in the pursuit of truth; its reverential attachment to precedent; deter the generality of literary skirmishers from engaging in an adventure, from which they can derive neither reputation nor emolument. Judging of Dr. de Lolme from his book on the Constitution of England, we could not have anticipated his being one of those few who would deviate from a practice, which men, to whom we were inclined to attribute a less portion of judgment, have wisely followed. Unfortunately, as we should suppose, for him, and certainly for us who have been compelled to read his book, he has ventured upon a discussion of a most intricate branch of our law, with a most deplorable ignorance of its objects, and of the means by which it is enabled to compass them. It is impossible for us to condemn this rash attempt more forcibly than by remarking, that not one of the author's general observations have occurred, either to the very able counsel who argued the case, or to the learned judges who gave opinions upon it. How indeed is it possible that such arguments as those, of which we are about to give a specimen, should occur to any lawyer?

Dr. de L.'s first attack upon the will is, that the condition annexed to the estate, namely, *that those who take it shall use the surname of Thellusson only*, is not only absurd, but that "the executor of the will" (as he not very correctly calls him) "has bound himself, by his acceptance of the trust, to do what may be illegal and impracticable," because "who knows but that the name of Thellusson may perhaps on some future occasion become prohibited from being used?" His next attack is upon the clause which directs the trustees to pay the produce of his estate into the Bank of England, and why forsooth? "Because parliamentary leaders of opposition may find their way into the direction," i. e. of the Bank. By certain curious manoeuvres they may engross the whole unemployed money of the country, "so as to leave government in a manner deprived of the means of defence in the face either of external or internal enemies. In such a situation, parliament may either by way of present relief to the government, or of punishment upon the Bank, pass an act, prohibiting the Bank (till leave shall again be given them) from keeping and receiving any deposit of money from individuals." But is this "the be all, and the end all?" Is this the greatest and most dreadful obstacle to the execution

execution of the trust? By no means, gentle reader! The provident author has one in store for you, even ten thousand times more wonderful. We shall transcribe faithfully: "Nay the Bank Directors themselves may, perhaps, of their own accord, at some future period, be induced by peculiar circumstances to limit their own dealings, in regard to receiving deposits of money from private persons." Where the author is to pick up such a set of Directors, unless in Bedlam or St. Luke's, we know not. If the trustees had pledged themselves to carry the trust into execution, in defiance of these obstacles, they might sleep with a safe conscience, notwithstanding the terrific visions that *οὐλος ονειρος*, which this famous author has sent to disturb their repose; for such things never will occur. The author is unacquainted with the very rudiments of the law of trust, when he takes, as the corner and foundation stone of all his arguments, that any person by accepting a trust, "has in general bound himself publicly to transgress against any act of the legislature that may happen contrary to that trust; since he knew that if he accepted it, that he was to have no possible means, in any possible case or shape, to try to modify it." A Court of Equity has such a discretionary power as is required by the author, of modifying trusts so far as the occurrence of circumstances ulterior to their constitution render it necessary. Every person who devises property in trust, knows that he must do it subject to this controul, and every trustee who acts under a will, knows that he does so, liable to the interference of this tribunal. It is not less for the trustee's advantage, than for those who are entitled to the equitable interest, that this authority should be vested in an equitable judge. If, therefore, it should be made illegal, by a subsequent act of parliament, to execute the trust declared by the will of Mr. Thelluffon, or by that of any other man, and the legislature should make no provision to meet the case, which they would in all likelihood do, the Chancellor would interfere, both to exonerate the trustee, and to carry the will into effect in the same way as the testator must have framed it, if the statute which controuls that instrument had been in existence at the time it was made. It would be an abuse of our time, to follow Dr. de Lolme through a number of cases of the same sort as those upon which we have animadverted; most of them unlikely to happen in the usual course of human affairs, and against the supposed mischiefs, for all of which the Court of Chancery affords a complete and satisfactory remedy. He proposes a scheme for applying the profits accruing from the estate of the orphaned and helpless minor (p. 23) which is more absurd than the remainder of

of the work. The author may think that we have treated him harshly in what we have said. But surely he has no right to complain, who arraigns the conduct of Mr. Thelluffon's executors, and accuses them of an immoral act, in undertaking the burthens of his will; and this without comprehending either the nature of their office, or the limits of their duty. No one has a title to indulgence who, in the spirit of modern innovation, boldly condemns the principles and practice of our law, without possessing the smallest insight into either. We certainly wish to do justice to the writer, but as we have given a specimen of his reasoning, it might be unfair to withhold one of his wits. It is to be found in the last page of his pamphlet.

“ The Christian name of one of the three executors, named in the will of the late Mr. Peter Thelluffon, is *Emperor* (Emperor John Woodford). Most likely the consideration of having an Emperor among them, has given them hope of being able to carry on their trust.”

Something like classic authority may be pleaded in favour of this jest. Horace has preserved one made upon Rupilius Rex, which must rob it of the merit due to original facetiousness; but he has placed it in the mouth of a low and scurrilous buffoon.

ART. VIII. *Letters written from various Parts of the Continent, between the Years 1785 and 1794, containing a Variety of Anecdotes relative to the present State of Literature in Germany, and the celebrated German Literati; with an Appendix, in which are included, Three Letters of Gray's, never before published in this Country. Translated from the German of Frederick Mathison. By Anne Plumptre, Translator of several of Kotzebue's Plays. 8vo. 7s. Longman. 1799.*

WE are told in the Advertisement, by the translator, that these Letters are popular in Germany. They are entertaining enough, but describe things and places familiar to most readers. We are induced to mention them among our principal articles, from the circumstance of their containing three original letters from our countryman Gray, to Charles von Bonstetten, baillie of Nion, in the Canton of Bern: They are these which follow. They were, it seems, refused to Mason when he published his friend's life. But it appears strange that he should not even mention a man, to whom Gray wrote in such terms.

“ Bonstetten,

“ Bonstetten, in his youth, resided for some time at Cambridge; during which he enjoyed an almost daily intercourse with the poet Gray, who attached himself to him with great ardour, and soon became his warmest and most confidential friend. Every one who is acquainted with Gray's works, and particularly with his immortal ‘Elegy in a Country Church-Yard,’ will doubtless read with the deepest interest the following reliques of his correspondence with his young friend.

“ Cambridge, April 12, 1776.

“ Never did I feel, my dear Bonstetten, to what a tedious length the few short moments of our life may be extended, by impatience and expectation, till you had left me; nor ever knew before with so strong a conviction how much this frail body sympathizes with the inquietude of the mind. I am grown old in the compass of less than three weeks, like the Sultan in the Turkish tales, that did but plunge his head into a vessel of water, and take it out again, as the standers by affirmed; at the command of a dervise, and found he had passed many years in captivity, and begot a large family of children. The strength and spirits that now enable me to write to you, are only owing to your last letter, a temporary gleam of sunshine, heaven knows when it may shine again; I did not conceive till now, I own, what it was to lose you, nor felt the solitude and insipidity of my own condition, before I possessed the happiness of your friendship; I must cite another Greek writer to you, because it is much to my purpose: he is describing the character of a genius truly inclined to philosophy. ‘It includes,’ he says, ‘qualifications rarely united in one single mind, quickness of apprehension, and a retentive memory, vivacity and application, gentleness and magnanimity; to these he adds an invincible love of truth, and consequently of probity and justice. Such a soul,’ continues he, ‘will be little inclined to sensual pleasures, and consequently temperate; a stranger to illiberality and avarice; being accustomed to the most extensive views of things, and sublimest contemplations, it will contract an habitual greatness, will look down with a kind of disregard on human life, and on death, consequently, will possess the truest fortitude. Such,’ says he, ‘is the mind born to govern the rest of mankind.’ But these very endowments so necessary to a soul formed for philosophy, are often its ruin, especially when joined to the external advantages of wealth, nobility, strength, and beauty; that is, if it light on a bad soil, and want its proper nurture, which nothing but an excellent education can bestow. In this case, he is depraved by the public example; the theatres that inspire it with false opinions, terrify it with false infamy, or elevate it with false applause; and remember that extraordinary vices, and extraordinary virtues, are equally the produce of a vigorous mind: little souls are alike incapable of the one and the other. ‘If you have ever met with the portrait sketched out by Plato, you will know it again:’ for my part, to my sorrow, I have had that happiness; I see the principal features, and I foresee the dangers with a trembling anxiety. But enough of this; I return to your letter. It proves at least, that in the midst of your new gaieties, I still hold some place in your memory, and, what pleases me above all, it has an air of undissembled sincerity. *Go on, my best and amiable friend, to
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shew me your heart simply, and without the shadow of disguise, and leave me to weep over it, as I now do, no matter whether from joy or sorrow."

" April 19, 1770.

" Alas! how do I every moment feel the truth of what I have somewhere read, " *Ce n'est pas le voir, que de s'en souvenir;*" and yet that remembrance is the only satisfaction I have left. My life now is but a perpetual conversation with your shadow—the known sound of your voice still rings in my ears—there, on the corner of the fender, you are standing, or tinkling on the piano-forte, or stretched at length on the sofa. Do you reflect, my dearest friend, that it is a week or eight days before I can receive a letter from you, and as much more before you can have my answer; that all that time I am employed with more than Herculean toil, in pushing the tedious hours along, and wishing to annihilate them; the more I strive, the heavier they move, and the longer they grow? I cannot bear this place, where I have spent many tedious years within less than a month since you left me. I am going in a few days to see poor N——, invited by a letter, wherein he mentions you in such terms as add to my regard for him, and express my own sentiments better than I can do myself. 'I am concerned,' says he, 'that I cannot pass half my life with him: I never met with any one who pleased and suited me so well: the miracle to me is, how he comes to be so little spoiled, and the miracle of miracles will be, if he continues so in the midst of every danger of education, and without any advantages but from his own excellent nature and understanding. I own I am very anxious for him on this account, and perhaps your inquietude may have proceeded from the same cause. I hope I am to hear when he has passed that cursed sea, or he will forget me thus in insulam relegatum. If he should, it is out of my power to retaliate.' Surely you have written to him, my dear Bonstetten, or surely you will! He has moved me with these gentle and sensible expressions of his kindness for you; are you untouched by them?

" You do me the credit, and false or true it goes to my heart, of ascribing to me your love for many virtues of the highest rank. Would to Heaven it were so! But they are indeed the fruits of your own noble and generous understanding, which has hitherto struggled against the stream of custom, passion, and ill company, even when you were but a child; and will you now give way to that stream when your strength is increased? Shall the jargon of French Sophists, the allurements of painted women, *comme il faut*, or the vulgar caresses of prostitute beauty; the property of all who can afford to purchase it, induce you to give up a mind and body by Nature distinguished from all others, to folly, idleness, disease, and vain remorse? Have a care, my ever amiable friend, of loving what you do not approve. Know me for your most faithful and most humble despot."

" May 9, 1770.

" I am returned, my dear Bonstetten, from the little journey I made into Suffolk, without answering the end proposed. The thought that you might have been with me there, has embittered all my hours:

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your letter has made me happy, as happy as so gloomy, so solitary & being as I am, is capable of being made. I know, and have too often felt, the disadvantages I lay myself under, how much I hurt the little interest I have in you, by this air of sadness so contrary to your nature and present enjoyments: but sure you will forgive, though you cannot sympathise with me. It is impossible for me to dissemble with you; such as I am, I expose my heart to your view, nor wish to conceal a single thought from your penetrating eyes. All that you say to me, especially on the subject of Switzerland, is infinitely acceptable. It feels too pleasing ever to be fulfilled; and, as often as I read over your truly kind letter, written long since from London, I stop at these words, "La mort qui peut glacer nos bras avant qu'ils soient entrelacés."

The original author relates anecdotes, and describes persons, in a tone which shows him to have been friendly to the principles of the French Revolution; but there is enough of amusement in the volume to promise the sale of one edition. The publisher probably expects no more. Miss Plumptre improves in her style and language, and is, without doubt, one of the most expert translators from the German, whose labours of this kind have been published.

ART. IX. *Elements and Theory of the Hebrew Language.*
By Edward Dowling. 8vo. 288 pp. 7s. Longman,
and Faulder. 1797.

THE intention of the author of this treatise seems to be twofold; to reduce the system of Hebrew grammar to the mode adopted in the European languages; and to account, in a rational manner, for the letters and syllables which are made use of in Hebrew, under the name of affixes, suffixes, and prefixes, to form the various inflections of nouns and verbs. In order to reduce the system of Hebrew grammar to an European standard, Mr. D. wishes, in the first place, to alter the present mode of conjugating the verb, where we are taught to begin with the third person instead of the first. (p. 13) But we confess we do not see any good reason for such a change. The grammarians of the sister Oriental tongues, the Syriac, Chaldee, Arabic, and Æthiopic, universally adopt the practice of making the third person singular of the verb commence the paradigm; and surely it is of more consequence to the Hebrew student, to have his grammatical ideas in that language conformable to the grammarians of these similar languages,

guages, than to those of the discordant idioms of Greece and Rome. Nor is it without evident advantages, that this method of conjugating the verb has been chosen by the Orientals; for, as the third person singular is undoubtedly the root from which the other persons of the verb, as well as the verbal nouns, &c. are formed, by the addition of the prefixes and suffixes, it must clearly be beneficial to have this word or sign first presented to the mind as the grand feature of the paradigm. So natural does this appear, that one can scarcely doubt, had our languages possessed the same advantage of referring their derivatives so accurately to a particular person of the verb, but that our grammarians would have instructed us to begin inflecting it with that person.

Mr. D.'s second great objection to the system of Hebrew grammar, is the introduction of the conjugations in the verbs, which he loads with every term of reprehension. That the Hebrew notion of conjugation is different from the Greek we cannot deny; nay, that the one is almost opposite to the other, we are ready to acknowledge; but we do not see that it is therefore absurd, and "*confusion's masterpiece*." (p. 12) The Greek idea of conjugation was, to find a *certain sameness in different words*; the Hebrew was, to discover *certain differences in the same word*, which differences obtained in all verbs, and communicated to them distinct and appropriate significations of acting, of acting upon another, of being acted upon, of acting on one's-self, of intensity, &c. All these appropriate significations, however, which have been received for so many ages in the Hebrew and its sister dialects, that are no longer spoken, and which at this moment exist in the similar languages that are still in use, all these Mr. D. conceives he has entirely overthrown; having discovered that what are called the Hebrew conjugations, are nothing more than mere moods of the verb: thus he assures us, that the Hebrew conjugation Hiphil is nothing more than the Greek or Latin potential; and this he endeavours to prove by twelve examples; no one of which seems to demonstrate what he wishes them to do; many of them the direct contrary. Thus, in his first example *וַאֲלֹהִים לֹא הִגְדִּיל*, thou shouldest not have *magnified*; what can be so clear as that this is the regular hiphil of the verb *גָּדַל*, according to its usual signification? *גָּדַל*, in kal, universally means *to be great*; in hiphil therefore it will mean to *make great*, i. e. *to magnify*. Mr. D. appears in this, as well as other instances, to have been deceived by the English translation, where the causal form of the original verb is disguised under the appearance of a new word.

II. *אֲלֹהִים לֹא הִגְדִּיל*. "Thou shouldest not have *delivered up*." *כָּבַד*, in kal, means to shut, to keep one confined; in hiphil, therefore,

therefore, it will signify to make another keep one confined, i. e. to deliver up to another's power.

III. *רָבַח*, "Left I smite;" the verb *רָבַח* is used indifferently in kal and hiphil, to express the word *smite*; but there is not the smallest ground for saying that when it is found in the latter form, potentiality is meant to be expressed: almost every page of Scripture demonstrates that it is used both as an indicative and as potential in kal, and as an indicative and a potential in hiphil. The same may be said of *אָרִיכָה* in the next instance.

V. *הָקַל*, "Were abated;" *קָל* in kal, signifies to *be little*; in hiphil, therefore, it will signify to *make little*, i. e. to *abate*, which, as before, Mr. D. mistakes for a simple word.

VI. *אָרַחַק*, "I would wander far off;" *רָחַק* in kal, means to *be far off*; in hiphil, therefore, in a reflected sense, it will mean to make oneself far off, i. e. to *wander far off*.

Again, *אָרַחֶשׁ* in kal, signifies to *be quick*; in hiphil, therefore, it will naturally signify to *make quick*, i. e. to *hasten*.

VII. The same may be said of *יָשַׁע*, as we said of *רָבַח*, in Examp. III.

VIII. *יָשַׁע*, "Can show." It is astonishing that Mr. D. however prejudiced in favour of a theory, could be mistaken in such an instance as this; *שָׁעַע* in kal, universally signifies to *bear*; in hiphil, therefore, it will mean to *make another bear*, i. e. to *tell*, to *show*. Does Mr. D. pretend that it has ever this signification, except in hiphil? which it certainly ought to have in an indicative, as well as in a potential mood.

IX. X. XI. The same as in Examp. III.

XII. *וָרָאָה*, "Ye weary;" the original verb in kal, signifies to *be weary*; what other signification, therefore, ought it to have in hiphil, but to *make weary*, as it must in this place be construed?

After this examination of the Examples adduced by Mr. D. surely we have a right to say, in his own words: "the invention of an hypothesis in any science, is no very difficult matter, if supposed facts be taken for granted, and such interpretations, as the inventor may find suitable to his purpose, to be proposed, be acquiesced in."

But the grand argument against Mr. D.'s theory of the hiphil being a potential of kal, is drawn from the analogy of the other Oriental tongues, all of which have potential significations, in every conjugation of the verb, formed by prefixing a letter to the future, in the same manner as the Hebrew. Thus in Arabic, potentiality is expressed by prefixing *ا*; as *لِيُفِيسَ*, that he might assist *لِيُفِيسَ*, that he might make another assist

المستعين، that he might assist, and be assisted in turn,
 ليسئد، that he might beg assistance.

Many of Mr. D's observations on the rationalia of the letters appear ingenious, but are evidently tinged with Hutchinsonian, or Rabbinical subtleties. The whole of the argument to a common reader is rendered confused, from too great an affectation of metaphysical reasoning, unnecessary subdivisions, and logical preciseness.

ART. X. *Two Successive Tours throughout the Whole of Wales, with Several of the adjacent Countries, so as to form a Comprehensive View of the picturesque Beauty, the peculiar Manners, and the fine Remains of Antiquity in that interesting Part of the British Island. By Henry Skrine, Esq. of Warley in Somersetshire, Author of Three successive Tours in the North of England and Scotland in 1795. 8vo. 280 pp. 6s. Elmsly. 1798.*

THE author, as he tells us in his title-page, which is more circumstantial than seems necessary, has already published an account of three successive Tours in the North of England and Scotland; of which we spoke favourably in our sixth volume, p. 351. We shall now add to our notice of his work, that Mr. Skrine is a gentleman of highly respectable character, who devotes a considerable portion of every summer, to a careful examination of some part of his native country.

The present volume is introduced with this modest apology.

“ Emboldened by the perhaps too partial approbation bestowed by some of his friends on his former performance, the author is induced to offer the following tours to their inspection, and that of the public. Like those in the north of England and Scotland, they were not written originally with the design of being printed, and though now presented in the shape of an uniform course of travels, they have really been pursued in distinct parts, and at different periods of time, as the leisure of successive summers gave a favourable opportunity. This difference of years in which the several parts were written, must answer for such irregularity of style as may strike an observer in the course of this work. Where the description is meant to be general, the present tense is commonly used, but the past is often preferred where the appearance of things (as in the course of travel) is alluded to. In matters of observation and opinion, the singular number is often adopted, but the plural is more commonly used in description, except where the author was actually alone; each of these, however,

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is frequently changed, to give animation to some particular scene, and to avoid the prolixity of an uniform narrative. Some apology may perhaps also be necessary for various repetitions of epithets and other little inaccuracies, which have escaped the author's observation, who has not been much in the habit of correcting for the press." P. v.

The whole forms a very interesting and entertaining performance, and cannot fail of being highly acceptable, as well as very useful, to all who shall happen to visit the scenes which are here well and ably described. It is but reasonable to give specimens of the work; and the following extract describes a part of the country, of which Mr. Skrine is proprietor.

"Entering the gap through which the Uske descends into the plain of Monmouthshire, the mountains closed upon us on each side as we approached the confines of South Wales, and reached the little town of Crickhowell, in the county of Brecknock. Here I first viewed the small, but charming territory, of which I afterwards became the proprietor; and I must risque even the imputation of partiality, to bestow a well-merited degree of praise on the transcendent beauties of Dany Park, and its vicinage. The house, built by its last most worthy owner, stands in a spacious lawn, beneath a thick range of spreading woods, which descending from a great height, form at last an open grove, covering an abrupt knoll immediately over it. Above these, a fine mixture of pastures and cultivation stretches upward to the very feet of the mountains, which rise here in all their native sublimity, and are crowned with a perpendicular rock called "*Desguilfa*," or *The Prospect*, from its almost unlimited command of view. Such is the position of this place to the south; towards the north it looks across a charming variety of enamelled meadows, divided by the Uske, to some fertile and ornamented hills, behind which the valley of Llanbeder descends with its train of woods, and the clustered cottages of Llangenny, from the wildest districts of the country between the Black-mountain and the Sugar-loaf, whose shapes and summits appear grandly contrasted. Towards the west, the Uske emerging from the mountains which bound the vale of Brecknock, passes round a high pyramidal hill, and dividing the village of Llangattock from the town and castle of Crickhowell, flows rapidly through the ivied arches of their bridge: while on the east, it glides more gently between the verdant meads of Dany Park and Court-y-gollen towards Abergavenny, which appears at the distance of six miles at the bottom of the vale, beneath the groves of Colebrooke, and the little pointed apex of the Schyrrydd Vach.

"Crickhowell has little to recommend it, except the beautiful eminence on which it is placed, and the small but picturesque remains of its castle; the principal street being both steep and rough, and the long bridge to which it descends dangerously narrow. Its opposite village of Llangattock, bears a more smiling aspect, being decorated with several handsome seats, and inhabited by many respectable families. Among these, the new-built house of Admiral Gell stands distinguished for the beauty of its position, the singularity of its structure,

ture, and the eccentric benevolence of its worthy owner, who retired with well-earned fame from the active duties of his profession, here gladdens the heart of the villager by his liberality, and is justly esteemed by the whole country." P. 36.

The account of St. David's next inserted, is highly honourable to the writer's sensibility and talent for description.

" A second expedition led us by the ruins of Roche Castle, over a bleak and unpleasant country, on the edge of the dangerous bay of St. Bride, and across the deep hollow of the creek of Solfay, to the deserted city of St. David's.—Hardly a single tree decorated this wild extremity of the coast of Pembrokeshire; a scanty shew of habitations, more like huts than cottages, were thinly interspersed; and the city itself, when we approached it, bore the aspect of an insignificant village, situated on a small eminence near that projecting head-land which terminates in the pile of rocks called St. David's head. In a deep hollow beneath the town, sheltered from those winds which ravage this stormy coast, we found a few good houses appropriated to the ecclesiastical establishment, in the midst of which the cathedral appeared rising in renovated magnificence, like a phoenix amidst the splendid ashes of the ruined grandeur of St. David's. This church is far superior to that of Llandaffe in its preservation, and has received ample justice from the attention and expence bestowed on it by its modern proprietors, the whole being in good repair, and the west front having lately been rebuilt in a taste perfectly corresponding with the rest of the structure. Its tower is finely carved in fret-work, and, like many of our English cathedrals, the Gothic ornaments of the choir contrast the Saxon pillars and arches of the great aisle, which are themselves curiously worked in wreaths. A ceiling of Irish oak also is much to be admired, together with a very perfect Mosaic pavement. Bishop Vaughan's chapel lies behind the choir, where we were much struck with a highly wrought stone ceiling, similar to the finest specimens of Henry VII's reign, with which all the surrounding ornaments of the building correspond. St. Mary's chapel must have been still more elegant, from the curious remains of pillars and arches with which its space is strewn; various also and extraordinary are the devices in sculpture to be found there, including the heads of seven sisters who were said to have contributed to the building. The chapter-house also has a fine coved ceiling, and St. Mary's Hall, now in ruins, exhibits the remains of much ancient grandeur. From the cathedral and these adjacent buildings, we visited the ruins of the bishop's palace, which must formerly have been a magnificent, and even a princely structure. Two parts of its quadrangle are yet nearly entire, and these are crowned with a light Gothic parapet, similar to those at Swansea castle and Llanphely church. The arch by which we entered the king's hall is singularly fine, with the statues of king John and his queen over it; the hall itself is a grand room, 88 feet in length by 30, and at its eastern end is a curious circular window, like a wheel, with a rim, spokes, and centre, wrought in the finest Gothic, and still quite entire. This room was built after the rest of the palace, for the reception

ception of king John and queen Mary on their return from Ireland, being much larger than the bishop's hall, which is notwithstanding a fine building. The chapel contains the remains of a font, with some pieces of sculpture, and the kitchen is nearly entire, with four chimneys and four arches, supported by a solid pillar in the middle.—After devoting several hours to these fine remnants of antiquity, we ascended to the poor street which bears the title of a city, and found very moderate accommodation at the house dignified with the name of an inn.

“ Saint David's, said to have been a Roman station, was the seat of the primacy of Wales, transferred here from Caerleon by St. David in the sixth century. Its modern ecclesiastical establishment is highly respectable, consisting of the bishop, six canon residentiaries, four archdeacons, and several minor canons. The modern residence of the bishop, these splendid ruins being no longer habitable, has been transferred to Aberguilly near Caermarthen, a central part of his diocese, in a pleasant country. One of the canons is generally resident at St. David's in rotation, where a handsome house is appropriated for his habitation, and the rest of the institution appear to be well lodged. Much praise is due to the establishment for the excellent repair in which the cathedral and those buildings which are still in use, are preserved; and the service of the church in this remote corner of the kingdom, where there are few to witness it, is conducted with a degree of decorum and attention which would put some of our proudest choirs in England to the blush.” P. 87.

Many other portions of the work would well justify our further extracts; such, for example, as the several accounts of Dineawr Castle; Llandrindod Wells; Havod, the beautiful seat of Mr. Johnes; Clyro, the property of Mr. Edwards; Hawkestone, &c. But we cannot deny ourselves the pleasure of transcribing the following account of the Paris Mountain.

“ Our next, as well as our principal object, was to visit the Paris Mountain, by far the greatest curiosity Anglesea can boast, and its most considerable source of wealth.—The copper mines in this part of the island are supposed to have been known to and worked by the Romans, and a lake on the mountain, which is now filled up, has been distinguished, long before the present works were formed, by the title of “ the Mine Pool.” Various are the modes of accounting for the modern name of this mountain, the most probable of which makes it derived from the old Welch word *Praas*, signifying *brass*, which might easily be corrupted into Paris. Whatever may be the foundation of this conjecture, the Paris Mountain cannot fail to excite the admiration of all strangers, both from its appearance, the extent of its works, and the regularity with which they are conducted. This mine is considerably more than a mile in circumference, and on an average 1300 men are employed in it constantly; it has also the singular advantage of being worked in the open air, a circumstance which contributes much to expedite the several branches of labour and superintendence, as well as to secure the health of the persons employed. As a spectacle, it is not

not a little striking to behold a large arid mountain entirely stripped of its herbage by the steam of the sulphur works, and perforated with numberless caverns, which opening under lofty arches one below the other, seem to disclose the deepest arcana of the earth. The various positions of the crowds of men employed, the ascent and descent of innumerable baskets to bring up the ore, and the perpetual echo of the blasts of gunpowder introduced to dislodge it from the rock, produce an effect on the mind which I have seldom known to arise from the complicated and difficult investigation of mines otherwise circumstanced. Abundance of vitriolic water is found in these works, and its strength is so great as to turn in an instant whatever steel or iron is dipped in it to the colour and appearance of copper. This water is exposed to the sun in large open troughs, and the copper quality is extracted from it by a very curious process; great quantities of sulphur also are produced, and its sublimation is carried on in various spots upon the mountain, till at last the whole is collected in some large boiling houses, and formed into rolls of brimstone. The copper ore is then carried down in carts or sledges to some smelting-houses constructed in the valley below, near the sea-side, where every remaining operation is performed with the utmost care and regularity.

“ In consequence of the riches extracted from this mountain, the neighbouring village of Amlwch has risen into eminence, which Lord Uxbridge and Mr. Hughes (the two great proprietors of the mines) have adorned with two elegant houses for their occasional residence, calling one the Mona, and the other the Paris lodge. The little port of Amlwch is placed in a small cove among the cliffs about half a mile below the village, and admirably formed to receive and arrange the several vessels which are employed in the copper and brimstone trade. It often also affords a safe haven to those ships which in their passage from Ireland are driven to the north east round the point of Holyhead, and cannot make that harbour.” P. 207.

We lament much to learn, that the curious piece of antiquity, mentioned by the author in p. 23, is no longer preserved from decay; the walls of the shed only remain; and a most admirable specimen of Roman tessellated pavement is now entirely exposed to the weather. In a future edition it may be worth Mr. Skrine's while to consider, whether it will not be a great improvement to his valuable work, to add an Index, with an account of the distance of places remote from the high road. Two or three slight maps, to point out their relative situations, would also be highly acceptable to travellers.

ART. XI. *An Essay on the Originality and Permanency of the Biblical Hebrew; with an Application to the leading Principle of a modern Unbeliever, who denies the Existence of any written Word of God. By the Rev. Gerald Fitz-Gerald, D. D. S.F.T.C. and Professor of Hebrew in the University of Dublin. 8vo. 215 pp. 6s. Dublin printed; sold by Robinsons, London. 1796.*

AS an Answer to Paine, this very learned and ingenious Essay was little likely to attract the notice of any persons in those classes of society which were most liable to be affected by the sophistries of that writer; but it contains assuredly much that deserves the attention and recollection of the cultivated and judicious reader*. Paine had presumed to assert that, "Human language, whether in speech or in print, cannot be the vehicle of the Word of God." This bold and paradoxical assertion, well calculated to dazzle and confound the ignorant reader, he built upon "the want of an universal language—the mutability of all language—the errors to which translations are subject—the possibility of totally suppressing such a word—the probability of altering it, or of fabricating the whole, and imposing upon the world." By way of giving a complete and solid answer to these pretences, Dr. Fitz-Gerald argues at large in favour of the Hebrew language, as fit to be the vehicle of a divine communication, whatever may be thought of other human languages. To this end, he makes it his fundamental proposition, "*That the original, and once universal language of mankind, still exists in the unaltered and uncorrupted characters of our Biblical Hebrew.*" "The mutability and uncertainty therefore to which other languages are subject apply not to the Hebrew," though, if they should, they undoubtedly "will not warrant the conclusion that has been drawn from them against the existence of a written Word of God."

That such a proposition as is here laid down cannot be capable of demonstration, the author himself would readily al-

* As far as it can be of importance to such a writer, or such a work, to be noticed by us, this Essay has been attended with ill fortune. Sickness of particular individuals, and a variety of accidents, have operated to retard our notice of it, very much against our primary intention. Still we were determined that no false shame should induce us to pass it by entirely.

low. That he has given it all the probability and credibility which could reasonably be expected, we hesitate not to pronounce for him. The circumstances from which he deduces the priority of the Biblical Hebrew are the following five :

“ 1. The longevity of the Patriarchs and first personages of antiquity.

“ 2. Their proper names, which are in the Hebrew language, and are evidently derived from words in this language.

“ 3. The common names or words of the language, which are also Primitives in Hebrew, and Derivatives in other tongues.

“ 4. The precision and varied signification of the Roots.

“ 5. The peculiarity of the Alphabet.”

The chief rival of the Hebrew character, in point of antiquity, is that of the Samaritan Pentateuch ; a rival the more formidable, as it was supported by the patronage of Dr. Kennicott. Dr. F. therefore labours this point in his fifth and sixth chapters, and shows that the great Biblical Critic in question, had an undue partiality in favour of the Samaritan Pentateuch. He proves, completely to our satisfaction, that the Samaritan text could not be of greater antiquity than the Hebrew ; among other arguments by this, which of itself seems very difficult to answer, “ That the variations in the Samaritan copy from the Hebrew, are such as were occasioned in the transcribing, by the mistake of letters similar in the Hebrew, but not at all similar in the Samaritan.” This was originally the position of Hottinger*, but receives additional illustration and confirmation from the pen of Dr. Fitz Gerald. That the form of the letters should have been changed by Ezra from that of the Samaritan to the present Hebrew writing, is in itself sufficiently improbable. To change the hand-writing of a whole people is not very easy, and to change the sacred character of a people, peculiarly tenacious of the sanctity of whatever concerned their law, seems next to impossible. That their old mode of writing should have been totally forgotten in a seventy years captivity, appears perfectly incredible. The very circumstance of being removed from their native land, would in itself naturally lead them to be tenacious of whatever could remind them of it. The significance of the Hebrew characters is curiously illustrated here (at p. 85) and we readily allow that *Aleph*, signifying an instructor or guide, and *Tau*, implying a boundary, being the first and last letters, could hardly be the work of accident ; though the assumed interpretation of some other letters may not be equally striking.

* In his Exercitationes against Morinus.

It is certainly not improbable, from the great care of the Jews in sacred matters, that the *autograph* of Moses might be preserved among them to the captivity. (p. 147)

Such is the general tendency of Dr. Fitz-Gerald's argument against Paine's notion of the mutability of language, as not affecting the Hebrew. His answer to the next objection, founded on the *errors of translations*, we shall here insert, as less connected with collateral matter than other parts of the work.

“ From the mutability of language let us now pass to the *errors of translations*, and try whether this objection to the credibility of the Holy Scriptures be better founded than the former.

“ Soon after the canon of the Old Testament was settled by Ezra, Nehemiah and others of the great synagogue, which happened about 400 years before Christ, the *Samaritan* version of the Pentateuch was made, in the manner already mentioned, and, about 120 years after, or 280 before Christ, the Greek version, called the *Septuagint*, was also made: then followed the *Syriac*, supposed to have been written about the end of the first century—The old *Italic* next, for the use of the Latins, soon after their conversion to Christianity—and that celebrated edition of it, corrected and published by St. Jerome in the latter part of the fourth century, and known under the name of the *Vulgate*—not to mention the Arabic, and all the versions of a later date*.

“ The different means by which it has thus pleased the Almighty to protect from time to time his Revelations to man, are strengthened by others of a collateral nature—1st, by parallel passages in the Hebrew text itself—2dly, by the Chaldee paraphrases—3dly, the quotations in the New Testament—4thly, those made by Philo, Josephus, and other Jews, or by the Greek and Latin Fathers, down to the tenth century, at which time, true Theology, that had long been buried in the barbarism and superstition of the preceding ages, began to revive, and turned mens' attention from tradition to Scripture—from the Talmud to the Bible†: thus did the ancient versions of the Holy Scriptures, and their collateral securities, obviate in a great degree the injuries of time, and render autographical existence less necessary to their authenticity, than to *that* of any other writings in the world; for the authenticity of a book depends not on the preservation of its original manuscript—especially if, during the life of the author, it has been made known and published: this was the case with respect to the books of the New Testament as well as the Old; during the lives of the Apostles their writings were circulated, copies of them were after-

* “ The reader, who wishes for particular information on these latter versions, may consult the 2d volume of Marsh's Translation of Michaelis's Introduction to the New Testament, and Bishop (now Primate) Newcome's Historical View of the English Biblical Translations.

† Buxtorf de abbrev. Heb. p. 294.

wards multiplied, and collected into a single volume, and, lastly, various readings examined and compared.

“ Obvious are the advantages derived from these various sources of information, in rectifying errors, and restoring the true sense of the original—advantages, that no other writings of antiquity can boast of : we do not, however, pretend that our translations of the Holy Scriptures are free from errors and defects, but we deny that these are of such consequence as to injure either Faith or Practice—Doctrine or Duty. They argue indeed the frailty of man—not any want of wisdom or goodness in God, who has given us sufficient means of knowing his will, in the ordinary way of communication from one person to another : ignorance or presumption may indeed think otherwise, and expect that God should perpetually work miracles for our information. Such seems to be Mr. Paine’s reasoning on this subject, who, for an error in translating, or a corruption in copying, would reject the whole. On this principle, the best performances of antiquity would fail, whenever a faulty edition or translation of them came forth into the world ; they would sink in “ the possibility of suppressing such a word, or the probability of altering it ;” such *possibilities* and *probabilities*, are surely no reason for supposing a fabrication of the whole : this would be an extraordinary mode of reasoning indeed—it would be, as Dr. Johnson has expressed it, to “ reason possibilities into probabilities, and probabilities into certainties.” P. 194.

To the student in Biblical Criticism, we cordially recommend this book. Others it might be vain to invite to such an exercise ; but we can say, without hesitation, that whoever is capable of weighing the arguments contained in it, will be pleased with the ingenuity, little less than with the piety of the author.

ART. XII. *A Case of Diabetes, with an Historical Sketch of that Disease.* By Thomas Girdlestone, M. D. 8vo. 112 pp: 3s. Robinsons. 1799.

THE cases* of Diabetes Mellitus, published by Dr. Rollo, have turned the attention of physicians to that rare and singular disease. Dr. Girdlestone is the physician who is said to have seen Captain M. the subject of the first case related by Dr. Rollo, before he came under Dr. Rollo’s care ; and a part of this publication is employed in rectifying some errors in the account of the first appearance of the disease, and of the state of Captain M.’s health, prior to his being attacked with Diabetes. This author enquires into the causes of the disease,

* See Brit. Crit. vol. x. p. 258,

which

which he does not think consists in "a changed and peculiar state of the stomach, by which matter possessing saccharine properties, is copiously formed, and a defect in assimilation*," as stated by Dr. Rollo; neither does he think that the regimen instituted by Dr. Rollo has a tendency to deoxygenate the system, or to prevent the generation of sugar; animal food containing, he observes, both oxygen and saccharine matter. The sugar found in the urine of diabetic patients does not exist, he thinks, in that form in the blood; it is not therefore simply separated, but secreted and formed in the kidneys. He does not admit that the blood in diabetic patients is generally sily; if it was so, he says, how could a cure of the disease be effected by confining the patients to the strongest kind of animal food, fat and rancid meats, &c.? Such food, in pleuritic complaints, in which the blood is always found to be sily, being to the highest degree prejudicial.

Dr. G. relates the case of a patient fifty-five years of age, affected with Diabetes Mellitus. He saw him, for the first time, on the 9th of April, 1798. The patient had contracted an asthma about thirty-four years before, which, after resisting a variety of medicines, was subdued, or rendered mild and bearable, by abstaining from wine and all fermented liquors, and drinking only water. He had continued this regimen for thirty-two years, and in that time was become extremely corpulent, but had been declining in health, and visibly diminishing in bulk, for the last three months; he had, however, only observed an increase in the quantity of urine for the last seven days, which he attributed to riding twenty miles in a cart, which shook him violently, and drinking during the journey a large quantity of heated milk. On the day Dr. G. saw him, he made several pints of pale urine, of a violet smell, tasting like honey and water.

"His nights," he goes on to say, "were sleepless, his bowels were exceedingly costive, his pulse quick, and his skin uncommonly dry and hot. He loathed all sorts of food. His gums and his tongue were of a dark shining red colour, bespangled with viscid saliva, but he was not sensible of any acid taste. He complained of a burning feverish feeling throughout all his viscera, some feebleness, but no pain about his loins, and great tremor and debility along the muscles of his thighs." P. 12.

He had a phimosis, or difficulty in retracting the prepuce, an affection, this author thinks, so general in Diabetes, as to de-

* Account of two Cases, &c. by Dr. Rollo, p. 11.

serve to be considered as a symptom of the disease. As the patient had a great aversion to medicine, Dr. G. determined to try the effect of regimen alone. He directed him to live on animal food, with as little bread as possible, and to drink toast and water. At the end of three days the urine had recovered its natural smell, and was one pint less in quantity than the water the patient had drank. The patient continued this regimen six weeks, when thinking himself cured, he made some alteration in his diet; but finding the disease return, he again omitted the vegetables, and persisted in using animal food alone, until the month of November, when he eat fried eggs, with parsnips and cabbage, without reproducing the disease. The author continues the journal of the case to the month of July last, at which time the asthma was become very troublesome, and the Diabetes only kept under while the patient persevered in using animal food, almost exclusive of any kind of vegetables. We have observed, in nearly all the cases treated in this way, that on making a slight alteration in the diet, even after the patients seemed to be cured, the disease has returned. While the disposition to the disease remains, the Diabetes can only be considered as suspended; and, it is to be apprehended, that in many constitutions the regimen here recommended, if persisted in for a long space of time, may prove as pernicious as the disease it is intended to remove. But permanent cures have been obtained by means less violent to the constitution, of which we gave some instances in our examination of the first edition of Dr. Rollo's works*. This author next gives short abstracts of the opinions of a variety of writers, ancient and modern, who have noticed the disease, which may be usefully referred to by any future writers, who may propose treating on the subject. He concludes, by giving abstracts from letters which passed between Dr. Rollo and himself, on the subject of Captain M.'s case. The volume is neatly printed, but abounds with typographical errors, a long list of which the author has noticed, but there are many still uncorrected. We observe that the notes are printed with the same types as the text. This may add to the uniformity of the page, but as there is no line to separate them, it occasionally produces inconvenience. The old way, of using smaller types for the notes, is surely preferable.

* See British Critic, vol. x, p. 258.

ART. XIII. *Mr. William Smith's Address to the People of Ireland; being the Substance of his Speech, delivered on Thursday, 24th January, 1799, in the Irish House of Commons, on the Subject of a legislative Union between that Country and Great-Britain: in which the Competency of Parliament—the Claims of the Roman Catholics—and the Consequences of a Union are impartially examined, with the probable Prosperity resulting from it.* Small 8vo. 105 pp. 2s. Debrett, &c. 1799.

IT is with regret that we confine ourselves to rather a short account of this Address; the merit of which would warrant the fullest notice, were it not for the numerous tracts on the same subject, which we have examined in detail.

After stating what would probably be the opinion of any wise legislator, considering the situation of Great-Britain and Ireland, as forming parts of the same empire, and having the same King (abstractedly of all other considerations) and thus showing, that “if this were, *res integra*, it would be desirable that the two kingdoms should have but one legislature,” the writer states those circumstances which prove, that “the mischiefs arising from a double legislature, have arisen in fact.” These are, the transactions in the Irish Parliament, on the occasion of the expected regency (which he justly considers as tending to break the only constitutional link which held the two kingdoms together) and the rejection of the commercial propositions in 1785. On this last topic he argues, with great force, that as it was reasonable in Great-Britain to annex that condition (in the fourth resolution) which gave such an alarm to the Irish House of Commons, “the legislative distinctness of Ireland would prevent her accepting great and manifest commercial advantages *on the only terms on which England could be expected to concede them.*” This difficulty would of course be obviated by an union. The question of competence is also very fully argued in this Address, both on the ground of authority and reason. Mr. S. considers union as a *change*, not a *subversion* of the constitution, and proves that Parliament is competent to effect similar changes, from the opinions of the best writers, and from frequent practice.

After some general and striking observations on the conduct of those who oppose an Union, and some apt citations from those eminent writers who have recommended it, Mr. S. adverts to the motives that existed in the year 1707, for the Union with Scotland (which he shows, apply more strongly to the

the present case) and enlarges, with much ability, on the position of Adam Smith, "that Union may soften the rigours of religious prejudice and distinction, and blend the inhabitants of Ireland into one people." On this head he very clearly explains the apparent paradox, "that an Union would be beneficial both to Protestants and Catholics;" since the security of the established church, which is so desirable to the former (and which this measure would effectually provide for) would enable the legislature to enlarge the political privileges of the latter to the utmost extent.

The several objections to the measure in question, are also (in our opinion) effectually answered; a history of the Union with Scotland is given, and applied very judiciously to the case of Ireland; and the author concludes with the following view of the subject, which we will here extract, as it contains the substance of his arguments well summed up.

"The question is *not*, whether we shall surrender the liberties of this country: What Minister would dare propose such a question, to Parliament, or to the Nation? The question is, whether Union might not so modify our Constitution, as to promote prosperity, and peace, whilst it left our liberties, not only unimpaired, but even secured?

"The question is, whether Union will not fortify, not merely England, but that empire of which Ireland also makes a part; whose safety is menaced, and whose destruction she cannot survive?

"Whether it will not silence internal jealousy, and dissention; establish our religion firmly; conciliate our Catholic brethren; and consolidate our people?

"Whether it will not at once, bestow upon us commercial advantages, and enable us to use them? Whether it will not establish amongst us that respectable and industrious order of men, which is the pride of the sister country, and the want of this?

"Whether at the same time that it gives us an efficient weight in the imperial councils, it will not still more secure our welfare, by entangling our interests, so obviously and inextricably, with those of Britain, that all grudging policy, all narrow jealousy of Irish advancement, if it ever existed, must have an end?

"Whether by disarming Separatists of those instruments which they now possess, towards severing the kingdoms, it will not render it self-injury for Britain to retard Irish aggrandizement; and make it folly for her to view the advancement of this country with apprehension?

"Whether the alternative of Union, or separation, is not offered to us, as explicitly as we need wish it to be? and whether we ought to hesitate in making choice of the former?

"Whether separation from England be not subjection to France? If so, I call upon all good men to turn a reluctant eye on the horrors, which have disfigured that at once formidable, and wretched country, and to shudder at the prospect which my suggestion has disclosed.

T

"Whether

“ Whether all objections to Union, which we hear so loudly urged, are not such, as the terms might easily obviate, and which are now therefore premature ?

“ Whether, if legislative incorporation tend to fortify the empire, Britain is not likely to purchase this imperial strength, by the most ample and liberal concession, in point of terms ?

“ Whether two legislatures in one empire, do not tend to disunite ? and whether our experience has not alarmingly reduced this theory to practice ?

“ Whether the testimony of *all*, who oppose an Union, is so disinterested as to deserve implicit credit ?

“ Whether the example of Scotland has not proved that faction, not patriotism, may vehemently oppose an Union ? that integrity and public spirit may vote for whatever sacrifice the measure involves ? And finally, that time may sanction such a step, by shewing legislative incorporation to be the base of national prosperity ?

“ Whether our situation is, or has been such, as that some radical and *tranquil* change does not seem desirable ?

“ Whether that *distinct* independence which may mar imperial energy, is likely to be very *real* ? or consequently to be so *precious*, as that it should not be resigned ?

“ This, I take to be some imperfect analysis of that question, which I earnestly recommend to the cool, and honest consideration of the country gentlemen, and of every Irishman who loves his country better than himself : nor do I even fear to refer the enquiry to those, who recollect that national tranquillity is essentially conducive to private interest.

“ Let no man timidly suppress his opinion ; because, by declaring it, he may expose himself to a mere temporary, and *artificial* obloquy.

“ Let him, as I do, encounter willingly an honourable unpopularity ; and refuse to decide the question, which he has not yet discussed.

‘ Falsus honos juvat, et mendax infamia terret
Quem—nisi mendosum, et mendacem ?’

“ For my part, I am deaf to clamour, and, I hope, obstinate to intimidation ; but I am open to *reason* ; and shall ever prefer retracting, to persisting in an error.

“ At present, my deliberate opinion is, that a legislative Union with Great Britain would serve this country, if obtained on those fair terms, which I think likely to be conceded.—I look upon it to be a measure, which, in incorporating our distinctness, and thus far altering our Constitution, will however,

— on change—Duration found :’

on a change of the modes and forms of the imperial establishment, will found the permanence of our tranquillity, our connexion with Great Britain, our wealth, our liberties, and our Constitution.

“ Union merely forms my means ; which I am ready to vary, if any man will prove that they are ill chosen. My end, I solemnly declare, is the Prosperity of my Country.

“ WILLIAM SMITH,” P. 102

Upon

Upon the whole, this Address, although there are a few trifling inaccuracies in the language, does great credit to the writer's abilities, and his patriotism, and contains a very ample and satisfactory discussion of the important question to which it relates.

ART. XIV. *General View of the Agriculture of the County of Lincoln; drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By the Secretary to the Board.* 8vo. 455 pp. 9s. Nicol. 1799.

LINCOLNSHIRE is one of those counties, not few in number, the first survey of which (by a Mr. Stone) was received by the public with much dissatisfaction. A vehement suspicion was entertained, that the reporter drew up his account from hearsay, and a slight previous acquaintance with a few districts of the county, and not from a view actually taken for the purpose. We rejoiced, therefore, on finding the business committed by the Board of Agriculture to its own Secretary. But our joy was somewhat damped by learning, from the Introduction to this View, that *seven weeks* only were allowed to him for the survey of a county containing nearly two millions of acres; the soil of which, and consequently the agricultural management, is uncommonly various. The Secretary, however, extended his commission to twelve weeks, and would have carried it further, had not the meetings of the Board prevented him.

This circumstance accounts for the many specimens of crude and imperfect information which have been exhibited by some of the county-surveyors; to whom a shorter time, in proportion to the extent of their business, was probably allowed, than to the favoured Secretary himself.

A passage in the Introduction is very creditable to the inhabitants of Lincolnshire, and may stimulate others to follow their example; we shall therefore extract it with much satisfaction.

"It was not possible to meet with a more liberal spirit of communication than I experienced in the County of Lincoln; not confined to the nobility and gentry of fortune, from whom it might be expected of course, but from every class of the people: the clergy, farmers, graziers, and equally the inhabitants of towns; all were desirous to contribute whatever information was in their power; the numerous breeders of sheep and cattle were emulous in shewing their stock with-

out reserve or mystery, and explaining their motives and reasons for adopting or adhering to this or that breed, with an openness and candour which will for ever give me a very high idea of the merit of that respectable class." Introd. p. i.

Our remarks upon this View will be particular; and will be concluded by a general character of the work.

The first thing which attracts our attention in this General View is, "a map of the soil of Lincolnshire," distinguished into heaths, wolds, black tract (that is, fens and marshes) and miscellaneous. The black tract occupies the largest space, and perhaps the most honourable, on account of its wonderful fertility, and the very spirited improvements by drainage which have been made in it within the last forty years, though much, very much, remains to be done in this respect. In this map the names of many villages are misprinted.

In the Isle of Axholm, it is said,

"They do nearly all their work themselves; and are passionately fond of buying a bit of land. Though I have said they are happy, yet I should note that it was remarked to me, that the *little* proprietors work like Negroes, and do not live so well as the inhabitants of the poor-house; but all is made amends for by *possessing* land." P. 17.

We think this an excellent spirit, that cannot be too much encouraged; it stimulates to industry, sobriety, and general good conduct, and is in many respects highly beneficial to society. We have reason to believe that this spirit pervades other parts of Lincolnshire, particularly the fertile districts.

The catalogue of large estates within the county is indeed "very incomplete." (p. 18) Instead of thirty-five of 2000l. a year and upwards, we have seen a list of sixty, which we believe to be correct.

"Laceby is, I think, one of the prettiest villages in the county; containing a great number of very well built houses, with much air of comfort, and several of a more considerable appearance, and being on a slope of country, and very well wooded, with a fine clear stream through it, the aspect is on the whole very pleasing; I inquired the cause, and found it inhabited by freeholders; each man lives on his own." P. 19.

This living upon a *man's own*, when the examples of it are very numerous, conduces more perhaps to the happiness of a people, and to the stability of its government, than any other external circumstance whatever; and it is more general in Great Britain than in any other country.

"There is nothing in the state of property in Lincolnshire that pleased me more than to find on the Wolds, and especially about Louth,
men

men possessed of estates of three, four, five, and even six or seven hundred a year, and yet remaining farmers, occupying other farms hired, and some of them living merely on their own, but keeping entirely to the manners and the appearance of farmers; consequently thriving, independent, and wealthy, and in consequence of all, as happy as their personal merit, their moral virtue, and dependance on, and attention to, their religious duties permit them to be. Such a spectacle is not only pleasing to an individual, but highly beneficial to the community; such men are able to cultivate their land well, and to make exertions not in the power of weaker efforts; and would do much more if it was the custom of the county to give leases; but unfortunately it is not." P. 19.

The following extract will suggest good hints to such men of fortune as have the good sense to think, that to be usefully busy is more pleasant than to be idly dissipated.

"In the management of a great estate, I remarked a circumstance at Reevesby, the use of which I experienced in a multitude of instances. The liberality of Sir Joseph Banks opened every document for my inspection; and admiring the singular facility with which he laid his hand on papers, whatever the subject might be, I could not but remark the method that proved of such sovereign efficacy to prevent confusion. His office, of two rooms, is contained in the space of thirty feet by sixteen; there is a brick partition between, with an iron plated door, so that the room, in which a fire is always burning, might be burnt down without affecting the inner one; where he has 156 drawers of the size of an ordinary conveyance, the inside being thirteen inches wide by ten broad, and five and a half deep, all numbered. There is a catalogue of names and subjects, and a list of every paper in every drawer; so that whether the inquiry concerned a man, or a drainage, or an inclosure, or a farm, or a wood, the request was scarcely named before a mass of information was in a moment before me. Fixed tables are before the windows (to the south), on which to spread maps, plans, &c. commodiously, and these labelled, are arranged against the wall. The first room contains desks, tables, and book-case, with measures, levels, &c. and a wooden case, which when open forms a book-case, and joining in the centre by hinges, when closed forms a package ready for a carrier's waggon, containing forty folio paper cases in the form of books; a repository of such papers as are wanted equally in town and country. Such an apartment, and such an apparatus, must be of incomparable use in the management of any great estate: or, indeed, of any considerable business." P. 20.

Tenures. "At Thong Castor, on Whitfuntide, the lord of the manor has a right to whip the parson in the pulpit. I was told of this strange tenure, but do not vouch for the truth of it." P. 21. A custom so singular as that here alluded to, deserved a little further enquiry. We have obtained some information concerning it, for which the Secretary, in galloping through the county, could not be expected to wait. The manor

manor of Broughton is held of the lord of the manor of Castor, or of Harden, a hamlet in the parish of Castor, by the following service. On Palm-Sunday, a person from Broughton attends with a new cart-whip, or *whip-gad* (as they call it in Lincolnshire) made in a particular manner; and, after cracking it three times in the church-porch, marches with it upon his shoulder through the middle isle into the choir, where he takes his place in the lord of the manor's seat. There he remains till the minister comes to the second lesson; he then quits the seat with his *gad*, having a purse that ought to contain thirty silver pennies (for which, however, of late years half a crown has been substituted) fixed to the end of its lash, and kneeling down on a cushion, or mat, before the reading desk, he holds the purse suspended over the minister's head all the time he is reading this second lesson, after which he returns to his seat. The whip and purse are left at the manor-house. Some ingenious persons have devised a reason for every circumstance of this ceremony. They suppose that the thirty pennies are meant to signify the thirty pieces of silver mentioned in the second lesson, which Judas received to betray his master; that the three cracks of the whip, in the porch, allude to Peter's denying his Lord thrice, &c. &c. We recommend to antiquarians a more minute enquiry concerning this custom, than it was possible for us to make.

Under Chapter III. *Buildings*, we meet with a full account, very worthy of attention, but too long to be extracted, of the materials used, and the mode of preparation, in making and applying the stucco, with which the house at Brothertoft-Farm is fronted. (p. 22) Though we are not sanguine enough to be strongly persuaded with Mr. (or Major) Cartwright, "that in this very composition we have the whole secret of the cement of the ancient Romans, consisting of nothing but lime and sand in purity, and knowing how to make use of them;" (p. 26) yet we readily attest, that he has made a very curious, and probably an useful experiment; and we think highly of his cement for new-fronting a house, though we have sometimes disapproved of his recipes for a political cement to repair our constitution.

Mr. Hoyte's farm-house at Osbournby, is commended for its remarkable cheapness. (p. 28) The extent of the farm is not mentioned; but we doubt whether there be any farm in Lincolnshire, on which the dwelling-house alone ought to cost 919l. Neither do we expect to find in such buildings, "drawing-rooms, breakfast-rooms, and dressing-closets, mahogany banisters, double architraves, ornamented chimney-pieces, pilasters to niche, iron fanlights, enriched cornices, and astragal stone-

stone-steps." P. 28. Are these things "free from all foolish and expensive show, or pretence to emulate the gentry?" P. 40. A portion of the expence bestowed upon such frippery, applied to the construction of more complete farm-buildings, would justly have called forth the reporter's admiration. Among such buildings we should be glad to see, *any where*, sheds for sheltering manure heaps from sun and rain, and scattered weed-seeds; and drains for collecting, into one or more places, all liquids proper for manure, from the house and stables. The estimate of this house, including all the particular works of the carpenter, &c. carriage, portage, &c. and extending to five pages, is one of those notable specimens of the art of eking out a book, by which the Secretary *periodically* distinguishes himself. See nearly two hundred numbers of "Annals of Agriculture."

Cottages. Stud and Mud. Did Mr. Young, in his travels through France at an early stage of the revolution, when he made so many edifying observations on that event, never hear of the mode of building cottages, &c. called *pisé*, which at that period was strongly recommended by the Agricultural Society of Paris, having formerly been confined to the district betwixt Lyons and Geneva? If he had travelled with less speed through the division of Lindsey in Lincolnshire, and had made his most minute enquiries where they were best deserved, he might have favoured the public with important information on this subject. We have been credibly informed, that, in the neighbourhood of Alford, there are two buildings of this sort, erected in the way of experiment, by a gentleman who had taken the trouble of acquainting himself, upon the spot, with every particular of this economical and durable mode of building, hoping to render service to a part of the county where materials are very scarce, and where the mode of building, here mentioned by Mr. Young, with stud and mud, is found objectionable on many accounts; particularly, 1st. by consuming on the frame-work the best oak-timber in the county; 2dly. by requiring continual repair of damages occasioned by damp and vermin; 3dly. by being the coldest of all habitations. The two buildings above-mentioned, in the *pisé* fashion, have stood, without wanting any repair, one from the year 1784, the other from 1786.

"There *has* been around Foulkingham many new inclosures made by act of Parliament, upon which occasion a proper attention has been paid to assigning to every cottage at least three acres of land, including a garden; upon which, for the most part, they keep a cow, and are much better labourers for it." P. 35.

This,

This, we think, is the most important piece of information in the whole book. We shall find it strongly confirmed in some subsequent pages.

At p. 37, Mr. Moody's farm is 1600 acres, but at p. 39 it is reduced to 1400 or 1500.

Mr. Young's account of the principal farmers in Lincolnshire does them much credit; for we hope it was not intended to coax them into a liking of his General View.

"I have not seen a set more liberal in any part of the kingdom. Industrious, active, enlightened, free from all foolish and expensive show, or pretence to emulate the gentry; they live comfortably and hospitably, as good farmers ought to live; and, in my opinion, are remarkably *void of those rooted prejudices* which sometimes are reasonably objected to this race of men." P. 40.

We are assured by those who have known Lincolnshire during the last thirty years (the term of Mr. Young's absence from it) that the reverse of *this* character, as to *prejudice*, is generally the truth.

"The eleven parishes of Holland-fen contain 22,000 acres, and let for about 27s. an acre tithe free, but pay a drainage tax. Before the drainage and enclosure, it was worth not more than East, West, or Wildmore fens, at present; that is, nothing at all." P. 42.

We have reason to think that they let for more than 27s. for we are made acquainted with one farm of 100 acres, not very remarkable for the goodness of the land, which had been ploughed and ill-managed ever since the inclosure in 1772, and which, at Lady-Day 1798, let in that condition for 40s. an acre, the tenant paying also a drainage-tax of nearly 2s. But here we shall admonish landholders in this Fen, and others generally, not to charge their tenants with any taxes which the landlord is bound *by law* to pay. For, in case of the insolvency or dishonesty of the former, the latter *must* pay the tax, and will not easily reimburse himself. Let it be paid by the party liable, and be considered in the rent.

"Encouraged by great capitals, and the general liberty and happiness enjoyed by the nation, agriculture has made a vast progress; but this progress would have been *much greater*, had tithe been generally commuted." P. 55.

Mr. Young here takes for granted the question in dispute, namely, the *great degree* of this progress, in case of such commutation; for in some measure it will readily be admitted. But a fairer opportunity of deciding this question, by an appeal to facts, could not possibly occur, than that which presents itself in this county. In the hundred of Kirton, contiguous

to Boston on the West, all the parishes are inclosed, and nearly all exonerated from tithe; in the hundred of Shirbeck, contiguous on the East, they all remain open, and subject to tithe. Is the husbandry of the former district *very* superior to that of the other? And does a *much greater* spirit of improvement animate the occupiers of land within it? We are authorized to say, No: there is little or no difference perceivable between them. A few, and but a few, more acres of old inclosure are under the plough in the former hundred than in the latter. In point of management (with a few exceptions on both sides) they follow the method of their ancestors. "Poor-rates in Holland-fen low, in some parishes even to 1s." P. 56. We are assured there is no such parish.

From a short account of implements, invented or adopted in Lincolnshire, Mr. Y. concludes, that "the farmers of this county are alive to improvements, and ready to adopt any new instruments which promise utility." P. 76. A very curious paper follows, showing "the vast works which have been carried on in this great county." P. 86. It is entitled, "A State of certain Improvements by Inclosing and Draining." P. 87. The total in round numbers is, parishes 45 inclosed, most of them drained; acres 92,000, old value 21,000*l.* improved value 72,000*l.* expenditure 175,000*l.* net gain to the owners 42,000*l.*

"Add to the improved annual value of 72,150*l.* 15*s.* 11*d.* upon a moderate estimation, the annual produce of three times the rent, making for the Fens, drained by the Witham, 127,130*l.*; for the highland old inclosures 89,321*l.* 14*s.* 6*d.* together; for the whole 216,451*l.* 14*s.* 6*d.* being the annual produce by cultivation.

"Upon this animating detail, I have only to remark, that the valuation of the improved rents was that of the commissioners; but the real rents, at this time, exceed it in many instances; thus Holland-fen is here reckoned at about 1*l.* 1*s.* per acre, whereas the average is now, as appears by the minutes, about 27*s.* but even if we suppose that no further rise has taken place than here stated, it is a noble spectacle to see such a prodigious improvement effected." P. 87.

We suspect the accuracy of many particulars in this statement; especially when we compare it with the Secretary's curious calculations at pp. 47, 48.

It is not practicable for us, either to extract or abridge the various courses of husbandry within the county. We shall therefore content ourselves with stating one of the most important.

"Mr.

“ Mr. Linton of Frieston has made an experiment, extremely interesting for Lincolnshire; he has conducted it for five years; it is this course, 1. beans, 2. wheat.

“ In autumn he ploughs and grips the land for beans, and manures for them 10 tons an acre, once in four years. In the spring, ploughs once or twice, according to the state of the land, in order to have a tilth for drilling and hoeing. In March puts in the crop, by drilling, 11 pecks an acre, in rows about two feet asunder; as soon as they appear, harrows; and, when weeds come, shims them with the expanding horse-hoe, which is repeated rather deeper than before, as the beans advance; after which they are hand-weeded; immediately before the blossoming, they are earthed up, with the mould boards added to the hoe. He usually tops them after the pods are sufficiently set, by a man taking two rows with an unsawed sharp reaping hook. The produce, 4 quarters. After harvest immediately harrow the stubble, and carry off the rubbish; then plough once, sow, and harrow in the wheat; which produces from 3 to 5 quarters, on land of 21s. an acre.

Expences.

	£.	s.	d.
Manure, 10 loads	2	12	6
Ploughing thrice, and harrowing	1	0	0
Seed, 11 pecks, at 32s.	0	11	0
Drilling with barrow	0	0	6
Harrowing	0	1	0
Shimming twice	0	3	0
Weeding	0	4	0
Double mould boarding	0	1	6
Topping	0	2	0
Reaping	0	9	6
Leading, &c.	0	6	0
Thrashing	0	5	0
Carrying out	0	3	0
<i>Wheat.</i> —Harrow, stubble, and clearing	0	5	0
Ploughing	0	5	6
Seed, 10 pecks	0	15	0
Sow and harrow	0	2	6
Weeding	0	10	0
Reaping	0	15	0
Leading, &c.	0	5	6
Thrashing 4 quarters	0	10	0
Carrying out	0	3	0
<i>Beans</i> —as before, except manure	3	6	6
Wheat as before	3	11	0
Four years rent	4	4	0
Four years tithe	1	4	0
Four years town charges	0	14	0
	22	9	6

Produce.

Produce.

	£.	s.	d.
Eight quarters of wheat, at 42s.	16	16	0
Straw of two crops, as manure is charged	0	16	0
Beans, 8 quarters, at 32s.	12	16	0
Straw	0	9	0
	<hr/>		
Expences	22	9	6
	<hr/>		
Profit	8	7	6
	<hr/>		
Per acre, per annum	2	1	10
	<hr/>		

"But Mr. Linton remarks, that in this calculation, though nothing is exaggerated, still expences will run higher; and articles of tillage, and wear and tear, will amount to some small matter more; and interest of capital, at 5l. an acre, will be 20s. in the four years. Enough will, however, remain to prove, that this course of crops is vastly important; and I need not add, that it is what I have recommended in various parts of the county." P. 127.

"This article of beans, in Lincolnshire, is so important, that I have been induced to treat the article by itself, to shew how very few instances occurred of good management. As a general fact, it is to be stated, that this crop is broad-cast, never hoed, full of weeds, and wheat consequently not following them. In the wet open fields, fallow usually succeeds. This management is so bad and unprofitable, compared with a better system, that there is scarcely an object in the husbandry of the county which wants more reforming." P. 130.

"Farmers, in this enlightened age, travel: a Lincolnshire one, with land proper for this crop, could not do better than view the Kentish management during the growth, and after harvest: he would return home with ideas, which he did not before possess. In general, the Kentish bean land is lighter; but he will at once see that their system is applicable on all soils. If a Lincolnshire land farmer will calculate the expences and produce of 1. fallow; 2. wheat; 3. beans; with the vastly better management of 1. fallow; 2. oats or wheat; 3. clover or seeds; 4. beans; 5. wheat; supposing a fallow periodically necessary (which I do not admit), he will find the superiority of the latter so great, as to induce him to exert himself with vigour, for the introduction of such a culture of beans as shall secure success." P. 131.

"Remembering, as I do, this county about thirty years ago, no circumstance in it surprized me more than the astonishing change effected in respect to this crop. At that time there was scarcely a turnip to be seen, where now thousands of acres flourish; and the few sown in the whole county were unhoed, except by here and there a gentleman. What a change! from such a state of backwardness, in an article so perfectly adapted to the soil, to find them now as plentiful; and, in various cases, even more so, than in some of our best cultivated counties,

ties. This has been a most meritorious progress, closely attending that first of improvements, inclosing heaths and wastes. The crop is not yet perfect in the hands of all farmers, for I cannot say that I saw none unhoed; there are some slovens remaining, who either hoe but little, or doing it by servants, and not being in a regular system, execute it in a very insufficient manner.

“ But immense tracts are very well managed; and, by many persons, in as capital a style as any in Norfolk. This, upon the whole, is a most happy and important change; and has had great effects in improving the size, and increasing the number, of the sheep and cattle of the county.” P. 138.

Drilling appears, from general experience, not to have answered in this county, especially on a large scale. “ I called at Mr. Scoffin's, at Barton, but he was *absent*.” P. 139. A passage, conveying so little information, might as well have been absent from the book.

Dibbling has been tried in very few instances, but has so far answered well.

“ *Wood*. The annexed plates will give some ideas of the erections at Brothertoft for this object. The contrivance of the whole has great merit; and Mr. Cartwright appears to have carried every branch of this cultivation to a degree of perfection, to which no other person has probably attained; the exertions he has made in this pursuit are capital and interesting.” P. 156.

“ *Hemp*. Carry it for grassing to an eaten eddith, which it improves much, great grass succeeding it; nor does it taint so as to make cattle refuse it.” P. 157.

This is not the whole advantage which might be derived from hemp to grass-lands. The *stagnant* water, in which it is steeped, would be an excellent manure; but it is entirely neglected.

“ *Parsley*. This plant is cultivated as an artificial grass by Mr. Stephenson of Swineshead, mixed with white clover; 14lb. an acre of the latter, and 2lb. of the former. It lies three years; and the first supports from 6 to 10 sheep an acre. The second, it is manured; and keeps also from 6 to 10 an acre; the third, it carries from 7 to 11 an acre. The soil is the fertile loam of Holland Fen.” P. 170.

From this, and a few other experiments, it seems to “ merit more attention than it has received, and probably would be found a valuable article upon any sheep-farm ” P. 170.

“ *Hay*.” Alas! poor Lincolnshire. “ Every thing in hay-making that I have seen in Lincolnshire, is barbarous.” P. 196.

“ Hay feeds,” says Mr. Cartwright, “ so called, abound in general with feeds of various plants unfit for either pasture or meadow, with
troublesome

troublesome and pernicious weeds, and even with grasses deserving no better appellation. Hence it seems best wholly to abandon the use of *hay seeds*, and to lay down land with nothing but such grass seeds as can be obtained separately and pure; trusting to nature for a supply of such other grasses as the soil may peculiarly affect." P. 207.

" *Gardens and Orchards.* I cannot let this title pass without observing, that there is nothing in Lincolnshire more mistaken than the idea, that a garden may be considered as an object of luxury, and not of profit. There is no part of a farm that is more beneficially productive, with views of economy, than a well cultivated garden." P. 212.

After much dry reading, we hail with pleasure a little jocularity.

" Near Brocklesby, &c. there are large tracts of excellent land under gorse; and at Caburn and Swallow, I passed through the same for miles: it is a beautiful plant to a fox-hunter. Lord Yarborough keeps a pack of hounds; if he has a fall, I hope it will be into a furze-bush; he is too good to be hurt much, but a decent pricking might be beneficial to the county." P. 224.

" Every circumstance concerning so very large a tract as the undrained fens, deserves attention. For the following particulars, I am indebted to Sir Joseph Banks, who knows more of them, perhaps, than any other person in the county. The East and West fens were drained by adventurers in the time of Charles I. some account of whose undertakings may be seen in Dugdale's History of Embanking and Draining; they were about that time actually inclosed and cultivated. It is probable that the undertakers and the king, to whom a share was allotted, had taken to themselves a larger portion of the fen than the county thought just and reasonable; for in the time of the great rebellion, a large mob, under pretence of playing at foot-ball, levelled the whole of the inclosures, burnt the corn and houses, destroyed the cattle, and killed many of those who occupied the land. They proceeded to destroy the works of drainage, so that the country was again inundated as it formerly had been. After the Restoration, the adventurers repaired their works, resumed their lots of property, and began again to cultivate them, but the country, who always considered themselves oppressed, by trespass upon the grounds, compelled the adventurers to defend their rights by a course of law; in which it was determined, that the original agreement was not valid, and consequently the property of the whole level was vested in its original proprietors. From this time the drainage was carried on under the Court of Sewers, principally by means of the adventurers' drains; but the river Witham being neglected, and nearly silted up, they became so much oppressed, that application was made to Parliament in 1762, when an act passed, by which the present works have been made, which are probably sufficient to carry off the whole of the downfall waters; but till a catch-water drain is made to keep separate those that fall upon the hills, from those which fall upon the level, and a proper outfall provided, to carry the

the hill waters separately to the sea, the expence of which will probably be equal, if not exceed that of the Witham drainage, the land can never be considered as safe winter land; neither can it be thought advisable to divide and inclose it. These fens, East consists of 12424 acres, one rood, one perch. The undertakers' drains left only 2000 acres under water; but I am credibly informed, that the outfall of Maudfoster, as that *goat* now lies, is capable of draining dry the deepest pits in that fen.

“The West fen contains 16924 acres, two roods, six perches. As the undertakers laid that quite dry, there can be no doubt of the practicability of any undertaking there.” P. 225.

The account at pp. 233, 234, of the friendly inclination of the Dutchy Court of Lancaster, and of Sir Joseph Banks, its lessee, towards the drainage and inclosure of the Fens, may be highly interesting to Lincolnshire men; but is not enough so to our readers in general, to justify an extract of those pages. Of a different nature are the following just reflections, by which our remarks will be closed for the present month.

“By the annexed Map of the drainages in the south-east district of the county, united with the improvements on the Ancholm, and in Axholm, it will appear that there is not probably a county in the kingdom that has made equal exertions in this very important work of draining. The quantity of land thus added to the kingdom, has been great; fens of water, mud, wild fowl, frogs, and agues, have been converted to rich pasture and arable, worth from 20s. to 40s. an acre. Health improved, morals corrected, and the community enriched. These, when carried to such an extent, are great works, and reflect the highest credit on the good sense and energy of the proprietors. Without going back to very remote periods, there cannot have been less than 150000 acres drained and improved, on an average, from 5s. an acre to 25s.; or a rental created of 150000l. a year. But suppose it only 100000l. and that the profit has on an average been received during the period of thirty years; the rental has in that time amounted to three millions, and the produce to near ten; and when, with the views of a political arithmetician, we reflect on the circulation that has attended this creation of wealth through industry; the number of people supported; the consumption of manufactures; the shipping employed; the taxes levied by the state; and all the classes of the community benefited; the magnitude and importance of such works will be seen; and the propriety well understood of giving all imaginable encouragement and facility to their execution. These are the results of that government, which so many, living and fattening under its protection, wish to exchange or hazard, for speculative legislation of a more popular cast. Early in the days of republican France decrees issued for draining marshes; I do not ask, what progress has been made? But I would demand, if any drainages equal to this have been executed in that kingdom during a century? From Bourdeaux to Bayonne, in one of the finest climates of Europe, nearly all is marsh. What Frenchman has been actuated by the blessings of republican security,

curity, as to lay out one lous on that or any other marsh or bog? These undertakings prove the reliance of a people on the secure possession of what their industry creates; and had it not been for common-rights, all England would long ago have been cultivated and improved; no cause preserves our wastes in their present state, but the tendernefs of government in touching private property. A farming traveller must examine this country with a cold heart, who does not pray for the continuance of a system of legislation which has tended so powerfully to adorn, improve, and cultivate the country, and to diffuse prosperity and happiness through the whole society." P. 246.

(To be continued.)

ART. XV. *Poems and Plays.* By Mrs. West, Author of a *Tale of the Times, a Gossip's Story, &c. &c.* Two Volumes. 12mo. Longman. 10s. 1799.

WE very readily take the earliest opportunity of showing our respect for the author of these elegant volumes, who has already distinguished herself by different performances, which communicate instruction to the young, greatly interest those of more advanced years, and afford amusement to readers of every description. Mrs. West ranks very highly among those moralists who have exerted their superior talents in checking the operation of modern philosophy, however ably or insidiously propagated; and we assert, without scruple, that among the multitude of translations from the German and French, which have within these few years been intruded on our notice, we have met with nothing comparable to the *Tale of the Times*, or the *Gossip's Story*. These sentiments, and this praise, we are proud to record. In the present instance, the author appears in a new character; if truth and justice will not allow us to affirm, that she is entirely equal in this species of composition, we may unreservedly assert, that whoever is delighted with elegance, harmony, and accuracy in poetry, will peruse these volumes with no common satisfaction.

The first volume consists of a Tragedy and miscellaneous Poetry; the second of a Comedy and Poetry, of the same variety as occurs in the first. Mrs. West ingenuously informs her readers, in a very pleasing and sensible Introduction, that having offered the Tragedy and Comedy to the managers of our theatres, both were refused. Of the Tragedy, we cannot but say, that we think it might easily have been accommodated

to the taste of an English audience. The language, sentiments, and plot, seem to us unexceptionable; we indeed do not see why the catastrophe should have been so very tragical; there exists no sort of necessity for the death of Herbert; poetical justice required the punishment of Theodore and Mordaunt; but we do not perceive why the hero and the heroine might not have been rewarded for their constancy and virtue. Some parts of this piece are highly poetical; and we may say of the whole, with the exception above made, that although it might not perhaps have pleased in the exhibition, it is impossible to peruse it without sincere gratification.

Among the different poetical specimens in the first volume, we could select many which would do to the writer much honour. We were most pleased with the Address to Poverty, from which we extract a part.

“ AN ADDRESS TO POVERTY.

“ Born on the northern desert rude,
Mid the hyena's ruthless brood,
Where famish'd bears incessant prowl,
And to Night's silver Empress howl;
Where Winter's unresisted hand
Strews tempests o'er the ice-bound land,
Oh, Poverty! thy furrow'd form
Proves thee the daughter of the Storm;
Ah me! I shudder to behold
Thy horrid aspect, blank and cold,
Thy haggard eye's petrific glare,
Thy hollow cheek, thy matted hair;
Trembling I view the ebony wand
With which Despair hath arm'd thy hand,
Which on the throbbing bosom press'd
Drives Peace affrighted from its nest,
And chafes from the troubled brain
Creative Fancy's fairy train.
The just ideas which engage
Th' ingenious artist and the sage;
And the fine images which beam
On the rapt Poet's waking dream;
No more shall Hope or Pleasure bland,
Teach the warm features to expand,
Nor bid the lively eye dispense
The glance of energy and sense,
Health shall no more with roses streak
The lilies that surround the cheek,
But there Neglect's pale banner wave,
And Care her deep-drawn wrinkles grave;
No more the ready hand shall ask
Of Industry its daily task,

Or

Or gen'rous of its little store,
Set wide the hospitable door,
That hand unnerv'd and faint shall feel
Cold languor o'er its sinews steal
E'er the warm breast which us'd to glow,
With sympathy for human woe,
Absorb'd in wretchedness complete,
For its own anguish shall not beat,
Save when the Vulture Envy's fang,
Afflicts it with a fiercer pang :
Want shall extinguish Valour's blaze,
The pride of worth, the thirst for praise :
Nay, to preserve a life abhorr'd,
Shall whet the midnight murderer's sword ;
Fear shall in vain abjure the deed,
Conscience alarm, or Pity plead.
Love, now the only passion left,
Shall urge him to the bloody theft,
Shall paint the bed, where fleeting life
Still hovers round a famish'd wife ;
Shall aggravate the clamours dire
Of infants wailing to their fire ;
Distraction shall his brain infold—
He strikes, and grasps the dear-bought gold.
Sometime a guileful spectre stalks,
Companion of thy mournful walks,
Who, soothing, promises relief
To those who faint with smother'd grief ;
Who hides the hope of better days,
Friendship's kind tear, and Candour's praise ;
Who still the pensive sufferer haunts
With slights, and injuries, and taunts,
And tells how Int'rest from his breast,
Drives what he once with joy carest ;
Who talks of Death, that house of peace,
Where the world's cruel scorns must cease ;
Where want and woe torment no more—
Then shews the separating door,
And to the care-craz'd wretch reveals
The way to burst th' opposing seals ;
He enters, let description spare,
The horrors that arrest him there.
Say, sullen Pow'r ! whose threaten'd rage
Appals the warrior and the sage,
Did there not heroes once exist,
Who dar'd thy terrors to resist ?
Did not thy hardy vigour brace
The nerves of Sparta's fearless race ?

U

Did

Did not the Theban* worship thee,
 Who dying saw his country free?
 And did not he surnam'd the Just†,
 By venal Athens, in thee trust?
 Nymph of rude aspect! did not thou
 Call the Dictator‡ to the plough?
 And bid Fabricius, sternly bold,
 Reject for thee, th' Epirian gold?
 What beauties could these worthies trace,
 What charms alluring in thy face?
 Dost thou possess some magic spell?
 Methinks, as on thy face I dwell,
 Thine aspect softens by degrees,
 Till thy stern features faintly please." &c. &c.

In such a variety of compositions, it is absolutely impossible that all should be of equal merit. But it would be invidious to point out smaller defects, when the whole bears such conspicuous marks of amiable feelings, excellent understanding, and improved taste. No apology can be necessary for inserting the following:

" INSCRIPTION

" *In a Fairy Ground at Rushton, Northamptonshire, the Seat of the Right Hon. Lord Viscount-Cullen.*

" Come trip it through the Fairy Ground,
 Here Oberon his revel keeps,
 Beneath yon rose his palace stands,
 Tread soft, for now the Monarch sleeps.
 Until, light glancing through the trees,
 The Moon-beams tremble o'er the scene,
 Then loud he winds his agate horn,
 And tiny foot steps print the green.
 Stately Ambition, come not nigh,
 Thy haughty tread these flowers will wound,
 Unfeeling Avarice, turn aside,
 No buried wealth can here be found.
 The liberal mind alone shall ken
 The beauties of yon crystal wave;
 Th' untainted breast alone shall find,
 Sweet slumbers in yon moss-grown cave."

The second volume commences with the Comedy, which, as before observed, was presented to one of the managers, and rejected. We certainly think this a less fortunate essay than the Tragedy; but we nevertheless are certain, that in the present

* "Epaminondas.

† Aristides.

‡ Cincinnatus."

state

state of public taste, many performances of the kind have lived their nine nights with far inferior pretensions. A comedy, to please the public ear in exhibition, must represent forcibly something of living follies, and present manners. Mrs. W.'s "How will all End," seems to aim at this, but is evidently written by one not personally conversant in what she attempts to describe. It would be unjust not to give an example also of what may be expected from the miscellaneous Poetry in the second volume; and we think what is subjoined has much naivete and humour.

“ TO MYRA.

“ *On the French Convention decreeing that Equality should be preserved in the Terms of Address and Superscription.*

“ I know not, dear Myra, if, just like your friend,
French politics find you employ;
Have you heard of a law which I greatly commend,
And obey with unspeakable joy?

The will of those sages Equality guides,
Sent by France all the nations to bless,
This Solon not only in public presides,
He rules private forms of Address.

Your ‘servant’ no more, but your ‘equal’ they write,
Which I think is both modest and wise;
And, determin’d henceforth in this style to endite,
I will first some conditions premise.

I purpose to Anna to send a request,
For that sweetness we all so commend;
She cannot refuse, for on oath I’ll attest,
Her abundance will do for her friend.

I next from Amanda will certainly get,
That prudence which keeps me in awe;
For that she should be calm while I bridle and fret,
Is a positive breach of the law.

I would have Margareta my character raise,
Or her’s I will surely obtain;
For that I should be forc’d all her actions to praise,
Is a link of the old feudal chain.

That Mary should give up her sweet winning way,
Can never in reason be wrong;
Tho’ she long has enjoy’d it, yet people do say,
It did once to the Graces belong.

From Stella, whose bosom by feeling possess’d,
Dilates at the pressure of woe,
I will take—no, I think second thoughts here are best,
She shall only her candour bestow.

I once had a scheme, like a democrat true,
 To seize on old Gripos's store;
 But I chang'd my intentions as soon as I knew
 That money was still thought a bore.

No more shall Florella in smartness excell,
 Her bonnets and caps I will wear;
 And, to shew my discernment, oblige her to tell,
 How she gives them their elegant air.

I'll be handsome and young, nor that notion despise;
 Here a proof of great virtue I give;
 If Eliza surrender'd her youth and her eyes,
 Why some of her lovers might live.

Resolv'd, like the daw, my stol'n feathers to boast,
 You had better in silence submit;
 My half of your genius, you'll find to your cost,
 Just makes me your equal in wit."

The Tragedy is introduced without a dramatis personæ, and Albert is suddenly changed into Herbert; but this is of no material importance. The volumes are beautifully printed, and we think there can be no doubt of their procuring their author, who has our cordial wish for success, much credit, as well as emolument.

ART. XVI. *Eight Sermons, preached before the University of Oxford in the Year 1799, at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By William Barrow, of Queen's College, LL.D. and F. S. A. 8vo. 412 pp. 7s. Rivingtons, &c. 1799.*

THIS Lecturer, whose abilities have been proved by various tests, has deviated from the practice of his predecessors in the Bamptonian pulpit at Oxford. After the example of the very learned and able Professor White, whose Sermons on the comparative Evidences of Christianity and Mohammedanism, were so generally and justly admired, the chief part of the Bampton Lectures has been founded upon some general and connected plan. Dr. Barrow, on the other hand, has taken up various objections against Christianity, and given a distinct answer to each. That the former method has its advantages cannot be denied; yet it is not for that reason necessary to condemn the deviation from it by the present writer. For one reader who will pursue, with regular attention and care,

an important argument pursued through various discourses, there are several perhaps, who will be more edified by detached sermons, each dedicated to a single topic. To an author liable to continual interruptions, from the laborious task of instructing youth, it must certainly be more convenient to take up detached subjects, than to manage an extended and connected plan. That an author, by this method, *might* use discourses written for other occasions, is an objection of no decisive moment.

The Discourses here printed, are employed to counteract the most current objections on the following distinct subjects :

1. On the Variety of Opinions and Tenets in Religion.
2. On the Question, whether a divine Revelation was necessary for the Instruction of Mankind in Religion and Morality.
3. On the Probability that God has revealed his Will to Mankind; that this Revelation is the Foundation of all Religion among them; and that the History, the Doctrines, and the Precepts of this Revelation are contained in the Old and New Testament.
4. On the Doctrines and Precepts of the Christian Revelation, as favourable to the Happiness of the present Life.
5. On the mysterious Doctrines of Christianity.
6. On the Want of Universality in the Promulgation and Reception of the Christian Revelation.
7. On Prayer.
8. On the Effects of Christianity on the Faith and Morals of its Professors.

As the author, though he apologizes for his peculiar plan in the Preface, speaks most at large on the subject in the conclusion of his first Discourse, we shall, in justice to him, lay that passage before our readers.

“ The two principal and most popular sources of objection to the Christian revelation at present seem to be : that it was not necessary ; and that it is not credible ; that the light of nature and reason was sufficient to direct mankind in their pursuit of virtue and happiness, without other assistance ; and that if other assistance was necessary, this supposed revelation is clogged with so many difficulties, that it cannot reasonably be believed and adopted, as furnishing the assistance required.

“ To the former of these points, answers of great learning and ability have been repeatedly offered ; such, indeed, as might have been expected to supersede all further discussion of the subject. But the objection still claims our notice ; for it is still urged against us. In these times, indeed, it is insisted on with as much confidence, as if from its novelty no answer had yet been given ; and with as much triumph, as if from its force it could not be answered. The beaten track, therefore, must be again traced. In addition to the answers already produced, one more shall be attempted.

“ With respect to the objections drawn from the second source ; that all should be noticed in the present lectures, is not practicable, and will not be expected. It is intended to select a few such as seem to have an effect upon men in our own times ; such as occur in the conversation
or

or the writings of the present day; and to attempt a reply to them, in a way so far popular and familiar, as may be not unacceptable to those who are either not professionally engaged in theological studies, or not deeply skilled in the questions that are agitated respecting the doctrines or the establishment of our national church. That any new arguments will be produced, it were presumption to pretend; nor can it be expected they should easily be found. The Christian religion is limited to the truths contained in its own records. To these no addition or diminution can be allowed. The arguments too, by which it is supported, are coeval with the religion itself; and from its nature and importance it has engaged the attention of the wisest and best men in every age since its promulgation to the world. All the objections, and all the difficulties, which the subject can admit, have probably long since been urged; and consequently all have been repeatedly examined and discussed. Some difficulties are capable only of one adequate solution; and of the various answers applicable to others, the best, no doubt, have already been employed. A few illustrious individuals, by the exertion of superior powers of mind, or by the judicious or fortunate direction of their studies, have occasionally thrown an additional ray of light on the evidence or the doctrines of our faith. But all its other advocates must be content with the humbler task of producing the stores already provided; and adapting them to the occasions by which they appear to be required. The novelty, however, which it is thus difficult to find, we conceive not to be necessary to the cause in which we are engaged. It cannot reasonably be demanded from us, till either new difficulties shall be brought forward, or the modes of reasoning already employed shall appear insufficient to convince the sincere and candid enquirer. With the same arms, with which we have so often triumphed, we may still hope to conquer. But our adversaries have lately endeavoured to adapt the style and form of their objections to the taste and capacity of the most ordinary readers; to give their artillery such a direction and level, as may be likely to do the most extensive mischief; and we must prepare to meet them on their own ground. The champion of Christianity must regulate his defence by the nature of the attack. It seems neither useful nor unnecessary in these times, to reduce the substance of more learned disquisitions into more familiar forms, and to compress them into a narrower compass; to collect from every quarter, such arguments as appear the most apposite and decisive; and to present them recommended, if not by eloquence and erudition, at least by modesty and candour; if not by their depth or novelty, at least by their conciseness and perspicuity. If the present preacher can produce that which the learned and the judicious may hear without disgust, and by which the young, the gay, or the uninformed may be persuaded to think and to enquire, he shall consider his time and attention as having been well employed; and the task as fulfilled, which he undertakes to perform. To support the cause of religion and virtue very different methods may be pursued; and the most promising will not always prove the most effectual. By the interpolation of heaven, Christianity was at first propagated by means and instruments apparently very inadequate to their object; and at this day the highest or humblest abilities, the weakest or the most powerful

powerful effort, must depend for its efficacy and success on the favour and blessing of heaven. *Paul planted, Apollos watered, but God gave the increase.*" P. 39.

After examining the several Discourses contained in this volume, we cannot perceive any part more calculated to give the reader a just idea of their merit, than the opening of the second, which treats of the Necessity of divine Revelation. This therefore we shall insert, as a further specimen of the Lectures.

"The first and broadest ground of objection, to what we receive as a divine revelation, has generally been, that it is not necessary; that mankind do not stand in need of such preternatural instruction and assistance, as it professes to communicate. The Creator, say the adversaries of revealed religion, has given to man the faculty of reason; and by the native powers, or by the due improvement, of this faculty, he is enabled to attain all the information that is necessary to his enjoyments or his virtue. He is enabled, they maintain, not only to ascertain the rules and principles of good morals; but to urge sufficient arguments and motives to enforce the practice: to collect satisfactory evidence, not only that he is at present in a state of probation and responsibility; but that he is destined for a future and more permanent existence; in which he must receive the just recompence of his merits or his crimes. He is enabled to discover, they assert, not only the existence of a Supreme Being; but his attributes and perfections; not only that he has been the author *and giver of life*; but that he will hereafter be the judge of our conduct; or in the language of revelation itself; *that he is, and that he is a rewarder of them that diligently seek him.* From these premises they conclude it to be improbable and incredible, that the Almighty should give, what was not wanted; that he should, without use or necessity, contrive and conduct the extensive and complicated work of the redemption of mankind by the gospel; and that it is much more probable, this supposed revelation is the invention of human policy; either the pious fraud of the benevolent, to allure men into peaceable subjection to the laws of social order; or the artifice of the ambitious, to keep the timid and the weak in subjection to the cunning and the bold.

"It unassisted reason were really able to discover, all that is here ascribed to it, the necessity of a divine revelation, as far at least as it is a system of moral instruction, would certainly be superseded. But if according to the observation of Cicero, to say that no man has been wise, and that no man can be wise, amount to the same thing; if it be fair to assume, that men are not able to do, what in fact they have never done; then will it not be difficult to shew, that reason cannot effect what the objection supposes; that it is not sufficient guide, or a sufficient authority, in our pursuit of truth, virtue, and happiness." P. 45.

The author then shows, that the light of reason is by no means sufficient in each individual, for the purposes required; and after noticing the instances of children and labouring persons, proceeds thus:

"This

“ This consideration will appear of still greater weight if we reflect, that the rules of morality, when first announced, are not all self-evident and indisputable : many of them require examination and proof, before they bring conviction. They are maintained by different men on different grounds ; and various reasons are assigned for the rules themselves ; and still more various, for their authority and obligation.

“ It seems fair to assume too, that if the light of reason were sufficient, in each individual, to discover right principles of faith and action, each individual must certainly discover them. Otherwise, the Creator must have bestowed a faculty, for a purpose which it does not answer ; and the endowment is a mockery. That each individual, however, does not discover them, is too obvious in point of fact, to require argument or evidence. Nor will any supposed neglect or abuse of our reason satisfactorily account for so extraordinary a failure ; or, upon the hypothesis of the objector, vindicate the wisdom and justice of the Creator. No time can be specified when it was successful ; no such instances can be produced, as will warrant any general conclusion in favour of its sufficiency : no individual can be named, who adopted and fixed his opinions, by the exertions of his own reasons alone ; who, without instruction or assistance, formed for himself a system of religion and morality.

“ Another argument, against this sufficiency of reason in each individual, may be drawn from the general uniformity in natural endowments. Our senses, our passions, and our instincts, in themselves, and in their operations and effects, unless where they are occasionally controuled by some superior influence, are regular and universal. They may differ in degree, but not in kind. Had this supposed light of reason then resembled other natural endowments ; it must have resembled them also in the regularity of its effects. And as truth and right, the greatest and the best objects of its research, are always the same ; every man must have discovered the same articles of faith, and the same principles of conduct. The rules of morality would have been every where alike ; and the doctrines of religion uniform and consistent. But how far this is from being the case, the most superficial inspection of history will inform us. Not two nations upon earth, whose sentiments are known to us, however simple in their opinions and manners, precisely agree in their religious doctrines, or rules of practice. Not a civilized people can be found, with whose history we are acquainted, who have not at some time or other changed, in important articles, their system of faith, and in some points, their precepts of morality. Nor can a nation be pointed out, that is not disturbed by sects, heresies, and factions. In the populace this might not be allowed to have much weight in point of argument ; because they may have been led astray, by the influence of a celebrated name, by the policy of power, or the authority of conquest. It still, however, proves the want of unanimity amongst mankind ; and the truth is, that amongst the more exalted in rank or talents not much more uniformity will be found. Not a philosopher can be named, who was in all points of religion and morality decided in his opinions ; or at all times even consistent with himself ; and how little they agreed with each other, their numerous sects and endless disputations will abundantly

dantly inform us. The academic ridiculed the stoic; the epicurean derided both; and the sect of the sceptics is said to have taken its rise from the dissensions of the rest. The light of nature then has not enabled each individual to discover any rule of conduct that is, what such a rule evidently ought to be, clear and uniform, consistent and universal." P. 50.

The reader will observe, in these specimens, that, though the author is frequently obliged to tread on beaten ground, he is by no means deficient in the talent of putting his arguments in a new light, and a convenient form; and that occasionally he also suggests new considerations of much weight and value. A similar character, accompanied by a clear and equable style, pervades the whole volume, which cannot fail to be considered as the work of an able reasoner, and a sound well-judging divine.

ART. XVII. [A] *View of the Russian Empire during the Reign of Catharine the Second, and to the Close of the present Century.* By William Tooke, F. R. S. Member of the Imperial Academy of Sciences, and of the Free Economical Society at St. Petersburg. Three Volumes. 8vo. Near 600 pp. each (with a large Map of the Russian Empire) 1l. 7s. Longman and Rees. 1799.

THE ample and interesting Life of Catharine II, published anonymously by this author*, had already turned the attention of the public to the Russian Empire, when the vast and beneficial effects produced by the arrival of the armies of the Emperor Paul in the southern parts of Europe, still further augmented the popularity of the subject. At such a period, for a man long resident in Russia, and fully conversant with the people and books of that country, to send forth a work descriptive of the whole state of the Empire, for the present period, and that most lately elapsed, is to write with a certainty of finding encouragement. Nor is the work before us undeserving of the attention it cannot fail to obtain, as it comprehends a great variety of information, well written, and clearly digested. The author undertook his work also with the advantage of having the very best materials abundantly prepared to his hands. About the middle of the year 1767, as he informs

* Noticed by us in vol. xii, p. 288, and xiii, p. 447.

us, Catharine II conceived the useful project of sending several learned men to travel through her vast territories, and collect every species of information, concerning the natural features and actual condition of the various countries and people comprehended in that vast circuit. The persons chosen for this great undertaking were men, whose very names are now a sufficient pledge of their ability to fulfil the views of the Empress in the completest manner. The chief of them, GMELIN and PALLAS, are known to all Europe as men of science, and acute investigation. GEORGI seems to have been very properly added to the number; and the character given by Mr. Tooke of Captain *Rytshof*, *M. Lépechin*, and Dr. *J. Guldensædt*, is such as gives reason to expect very excellent results from their enquiries. The labours of these men form professedly the foundation of the present work; and the author, in his Introduction, gives with great judgment, an exact view of the travels performed by each of these enquirers. The objects of their enquiry, as prescribed by the Imperial Academy of St. Petersburg, were reduced to ten heads, which are thus enumerated by Mr. Tooke.

“ They were to make accurate examinations into—1. The nature of the soil and that of the waters. 2. The means of putting the desert places into cultivation. 3. The actual state of agriculture. 4. The most common diseases, both of men and cattle; and the methods of healing and preventing them. 5. The breeding of cattle, particularly sheep, and that of bees and silk-worms. 6. The fishery and the chase. 7. Minerals and mineral waters. 8. Arts, trades, and objects of industry. 9. They must also apply to the discovery of interesting plants. And, 10. To rectify the position of places, to make geographical and meteorological observations; to report all that relates to manners, various customs, languages, traditions, and antiquities; and mark down exactly whatever they should find remarkable concerning all these points.

“ All these different views were fulfilled in a superior manner by these gentlemen; and there is no exaggeration in what has been said, that natural history never at one time obtained so great an increase of its treasures, the inestimable fruit of the labours of these truly useful men; and their narratives are become a lasting monument of their zeal, their uncommon talents, and their unwearied activity.” Vol. i. p. xvii.

The author then proceeds to specify the journies taken by each of the learned men who were employed; and as every thing respecting such men must be thought worthy of notice, we shall insert his account of the first three, *Gmelin*, *Pallas*, and *Georgi*.

“ SAMUEL GEORGE GMELIN, physician of Tubingen, began the course of his travels June 23, 1768, accompanied by four students,
James

James Gliutsharef, Stephen Krascheninikof, Ivan Michailof, and Sergèy Massof; having with them an apothecary named Joachim Daniel Luther; Ivan Borissf, a drattman; Michael Kotof, a hunter by profession, whose business it was to stuff the animals; and a sufficient escort of soldiers. He directed his route, on leaving Petersburg, through Stararussa, Valdai, Torjok, and Mosco, towards Voronetch; where he took up his winter-quarters, and whence he afterwards passed through Ostrogofsk, Pavlovsk, Kazanka, Cimlia, and Tscenkask, to Azof. From this last place he set out, about the middle of August 1769, to proceed by Tzaritzin to Astrakhan; he passed the winter in that city, and only quitted it in June 1770; he traversed, in this last half year, in the whole course of 1771, and part of 1772, the north of Persia; visited Derbent, Baku, Schamaky, Entzili, Peribazar, Ghilan, Mazanderan, returned to Entzili where he passed the winter, and resumed, in April 1772, the route to Astrakhan. The third volume of his journal closes with the description of these countries. This able traveller was continually obliged to struggle with adverse events, while traversing the northern provinces of Persia; he had especially to contend with sicknesses, and the difficulties thrown in his way by the khans of that kingdom; and he is deserving of the title of a martyr to natural history, with the greater right, as, after having adorned his life with so many labours, he closed it under the weight of persecutions, and in the miseries of captivity*. The greater part of the writings he left behind him were forced, not without great difficulty, from the hands of the barbarians.

* PETER SIMON PALLAS, M. D. and professor of natural history, long famous in that branch of knowledge, took his departure from St. Petersburg towards the middle of June 1768. In his progress he visited Nogerod, Valdai, Mosco, Vladimir, Kazimof, Murom, Arsamias, the country extending between the Dura and the Volga, and wintered at Simbirsks, of which he examined all the adjacent parts. The 10th of March 1769, he turned off to Samara, Syzran, Orenburg, crossed the countries watered by the Yaïk, and repaired to Gurief-gorodok, which seemed then to be the general rendezvous of our academical travellers. Here he met, among others, the unfortunate professor Lovitz*, who had just established his observatory, his assistant

* “ He was seized upon, at 90 versts from Derbent, in the district of Usmey-khan, and there actually died in prison. The empress gave a gratification to his widow, after this deplorable event, by granting her one year’s pay of the salary she had assigned to her husband during his travels, consisting of 1600 rubles. If the worthy Gmelin had not undertaken his second and unfortunate journey into Persia, rather as a merchant than as a literary man, and if he had not so easily gone by land, he would not easily have fallen into the hands of Usmey khan.

* “ M. Lovitz lost his life in a dreadful manner, during the time that the rebels, who produced so much confusion in Russia in the preceding war against the Turks, were ravaging the colonies of the evangelical brethren. Our naturalist was taken at Dobrinka, where he thought himself in the greatest safety. A band of these rebels dragged him

assistant Ichonodzof, and lieutenant Euler : M. Lépechin was also at that time in the neighbourhood of Gurief. M. Pallas employed himself, during the whole of his stay in this place, in examining the coasts and the isles of that part of the Caspian that lay within his reach. Hence he returned by the same road, in order to go, by the way of Orenburg, to Ufa, where he arrived the 2d of October; and after having spent there the winter, he set out, the 10th of March, 1770, for the mountains of Ural, and the province of Iset; the 23d of June he reached Ekatarinenburg, where he made his observations on the great number of mines that are worked in that district; he proceeded afterwards to the fortress of Tscheliabinsk, whence, about the middle of December, he took his course to Tobolsk. M. Pallas had sojourned the greater part of the winter at Tscheliabinsk, and traversed and examined, partly by himself and partly by his assistant M. Lépechin, and by professor Falk, almost all the government of Orenburg, when this latter also came, about the middle of March 1771, followed shortly after by his assistant Georgi, to join him in this town of Tscheliabinsk. Captain Ritschkot, who had hardly quitted M. Pallas all the winter, now left him, and set out upon another journey.

“ M. Pallas finally left his winter-quarters at Tscheliabinsk the 16th of April 1771, directed his course by the Omsk, followed the course of the Irtysh, visited the mines in the environs of Kolyvan, went to the Schlangenbergs (or serpentine mountains) and to Barnaul; where he found M. Falk sick, who was come from Omsk by the steppes or deserts of Barabin. From Barnaul M. Pallas proceeded to Tomsk, and arrived, the 10th of October 1771, at Krasnoyarsk upon the Yenisey, which he had made choice of for his winter-quarters. It was there that the student Suyef came up to him again, in the month of January 1772; he had made, in the course of the last summer, a journey the length of the Oby towards the Frozen-ocean, and was returned to communicate his observations to M. Pallas, who was again joined, in the month of February, by M. Georgi, who had hitherto served as assistant to M. Falk, and afterwards by the students Bykof, Kaschkaref, and Lebedef, whom M. Falk, forced by the bad state of his health to return, had sent to M. Pallas.

“ Our learned traveller left his winter-quarters the 7th of March 1772, to proceed, with M. Georgi and two students, by Irkutsk to the lake Baikal, whither he had already sent M. Sokolof in the month of January. After having seen the environs of that lake, Selinginsk and Irkutsk, he regained, the 12th of July, the route of Krasnoyarsk,

him as far as the borders of the Slovla, where their chief had his quarters; and, in the month of August 1774, he was there first impaled alive, and afterwards hanged. The assistants of Lovitz, Ichonodzof and his son, having found means of escaping, saved all his writings and a part of his instruments. Several farther particulars relating to this learned traveller, may be seen in Busching's *Wochentliche Nachrichten*, 1775, p. 56 et seqq.”

where

where he set up his winter-quarters, after having visited the Sayane mountains. In the month of January, 1773, they set out on their return, in which they took the way of Tomsk, Tara on the Irtysh, Kazan, Sarapul, Yaitskoi-gorodok, Astrakhan, and through the country that borders the Sarpa to Tzaritzin, where he met again M. Sokolof, whom he had sent to visit the steppe or desert of Kuman. After having wintered at Tzaritzin, and made several excursions from that city towards the Volga, he turned at length by Mosco to St. Petersburg, where he arrived the 30th of June 1774.

“ We see, by this short sketch of M. Pallas's travels, that he went over a great part of the same countries which the first, third, and fourth volumes of the travels of J. George Gmelin had described. But this ought not to induce us to regard the labour of M. Pallas as a repetition, which might easily have been dispensed with; the plan of M. Gmelin differed entirely from his, and was incomparably more contracted, as to the department of natural history. Besides, professor Pallas took quite other courses than those of M. Gmelin: and Siberia had in the interval acquired an altogether different face, as well by the extension of its frontiers, as by the establishments that have increased its population, by the new and important mines that have been put in produce, and the founderies that have been erected there; so that it cannot fail of gaining infinitely by any comparison that might be made between his accounts and those of Gmelin.

“ JOHN AMADEUS GEORGI, member of the society of natural history at Berlin, was at first destined by the imperial academy to relieve professor Falk, who was commissioned with what was called the expedition of Orenburg, and then known to be in a bad state of health. He set out, in consequence, the 1st of June 1770, took the route by Mosco and Astrakhan, and met M. Falk in the steppe of the Kalmaks, very near to an Armenian caravan. He followed him across that steppe to Uralsk (at that time Yaitskoigorodok) and to Orenburg, where they remained till the end of the year. At the beginning of 1771, they travelled by consent into the province of Iliet, M. Falk along the lines of Orenburg, and M. Georgi by the Baschkirèy and the Ural. He took, during the illness that detained M. Falk, several little journeys from Tschelyœba, capital of the province, towards several places, for observing a variety of natural curiosities, and the natives of the country; finding themselves at length in a capacity to continue their courses, at the latter end of June M. Falk proceeded by Ierskoi to Omsk on the Irtysh, and directed M. Georgi to come and join him at the last-mentioned place by the new lines of Siberia, or of Isehim on the frontiers of the Kirghises. They then proceeded in company across the steppe of Barabin, to see the silver mines of Kolyvan near the Oby. They went also afterwards to visit Barnaul, and, as much as a serious malady, with which M. Falk was attacked anew, would permit, the mountainous district of the mines of Altay, and the founderies that depend on Barnaul. Towards the end of November they continued their journey, following the first elevations of mount Kufnetzk, to Tomsk. It was in this city that M. Falk received from Petersburg a permission to return, on account of his ill state of health. M. Pallas, the chief of the expedition, now remaining alone in the vast

vast regions of Siberia, M. Georgi, as we have already seen, was entered of his company, and travelled, though separately, under his direction.

“ We shall here give a short intimation of the places visited by M. Georgi : from Irkutsk he proceeded to the lake Baikal, of which he drew an excellent chart, and thence into Dauria, for the purpose of examining the mines of that name, and into the district of the mines of Arguslin ; thence he returned by Irkutsk to Tomsk, Tara, Tobolsk, Isetskoi, Ilna, Ekaterinburg, and Ufa, visiting all the mines of those countries ; he returned thence by Perme, on the Ural of the Baschkirs ; once more from Ufa to Tzaritzin and Orenburg ; and lastly along the Volga, from Attiakhan to Petersburg by Saratof, Bolgari, Kazan, Makarief, Pavlova, Nishney-Novgorod, Yaroslavl, and Tver. On the 10th of September 1774, he arrived in the imperial residence.” Vol. i, p. xvii.

The curiosity of the reader to examine the work itself, will surely not be diminished by such an account of the original collection of its materials. Proceeding into the book, the reader will find, in the first place, a general account of the climate and soil of the empire. From this part we shall select the author's description of those extraordinary plains, which are denominated *Steppes*.

“ 5. *Steppes*. This term does not properly denote low and watery places, or morasses, but dry, elevated, extensive, and for the most part uninhabited plains. Some of them being destitute of wood and water, are therefore uninhabitable ; others have shrubs growing on them, and are watered by streams, at least have springs or wells, though they are void of inhabitants ; yet in these, Nomadic people wander about with their herds and flocks, and thus make them, if not their constant, yet their summer residence. In many of them are seen villages.—Some occupy a very large space : thus, it is calculated that the steppe between Samara and the town of Uralsk amounts in length to upwards of 700 versts ; but, as every twenty or thirty versts we come to a lake or river, the Ural-kozaks traverse them when they fetch their meal from Samara.—Probably hereafter several of these steppes, at least in some places, will be cultivated, if they wish to raise forests upon them.

“ In regard to the soil an extreme variety prevails, either being very fruitful and proper for agriculture or for meadow-land, or indiscriminately for both. Accordingly in the steppe about the Don, the Kozaks of those parts employ themselves in agriculture, as well as in the breeding of cattle. Some of them furnish excellent pasture by their fine herbage, as the southern tract of the Isetskoi province, and the steppe of the middle horde of the Kirghizzi. Or the soil is unfruitful : whether it be the sand, the salt, or the stone it contains, that is the cause of it. Among these are to be reckoned the sandy steppe on the Irtysh near Omsk ; in general we find about the mountains up the Irtysh pure arid steppes, and therefore no villages. Also the Krasno-usinskoi, between the rivers Belaja, Kama, and Tchussovaia, towards the Ural-chain, is mostly sandy ; and that on the Argoun to-
wards

wards the borders of China, is of a still worse soil, consisting of rocky particles and flint. The whole of the steppe along the river Kushum, towards the town of Uralsk, is described by professor Pallas as dry, poor, saline, and unfit for any kind of agriculture, for the breed of cattle, and even for permanent inhabitants; there is not even a solitary shrub to be seen, much less any wood. In general, saline spots are not unfrequent in the steppes; and here and there we also meet with salt-lakes: however, such districts may invite to camel-pasture.

“ Most of the steppes are of a changing soil. So Pallas calls the extensive Baraba, from the Irtysh to the Oby, a beautiful country blessed with game and fish; for though one part of it is saline, yet it contains a great many lakes as well as large tracts very well adapted to agriculture. So likewise is the vast steppe of Kuman, in many places sandy, dry, and destitute of water; yet its flats which border on the river Kuma seem formerly to have been well peopled, and at present very favourable to that end.

“ The steppes are frequently fired, either by the negligence of travellers, or on purpose by the herdsmen, in order to forward the crops of grass; or it may be out of malice, as some years since the Kozaks of the Yaïk did; when, having risen in rebellion, a small corps of Russian troops advancing against them, they saw themselves all at once almost entirely surrounded by the high grass on fire. Such a catastrophe often occasions great mischief; the flames spread themselves far and wide, put the dwellings of the inhabitants in imminent danger, consume the corn on the ground, and even seize on the forests. Many prohibitions, under severe penalties, have accordingly been issued against this practice, but they seldom have any effect. All the steppes may be considered as a sort of common land.” Vol. i, p. 81.

Such is the general description of these *Steppes*; at p. 176 Mr. T. gives a particular account of each, being eight in number. These are, 1. The Steppe of Petshora. 2. The Steppe of the Dniepr. 3. The Steppe of the Don and Volga. 4. The Steppe of the Volga and Ural. 5. The Steppe of the Irtysh. 6. The Steppe of the Oby and Yenissey. 7. The Steppe of the Yenissey and Lena. 8. The Steppe of the Lena and Indighirka; comprehending altogether a territory of most enormous extent. The next division of the work treats of the waters of Russia, seas, lakes, rivers, mineral waters, and canals. In this class, as there is nothing more remarkable than the Caspian Sea, nor less accurately known to the generality of Europe, we shall insert Mr. T.'s description of it.

“ This large body of water, being not visibly connected with any of the great oceans, and apparently not having an outlet, has been thought by some writers not properly to deserve the appellation of a sea, but to be more fitly classed among the larger lakes. However, on account of its fishery, and the Persian commerce, it is of great consequence to the empire.

“ The Caspian, mare Caspium, was antiently called by the Greeks the Hyrcanian sea; the Tartars give it the name of Akdinghis, the White-

White-sea ; by the Georgians it is termed the Kurtshenskian-sea, and the Persians denominate it Gursen, from the old Persian capital, Gurgan, which is said to have stood in the province of Astrabat, only 7 versts from the sea. The name Hyrcanian-sea is as much as to say the Persian-sea ; for, in the Persian language, Persia is not called the Persian but the Hyrcanian empire. The Caspian reaches in length, from about the 37th to the 47th degree of north latitude, and in breadth, where it is the widest, from the 65th to the 74th degree of longitude. Its superficial contents amount to about 36,000 square miles, English. The antient geographers had but a very imperfect knowledge of it. Some thought it was connected with the Frozen-ocean, while others were of opinion that it joined with the Euxine. Ptolemy, among others, embraced the latter hypothesis ; affirming that there was a subterraneous communication between the waters of both ; as otherwise it was not to be explained how so many large rivers should flow into the Caspian, for which there was not one channel out of it. And indeed who can wonder at the difficulty in which they found themselves involved ? For what becomes of the waters of the Volga, the Yaïk, the Yemba, the Kur, or Cyrus, of the Araxes, the Bystraia, the Akfa, the Koïsa, the Terek, and the numberless others that flow into it ? By the sun alone they cannot be evaporated ; there is no visible outlet for them ; and yet the sea is never perceptibly swollen, except merely in the spring on the melting of the snows.

“ They who have recourse to subterraneous passages, through which it must flow into the Persian sea, or more probably into the Euxine, usually bring two arguments in support of their notion. In the first place, say they, the Caspian rises very high in a westerly wind ; whereas the Euxine, on the contrary, rages most when the wind is at east : consequently the east wind favours the exit of the waters of the Caspian, and the west wind impedes it. But this is a fallacia causæ non causæ. All the winds that bring damp vapours with them are more stormy than those which come from arid regions. But now the west wind comes hither from the Euxine and the Palus Mæotis. Consequently the Caspian must necessarily be put in more vehement agitation by it.

“ Secondly, it is pretended that there is in this sea a whirlpool, which, with a horrid noise, swallows up all the superfluous water, and discharges it into the Euxine. In proof of this, it is farther urged, that a species of sea-weed, growing only on the shores of the Caspian, is found at the mouth of this tremendous vortex. To which they add, that near to this vortex is a sort of fish found nowhere else but in the Euxine. And lastly, that in days of yore, a fish was taken in the Caspian-sea, with a golden ring about its tail, on which was this inscription : *Mithridates mihi dabat in urbe Sinope libertatem et hoc donum.* But later accounts know nothing of a whirlpool ; the fishes that are said to be found only there and in the Euxine, we shall be better able to speak of when they are more accurately described ; and the story from Kircher has very much the air of a fiction. Sea-weed grows every where on the shores of this sea, from Astrakhan to Sulak, and thence again to the Muganian steppe.

“ The

“ The natural evasion of the waters of the Caspian into the Euxine is therefore an ungrounded hypothesis. An artificial one was attempted by Seleucus Nicanor, after the death of Alexander the great ; but, from causes unknown to us, his attempt proved abortive. However, it is asserted by travellers, that traces of very deep vallies are still to be seen, through which the canal is said to have gone. In the reign of Peter I. it was that the Caspian began to be more accurately surveyed, when it was found to be in length about 1000 versts, but in its greatest breadth not more than 400. Thus, in its extreme length, from the river Ural, which is its northern extremity, and lies in $46^{\circ} 15'$ north latitude quite to Astrabat, its extremity to the south, in $36^{\circ} 50'$ it is $9^{\circ} 25'$ long, which makes 646 English miles, reckoning 69 miles to a degree. The breadth of it is extremely various. Its greatest northern breadth, from east to west, is between the gulf of Yemba and the mouth of the Volga, containing 265 English miles. Its southern broadest part is from the river Orxantes on the eastern, to the river Linkeran on the western side, comprehending 235 English miles. The whole circuit, including the gulf, is 3525 versts. The coasts of the Caspian, from that point of land which forms the Agrachan gulf towards the west, as far as the river Kulala in Turcomania towards the east, is all round northwards low, flat, and swampy, overgrown with reeds, and the water shallow. The direct distance from this gulf to Kulala is 170 English miles. On the whole remaining part of the coast, from Kulala southward, and back to the gulf of Agrachan, the country is hilly, has a steep shore, and deep water. Of the rivers that were formerly supposed to disembogue into it, several do not exist, for instance the Yakfartes and the Oxus, which were pretended to flow hither from the east. The chief of those that are known to fall into it are : the Emba, the Ural, the Volga, the Kumma, the Terek, the Sulak, the Agrachan, the Kur, and the Aras.—It is related as a striking peculiarity of the Caspian, that during 30 or 35 years its waters are constantly increasing, and then for the same term continually decrease ; but this story is unsupported by any stated observations. Much more certain are the violent and dangerous storms which frequently happen on this sea. The ground in many places, not far from the shore, is already so deep, that a line of 450 fathom will not reach it. The water in general is salt ; but not in all places, particularly not in those where the great rivers empty themselves into it. The shores are for the most part flat, and only on the east side mountainous.

“ Perhaps the true reason of this sea remaining equally full, is to be sought in the quality of its bottom ; which consists, not of a thick slime, but of a shell-sand, the particles whereof touching but in few points, it is consequently very porous. Of the same substance the whole shore is likewise formed. Layer upon layer it lies three fathoms deep. This indeed lets the fresh water through, but it becomes immediately salt again by the salt water pressing on it. Through this sand then the water is filtered, and falls into the abyss beneath, in the same quantity as it flows into the sea.

“ In the bay of Emba, above the river Yaïk, the reverse is seen. The water there is not let through ; it therefore stagnates, and even

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the fishes putrify. Its exhalations are extremely noxious. The wind that blows over this bay has been known to come on with such surprising force as to throw down the sentinels of the Russian forts erected here, with so much violence as to kill them.

“Of the fish with which these parts abound, our accounts are not very circumstantial. The salmon, however, are as good as those of Riga and Archangel, and even more fleshy and fat. The herrings too are remarkably large, and plumper than the English and Dutch, but not so tender.

“This sea gives nourishment to myriads of the winged race. Storks, herons, bitterns, spoon bills, red geese, red ducks, and numberless others. But the most beautiful of all is the red goose. It has however nothing in common with a goose, neither is it red, but white; the tip of the wings indeed, round the eyes, the beak, and the feet, are scarlet. It is of the size of a stork, has a long neck and high legs, is very savoury to the taste, and lives on fish. It may be called *Ciconia, vel ardea, rostro adunco lato brevi*.

“A species of red wild ducks is also frequent here, which fly in the evenings to the tops of the trees, and the roofs of houses, where they perform a noisy concert. Their flesh is well tasted, not oily, though, like other water-fowl, they feed on fish.

“Of leeches here are two kinds, the hog-leech and the dog-leech. Their holes have two apertures, one towards the south, and the other facing the north, which they open and shut according to the change of the wind.

“On the shore, between Terki and Derbent, grows a grass on which all the quadrupeds feed with avidity: to the horse alone the eating of it is fatal. They die upon the spot. Peter the great caused the experiment to be made in his presence, and the common report was found to be true.

“The Caspian contains a considerable number of islands, mostly sandy; and to the fish above-mentioned we may add the following: the sterlet, two kinds of sturgeon, seals, and porpuses. Flux and reflux have here never been perceived.

“The principal harbours and roads of the Caspian are: 1. Derbent; which, however, scarcely deserves that name; and even the road, by reason of its rocky bottom, is very incommodious. 2. Nisovaia-pristan, over-against the mouth of the river Nisabar, where there is a good road of firm sand. 3. Baku; here is the best haven in the whole Caspian, being full two fathoms in depth. 4. Sallian, in the northern arm of the river Kur. 5. Enfili, or Sinfili, has indeed but an indifferent road, yet it is one of the principal ports of trade. 6. Medshetifar and Farabat. 7. Tukaragan and Manghishlak, have good harbours.—The governments of Uinsk and Caucasus border on the Caspian.” Vol. i. p. 232.

The author next proceeds to characterize the inhabitants of the various nations throughout the empire. From this part we shall extract a short specimen, giving an account of the general tendency of their manners, in some respects, reserving a further view of the work to another article.

“The

“ The Russians are a race much hardened by climate, education, and habits of life, having their own peculiar usages, which have a greater affinity with the Asiatic than the European, only without the effeminacy. They sleep on the floor, the hard benches, or the boards placed shelf-wise for that purpose; in the summer contentedly lying down in the open air, in the field, or the yard of the house, as they do in the winter on the top of the oven, without beds, or merely on a piece of felt, sometimes with and often without any pillow, either under a thin covering, or in their clothes. After performing their evening devotions, accompanied with frequent prostrations and crossings, before the sacred figures of the saints, they betake themselves early to rest, and rise again betimes in the morning, wash themselves, renew their pious orisons, and proceed with alacrity to business. Into the houses of the great and opulent, even at a distance from chief towns, feather-beds and late hours, with other luxuries, have long since found their way.

“ Whenever acquaintance meet together, their term of greeting is, *Zdravstvui!* or sometimes, *Zdarovui!* accompanied with shaking of hands, taking off the cap, bowing, and often with kissing, which is much in practice with both sexes. Even the lowest of the people greet one another with great civility. Inferior kiss their superiors on the breast; and of people still more elevated above them, they kiss the border of the garment; and, when the difference is very great, they fall down and strike their forehead upon the shoe of the great man. When they have any thing to request, they assume a tone and gesture as if they were imploring mercy. It is indecorous to speak loud in the presence of superiors; and if any one happen to do so, he is presently chid by the by-standers, with *Do not bawl!* When a man designs to honour his guests, he lets his wife and daughters appear, full dressed, who kiss the guests, and hand them what they want at the entertainment. They seem to vie with one another in the profusions of hospitality. Old age is universally honoured. On the breaking up of company, they depart, saying, *Proshai!* never omitting the validictory kiss. On the slightest interruption or alteration to the ordinary course of whatever they are about, at eating, drinking, sneezing, at a sudden start, at the sight of a particular place, of a church, &c. they make the sign of the cross with the fingers, on the forehead, the stomach, and the two shoulders, bowing several times, and adding, with a deep-fetched sigh, *The Lord have mercy!*

“ They have usually two meals in the day; in the forenoon about nine o'clock, and in the afternoon at three. The family at these times eat all together; and when it is numerous, first the males, and afterwards those of the other sex. They allow themselves but a short time at table, and are easy and cheerful. Even among the inferior people, the table-linen, platters, and vessels, are kept in great cleanliness. If strangers sit down with them, there are very copious prostrations. Intoxication is not disgraceful; and even among people of good condition, if a lady be overtaken in liquor, it is no subject of reproach. They are never quarrelsome or scurrilous in their cups, but friendly, jovial, courteous, speak in praise of the absent, and boast of their friendship; and those that are not able to stand, find ready assistance from those that can. On journies, merchants and others take their

food with remarkably few formalities. In towns and great villages, women sit in the street, near public-houses, with tables, having roast and boiled meat, fish, pirogges, cabbage-soup, cucumbers, bread, and quas, consequently a superb and every where a cheap repast, which is taken standing, and always accompanied with a glass or two of brandy.

“Holidays are kept in idleness and wanton jollity. No one neglects to keep his birth and name's day, and those of his family. The day is opened by devout attendance on mass; then the person whose festival it is, gives an entertainment of the best he can provide to his friends, who, to shew their attention to him, present themselves uninvited at his house. The poor make their masters and patrons a present of a loaf of bread, a few apples, or some trifle of that sort, in order to get a return in money to enable them to entertain their friends, which they faithfully employ to that purpose, and generally finish the day with a hearty drunken-bout.

“To hot and cold bathing they are so habituated from their earliest infancy, that the practice is indispensable. They usually go into the hot-bath once a week, besides other frequent occasions, such as after a slight indisposition, hard work, on returning from a journey, and the like. They use the bath very hot, heating the room with large stones made glowing red, and raising a vapour by repeatedly throwing water upon them; the room all the while being so tight, that no particles of heat or vapour can transpire. The bather lies extended naked upon a mat, thrown on one of the shelves of the scaffold already described, which the higher he ascends the greater the heat he feels. When he has thus lain perspiring for some time, the waiter of the bath, generally a female, comes and washes his body all over with hot water, scourges and rubs him with bunches of leafy birch, wipes him with cloths, and then leaves him to lie and sweat as long as he chooses. Numbers of them run from the hot bath into the cold water flowing by, and in winter roll themselves in the snow, without deriving any bad consequences from it.

“Oaths and curses are but little in use: by God! is their commonest asseveration. Obscene and ambiguous, abusive and ludicrous expressions, are very usual among them. Flattering terms are in great use; for instance, to an elderly man, *Barushka*, good father; to an older man, *De ushka*, good grand-papa; to a matronly woman, *Matustka*, good mother! which term is even used to the empress; to a girl, *Dushinka*! my little soul! to a boy, *Golubtschick*! my little dove! &c. Good brother is mostly used towards inferiors. Perhaps it may be better made in English, by Good friend! or honest fellow!”
Vol. i, p. 368.

We shall thus take leave for the present of this entertaining work, meaning to add a few remarks in a subsequent number.

(To be concluded in our next.)

ART. XVIII. *Copper-Plate Perspective Itinerary, or Pocket Port-Folio. No. 1. and II. The former containing Ten Views of the interior of Gloucester Cathedral; the latter Ten Views of Goodrich Castle, and its Environs, on the Banks of the Wye: each illustrated by several Pages of Letter-Press, descriptive of the Places represented. 8vo. 5s. and 7s. 6d. Cary, 181, Strand,*

THE plan of Mr. Bonnor, according to his own statement, is

“ by copper-plate engravings, after accurate drawings made on the spot, and by historical and accurate descriptions, appropriate anecdotes, traditions, applicable literary compositions, in verse and prose, &c. &c. &c. to present and explain a selection from all parts of the kingdom, of the most picturesque views of *Castles, Abbeys, Cathedrals, Palaces, Mansions, Ruins*, and other specimens of art, both of recent and remote date, as are best calculated to gratify the scientific taste of the antiquarian; in addition to which, such of the more striking beauties and extraordinary features of nature, as have attracted particular admiration, or may be deemed worthy the contemplation of the curious, will occasionally embellish its pages.”

The author promises great accuracy and delicacy of execution in his drawings and engravings, and it would be the grossest injustice not to say, that never was a promise more completely fulfilled. How such exquisitely delicate engravings, besides the letter-press, can possibly be afforded for the price, even as augmented to 7s. 6d. in the second number, we cannot by any means imagine. Among the views of Gloucester Cathedral there are none without merit, but the three entitled, pl. 1, *Inside View from the West*; pl. 2, *The Choir and High Altar*; and pl. 10, *The great Cloisters from the South East*, contains such specimens of minute, yet masterly work, combined with the most admirable effects of very intricate perspective drawing, as have very seldom been produced. The views of Goodrich Castle, &c. in the second number, are all admirable, and are rendered more convenient for inspection, by being printed off on paper of equal size, whereas the varying dimensions of the Gloucester views create some little inconvenience.

To show that Mr. B. by no means neglects the execution of the literary part of his work, we will insert the whole account of the College School at Gloucester, which is the most remarkable part of the first number. It stands as the illustration of pl. 8.

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“ The College School, is over the audit room. It was built for the instruction of the youth belonging to the choir. It has been a first-rate seminary of learning for centuries; and its character was greatly raised by the judicious arrangements and rules laid down by the celebrated Mr. Wheeler, who was its head master during a considerable part of the latter end of the last century. He had previously been a tutor of Christchurch College, Oxford. His learning, ingenuity, ability, and strict attention, were happily applied to the improvement of the school in various ways. He new modelled it in every respect, both within doors and without.

“ Before his time, the Grove, as it is now called, was in a state of neglect, overrun with docks, thistles, and other weeds; pieces of decayed timber lay scattered about in all directions; and quantities of filth, deposited on various parts of its surface, rendered it altogether a nuisance. With the assistance of his scholars, and for their joint exercise and amusement, he filled up a saw-pit that was there, removed all the litter and lumber, and laid out the ground after a regular plan. His object was not merely to convert a neglected and offensive place into a play-ground; his views were much more extensive: they were not less directed to encourage habits of industry, to promote activity and to excite in young minds a taste for practical gardening, and for the cultivation of a nursery, than they were to the inculcating elevated and classical ideas.

“ He formed a mount; the path to the summit of which was narrow and steep, requiring great exertion to climb, and meant as an emblem of the road to happiness. An *arbor vitæ* at the top of it, by its perpetual verdure, was typical of the immortality of a future state, as the reward of virtuous exertion and perseverance. Two cypress trees at the bottom were the emblems of death, through which all must pass on their road to immortality. He planted a birch tree, with a vine twining up it, as allusive to good and evil; and he distinguished the walks by the appellations of the orators' walk, the poets', the historians', the moral, &c. according to the classes of the upper school. The narrow walks within, were termed the reciters' walks; and that which formed the entrance to the grove, was called the rudimentarians or novitiates in grammar.

“ The SCHOOL is described as “ that lofty building, supported by the Cathedral on one side, and the library on the other.”

“ The school CLOCK was designed by Mr. Wheeler, and provided at the expence of Mr. John Hanbury, “ educated at this school, and parliament man for this city.” The letters of the alphabet denoted the hours, which being read backward, expressed “ Most Loving Kind John Hanbury's Gift; For Ever Day Celsial Bless the Author.” The four corners were ornamented with the four cardinal virtues, each accompanied by proper symbols, and suitable Latin mottos. Twelve verses corresponding with the twelve hours, and other lines in verse, of an admonitory tendency, were occasionally changed in colour, by a mechanical contrivance, from red to blue, black, &c. the intention of which was to suggest, that however equal to its uses that clock, or any other human invention might be, the exercise of an ingenious imagination, and the application of talents, may always add to the work, and render it still more worthy of admiration.

“ To

“ To excite emulation in penmanship, the scholars once a month had a “ combat of the pen.” From the several specimens exhibited, the master chose the twelve best; and from these the scholars, by ballot, selected six, which were honoured with a premium. By this arrangement, encouragement was extended to double the number of those who were adjudged the premiums; for to be one of the twelve distinguished by the master's preference, was to establish a credit but little capable of diminution by the decision of those inferior judgments which ultimately awarded the prizes.

“ The *TRIPOS*, or cross, occupied a station, and was embellished by instructive verses. It is now kept in the *TULLIANUM*, or cell, where delinquents sentenced to reflect on their faults, were subjected to solitary confinement within strong lattice bars or grating. Formerly the master used to bow to the *Tripes* before he ascended to his seat; a ceremony well calculated to impress young minds with the reverence due to the Supreme Power from all ranks of mortal men; but the practice was probably discontinued on account of its favouring somewhat of the religious ceremonies of the Roman church.

“ The *MANUBRIUM* was an instrument of punishment, used rather to terrify. It consisted of lit le twigs of birch grafted at the top.

“ The skull of a young man who was hanged for stealing books, was exposed as a warning; and another of a person who, by habits of sobriety, had lived to a great age, was exhibited as an incitement to temperance.

“ Such were the general good effects of Mr. Wheeler's institutions, that the voluntary occupations of the boys on holidays, were drawing, reading in the school library, qualifying themselves for the “ combat of the pen,” by assiduous endeavours to excel in writing, &c. To draw off from too intense an application, those who in pursuit of their studies neglected to take sufficient exercise; he used occasionally to form a working party, and to select those boys as his companions in the toils of the Grove. He thus promoted his own health, called forth the laborious exertion of the inactive, contributed very essentially to the occasional improvement of the Grove, and to the keeping of it at all times in good order, at very little expence; and in addition to these salutary purposes, he at the same time conferred the highest distinction on those who, being made the companions of his work, were for the time placed upon a level with himself. He was at great pains to cultivate a taste for the nursery and botanical knowledge, in such boys as manifested a delight therein: and for ordinary exercise, he erected a *VAULTING BAR*, for leaping; a *TARGET POST*, for throwing darts, &c. and he instituted a *campus martius*, with two censors, to settle differences; or, in cases of actual combat, to enforce the rules of fair and honourable contest.

“ The school library is separated from the school, and is well furnished with books. In addition to a quarterly subscription, which was more than sufficient to pay for the expence of sweeping the school, &c. it was customary for each scholar, at Lent, to give sixpence to the master; one half of this collection he kept as his fair and allowed perquisite, and with the other half he bought cakes for the boys. Mr. Wheeler proposed to apply his share of the cake-money to the buying
books

books for the school library, if they would consent to do the same; and thus the purchase of books began. Considerable additions were made by Mr. Wheeler, and at different times by his acquaintances, in compliment to him; as likewise by several of the young gentlemen on retiring from the school. Two of the scholars best skilled in figures, were appointed treasurers, to keep an account of this fund, and its appropriation: and there were likewise two censors, two pro-censors, two secretaries, chosen by ballot from among the best penmen; a keeper of the diary roll; two observers to each class, and a tutor to each class, selected out of some superior form.

"AN ORNA DELATORIA was provided, into which all accusations were dropt, with the names of the parties, and of the witnesses to the facts alledged. At certain times, the master took them out; a solemn session was held; the offender was placed at the bar; the censors performed the functions of public accusers; the class of orators supplied the counsel on both sides; and the event was determined by the verdict of a jury composed of nine boys. Unless two thirds at least of the jury united in pronouncing him guilty of the charge, the party accused was acquitted.

"Further particulars relating to this curious subject, may be found in a MS. dialogue, descriptive of the Gloucester college school, which is bound up with Sir Roger le Strange's *Æsop's Fables*, and preserved in the school library; at the end of the dialogue is written, "Mr. Wheeler, Prin.;" and it is signed "Samuel Burroughs, Censor."

"The opportunity which this publication of a view of the school affords for making these interesting particulars more known, has been a principle inducement for giving them a place here, in compliance with the earnest desire of several Gentlemen who were educated at this seminary." P. 17.

It is impossible not to wish the utmost success to a work, undertaken with such a spirit, and conducted thus far with so much success. Whatever encouragement or advantage the proprietor can receive from our commendation, we shall give with the greatest satisfaction.

ART. XIX. *Medicina Nautica. An Essay on the Diseases of Seamen; with an Appendix, containing Communications on the new Doctrine of Contagion and Yellow Fever, by American Physicians, transmitted to the Admiralty by Sir John Temple, Bart. his Majesty's Consul-General. By Thomas Trotter, M. D. Physician to his Majesty's Fleet, &c. Vol. II. 8vo. 475 pp. 7s. Longman and Rees. 1799.*

IN our Critic for June, 1797, p. 663. we gave an ample account of the first volume of this useful work, with such commendation as seemed due to the zeal and superior intelligence

gence of the author. The present volume is divided into sections, similar to the former, and the author has made such additions to each of the sections as further experience has suggested.

In the first part, he gives an account of the state of health of the seamen in the fleet, for the years 1797 and 1798, he says, in the title to the section, but in the detail the occurrences of the year 1798 are omitted. He has the satisfaction, he says, of finding the general directions he had given for the preservation of the health of the seamen, and for extinguishing contagion, where it had been accidentally introduced, had proved abundantly satisfactory. The account is taken from the journal of the reports of the surgeons to the several ships. The author is particularly explicit in showing that the good state of health generally prevailing in the fleet, was to be attributed to the care and attention used by the officers to keep the berths in the ships dry, clean, and well ventilated; to seeing that the men were clean in their persons, and warmly clad; to the free use of fresh vegetables while in port, and to their being plentifully supplied with lemon juice when at sea; and, lastly, to the care that was used, when infectious fever at any time appeared, in separating the sick from the healthy. He renews his objection to the use of nitrous vapour or gas, in fumigating the wards or apartments in which the sick are confined, contending that from its known property of absorbing and uniting with oxygen, it must tend to debilitate, and consequently to increase the fatality of contagious fevers. This opinion is corroborated by the arguments of Dr. Michell, and other American physicians, who, from various ingenious experiments and observations, make it probable, that the miasmata occasioning contagious fevers, are of the nature of the nitrous gas.

“Owing to the pressure of a heavy calamity (the ravages of the yellow fever) Dr. Michell says, p. 71, “our attention has been turned with more than ordinary keenness, to detect the cause of our distress. Pestilence has been the subject of discussion in our college, in our hospital, in our municipality, and in our legislature. We seem pretty generally agreed here, that some combination of septon, with oxgene produces the genuine form of pestilential vapours; and, consequently, alkaline substances, oily bodies, water, &c. (for septic acid will unite with all these) are the remedies, preventives, and antidotes. Acid fumigations are laughed at here, and we wonder how men of sense and science can recommend them in these cases. I shall own myself mistaken, he adds, if the boasted specific for syphilis, the nitric acid, does not turn out, in like manner, to be an instance of deception

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to the publishers of cases, and to the public. Both proceed on the same hypothesis, and both must stand or fall together."

The use of the nitric acid, in the cure of syphilis, is again introduced by Dr. Trotter, p. 132. Some cases are there related, in which the acid is said to have completely cured the disease, and our author seemed inclined to believe in its efficacy, but further trials with it, obliged him to change his opinion.

"I do not now find," he says, "among my medical acquaintance, many who are prepossessed in favour of the nitrous acid; what have been thought cures, have generally broke out afresh, and the old remedy, mercury, resorted to for the cure. Some of Mr. Haminick's patients, whose cases were published by Dr. Beddoes, have again suffered a return of the disease; two or three of this kind have been reported to me in the fleet, where a fresh infection could not be suspected. They all yielded to mercury, administered in the usual manner." P. 139.

On the subject of yellow fever, our author gives some valuable communications, received from correspondents who were in the West-Indies, or in America, during the prevalence of the disease. They all agree that, in the first stage, it is highly inflammatory, and only to be subdued by large and repeated bleedings, and active purgings, administered in the beginning. Mr. Luing, surgeon to the 57th regiment, says, p. 82,

"The symptoms of the fever are well described by Dr. Chisholm, but I am sorry to say, his mode of treatment has not answered the sanguine expectations formed of it. I have often found calomel useful, but it is only when visceral obstruction is present. After all, I suspect we shall find our end better answered by attending more to prevention, and bringing the gross European habit down to the West-India standard, and in this way obviate the violent inflammatory symptoms with which this fever first attacks. Instead of strengthening the body, as is commonly done, by tonics and stimulants, to resist the disease, we must in such habits pursue the opposite plan, and depend upon evacuations and temperance."

These observations appeared to us so important, that we wished to give them all the publicity in our power. Several cases of fracture of the skull or limbs, sent to the author by correspondents, are inserted. They appear to have been well managed, and the event in all of them was successful. Some useful observations follow, on the method of keeping up a constant stock of leaven for making bread, so that during a long voyage there may be no want of that useful article; on an extemporaneous mode of making small-beer; of making soups, at once pleasant, nourishing, and cheap; on cloathing
and

and exercising the men ; which show the zeal of the author for his profession, as well as his perfect knowledge of the subjects he treats on. An Appendix of 200 pages is added, consisting principally of extracts from medical and philosophical treatises or essays, on the yellow fever, on the origin of noxious effluvia, and their effects on the human body, all tending to confirm the author in his opinion of the insalubrity of nitrous vapours. For these, which appear to be drawn up with great ingenuity, we refer our readers to the volume.

BRITISH CATALOGUE.

POETRY.

ART. 20. *Innovation. A Poem.* 4to. 1s. 6d. Cadell and Davies, 1799.

This Poem, though anonymous, may safely be ascribed to the author, whose elegant and instructive volume of poetry we noticed in the third article of this number, Mr. Gilborne. It attacks the innovating system with much vigour and justice, and we could, with pleasure to ourselves, and advantage to our readers, transfer no inconsiderable part of it into our pages. The following passage, on the false taste of over-ornamented verse, is excellent, and seems to us well pointed, though not avowedly, at Dr. Darwin's style.

From line to line the flickening splendors run,
 As varnish'd tea-boards glitter in the sun.
 See garish ornament, with painted face,
 No more content to hold the second place,
 In gay confusion, human and divine,
 False, true, old, modern, present, past combine ;
 O'er allegoric, hyperbolic verse,
 Trope after trope, an endless show'r disperse ;
 Huge similes from page to page unroll,
 And form the texture of the flimsy whole.

The botanic garden, and loves of the plants, cannot be more exactly characterized. A simile follows comparing, very aptly, such poetry to gaudy landscape, where no repose is left by the ill-judging ambition of the painter. Mr. G. as a skillful artist in both lines, is well formed to compare the effects of bad taste in each. Soon after we find him no less justly censuring the importation of pernicious writings from foreign countries. Speaking of those who

To marts remote in quest of mischief roam,
 And bear with joy their precious cargo home.
 Their barks import, to mend our slavish laws,
Fraternal maxims, philosophic saws,
 That teach how blest, *Equality*, thy sway:
 How blest, where all command and none obey!
 Their barks import the sleep is not absurd,
 The shallow cavil at the sacred Word,
 The gibe, the blund'ring scoff, that, here devis'd
 Then cross the channel sent, at home despis'd,
 A Briton's fancy yet may chance to hit,
 New clo'd, and trimm'd with lace of Gallic wit.
 Their barks import, to renovate the age,
 New codes of morals from the *German* stage.
 Thence Guilt arrives in gorgeous robes array'd;
 Till at the glare while modest virtues fade,
 By *Etna's* light, as stars and planets faint,
 We rank a *Robber* higher than a Saint.

Many passages of equal merit occur in this short Poem, and the conclusion is just, manly, and energetic, in a degree of still higher excellence.

ART. 21. *The Force of Conscience. A Poem, in Imitation of the Thirteenth Satire of Juvenal. By Arthur Murphy, Esq. Second Edition. 8vo. 34 pp. 1s. Rivingtons. 1799.*

We have lately seen an imitation of this Satire, by a young author of some specious talents; but nothing can be more clear, than that he is here abundantly surpassed by the worthy veteran. Mr. Murphy dedicates his Poem, with a feeling which does him honour, "To the Memory of Samuel Johnson, LL. D. the sublime and moral Imitator of Juvenal." It is inscribed, he adds, "by a Friend who loved him living, who honoured his Virtues no less than his Genius, and now endeavours, with unequal steps, to follow his bright example.

Non ita certandi cupidus, quam propter Amorem
 Quod se imitari avel.

"It is to be regretted," he says, at the close of his Preface, "that so fine a moral poet (as Johnson) did not employ a portion of his time upon the Satire now before us. The author of the following lines endeavoured at various times to excite him to the undertaking; but Johnson being then grown lazy, the answer always was, *I wish it was done.*" We will not say that it is now done quite with equal vigour, but it is executed in a way calculated to do credit to the imitator, and to gratify the judicious reader. Not to seek scrupulously for one part better than another, the opening will show, that the modern author has caught a good deal of the spirit of his original.

Yes it is true (so nature's laws ordain
 Guilt on its author still retorts with pain.
 Conscience, that awful judge of all mankind,
 Erects a dread tribunal in the mind.

Nought

Nought there can warp the sense of wrong and right,
 No glossing advocate turn black to white.
 Tho' the pack'd jury set the culprit free,
 He stands convicted by his own decree.
 Bitter remembrance charges ev'ry sin,
 The worm that never dies corrodes within.

Such is the sublimely moral subject of the ancient author, which he handles with wonderful vigour; the reader who is unacquainted with the original, will doubtless be glad to peruse the imitation.

ART. 22. *The Bees. A Poem. From the Fourteenth Book of Vaniere's Prædium Rusticum. By Arthur Murphy, Esq. 8vo. 70 pp. 2s. 6d. Rivingtons. 1799.*

This is a performance which, though now first published, was a work of the author's youth. It appears at length with the advantage of revision from matured judgment, and with notes. It is dedicated, in a style of very judicious compliment, to Miss Susanna Arabella Thrale. The following passage, we may presume, is one of those which have been new modelled and retouched preparatory to their present appearance to the world.

The realm of Bees, like ev'ry other state
 Invasions unprovok'd, and big with fate
 Must oft' encounter: from woods wild and drear,
 A race of their own kind, fierce, void of fear,
 Invest the region of mild peace and joy,
 And rob, and waste, and plunder, and destroy.
 As when forth issuing, at Ambition's call
 Barbarian hords, from SCYTHIA, or from GAUL,
 By *requisitions* from their savage bands,
 Dispeople realms, and seize the neighb'ring lands,
 Raise contributions, new Republics plan,
 And call destructive force *the Rights of Man*;
 Not with less rage, the wild ferocious crew
 Of Forest-Bees, their plund'ring war pursue. P. 41.

Vanier, like every other didactic writer, since Virgil (excepting perhaps Columella in his single book on Gardening) has overlooked the great artifice of that poet, in making his professed subject little more than a vehicle to introduce his own elegant inventions and digressions. By this method a charm is thrown over the Georgics, which no other didactic poem possesses. Other writers chain the reader down to dry instruction, Virgil instructs first a few lines, and then amuses for many. His poem, therefore, never fatigues, which is the lot of all others of that class. Vanier is here well represented by his translator.

ART. 23. *Four occasional Poems, as a Specimen of an intended Publication, by Subscription, of a Miscellaneous Collection, now preparing for the Press. By the Rev. Lawrence Halloran, late Chaplain of his Majesty's Ship Le Pompee. 8vo. 1s. Rivingtons. 1799.*

It cannot be denied, that much worse poetry than this specimen has been honoured by a numerous list of respectable subscribers; but it must

must at the same time be acknowledged, that these Poems cannot claim a commendation beyond that of mediocrity. The language is often spirited, but the ideas are familiar; the verse by no means wants melody, but the sentiment it conveys is neither very novel nor very impressive. In one place we have *delude* as rhyme to *flood*, and at p. 10 is the whimsical epithet of *uxorious* applied to the ocean; but we nevertheless wish the author success in his subscription; for, on the whole, he is by no means destitute of talents. The Sapphics at the end have not any particular merit.

DRAMATIC.

ART. 24. *Sighs; or, the Daughter. A Comedy. In Five Acts; as it is performed at the Theatre-Royal, Haymarket. Taken from the German Drama of Kotzebue, with Alterations. By Prince Hoare.* 8vo. 87 pp. 2s. Stace, &c. 1799.

This play, while, as in all others of Kotzebue, its most interesting effects are purchased by violent encroachments on probability in the opening of the plot, possesses many beauties and marks of real genius. Leopold, a man of speculative mind, having lost, in childbirth, a wife whom he tenderly loved, chooses rather to indulge the

“Pang to secrete sorrow dear,
A sigh, an unavailing tear,”

than to take any longer an active part in the duties of life. Accordingly he retires to the house of his brother, Von Snarl, where he fits up an elegant mourning apartment; and leaving the care of his infant daughter, Louisa, to persons whom he thought worthy of the trust, denies himself the comfort of her society, from the apprehension, that the sight of his melancholy might impair the cheerful happiness, which is the usual lot of her time of life.

In this state the play commences. Louisa, at the age of 18 is, by the assistance of her cousin, Josephine, introduced into the house as the house-keeper's daughter, and easily finds means to ingratiate herself with Leopold. Her beauty procures her the attention and ludicrous addresses of Totum, Von Snarl's head-clerk; but her heart is soon occupied with the young Adelbert, a Polander, who lodges in the same house, and who is distinguished by many striking traits of a liberal mind, and rigid honour, which recommended him to the favour of Leopold.

A lively courtship is, in the mean time, carried on between Josephine and a wealthy young Dutchman, Hans William, who at first assuming a feigned name, produces a retort of a similar nature from Josephine. Both at last confess a mutual liking, and Von Snarl gives his consent to their marriage, as soon as he is convinced of Hans William's real circumstances.

Louisa having obtained the confidence of Leopold, is admitted to his apartment, and there having drawn from him the true motives of his apparent coldness to her, at the sight of an emblematic picture of her mother's death, discovers herself to be his daughter. Adelbert entering the room nearly at the same instant, Leopold leads them together

gether to his brother, in whose presence he refutes a malicious charge that has been brought by Totum against Adelbert, and joins the hands of Adelbert and Levisa, promising to renew in them his hopes of happiness, and once more resume the duties of his station.

It is remarkable, that of the German plays that have been produced on our stage, none have been very successful, excepting those which have (as in the present instance) previously undergone very material alterations. Among those made in this drama, by Mr. Hoare, the additional parts of Totum abound with humour, and the new features of Von Snarl, are likewise ludicrously entertaining.

We do not hesitate to recommend warmly the motives to which, we are told in the Preface, the alterations of Von Snarl's character are owing, as among the various modes in which the German writers have attempted to qualify a licentious system, one of their most plausible schemes has been that of rendering riches the object of hatred, instead of honest rivalry.

This Comedy, we think, does not lose its beauties in passing from the stage to the closet. The dialogue is pointed and impressive. The pathetic scenes between Leopold and his daughter, are drawn with force. Upon the whole, the performance looks more like an original work than a translation; and Mr. H. is particularly deserving of praise for his attention to the morals of the stage.

ART. 25. *The School for Ingratitude; a Comedy, in Five Acts. Presented to a Manager of Drury Lane, in March, 1797: curtailed by his Direction, and returned to him in May: Finally, and after the Comedy or Farce in Five Acts, called "Cheap Living," (so like it in many Points! in One so unlike it!) had been produced at Drury Lane, returned, with a Note from the Prompter; which the Author has not perused.* 8vo. 83 pp. Bell, Oxford-Street.—Preface to the above. 8vo. 29 pp. Same Publisher.

The charge brought by this author against Mr. Richardson, one of the Managers of Drury-Lane Theatre, and Mr. Reynolds, the dramatic writer, is of a serious kind, and is supported by some strong circumstances of coincidence between the play "Cheap Living," and that now before us. Perhaps his not having authenticated it with his name, is the reason why no answer (at least that we have heard of) has yet been given. Had the author, instead of quaint and scarcely intelligible remarks, referring to circumstances which are only mentioned in the title-page, told a plain unvarnished tale, and calmly and distinctly stated the chief circumstances of resemblance, his complaint would probably have drawn a much greater share of public attention. Unfortunately, however, if Mr. R. has taken any part of "The School for Ingratitude," he has stolen that which "not enriches him;" for flimsy and farcical as "Cheap Living" is, it is certainly more tolerable than its supposed prototype, which we conceive would not, in its present state, be endured on the stage. Neither do we think any curtailment could have made it a good play. Yet many circumstances of resemblance call for some explanation; which (if it has not been given) will not be creditable to the Manager, or author accused, any longer

longer to delay. Why the author of "The School for Ingratitude" chose not to peruse the letter which accompanied his returned play (and possibly might contain some explanation) he has not told us. His case is, however, before the public; and those who have leisure and inclination minutely to compare the two dramas (which we would do if either of them appeared to us to have much merit) can best decide.

ART. 26. *The Votary of Wealth. A Comedy. In Five Acts. As performed at the Theatre-Royal, Covent-Garden. By J. G. Holman. Third Edition. 8vo. 87 pp. 2s. Longman and Rees. 1799.*

It is a trite, but certainly a just complaint, that in the generality of those dramas, which we still, by a kind of courtesy, call *Comedies*, probability of incident, propriety of character, and, in short, common sense, are sacrificed to the laugh, and consequently the applause, of a moment, and that the caprice of the town encourages pieces, which the sober judgment of criticism cannot approve. Without entering into the question, which is on these occasions, most to blame, the writer or his audience, it is with pleasure that we find, in the play before us, an instance of public approbation, obtained by more legitimate means.

The Votary of Wealth represents a man, who, from his childhood, having observed the marked attention paid to those who have the reputation of wealth, and the neglect shown to merit, when accompanied by poverty, makes the accumulation of riches, *per fas et nefas*, his sole object of pursuit; yet, sensible of its value, has contrived to acquire and preserve a good name. This, though in the outline it somewhat resembles a character in the School for Scandal, is well varied by circumstances. A wealthy relation in the East-Indies, on the point of returning to England, confides to this person's care his wife and daughter (an only child) who had previously returned. Lured by the fortune, to which the latter is heiress, the "Votary of Wealth" at first designs to pay his addresses to her, but, finding her hand and heart are (with her father's consent) pre-occupied, and it being rumoured that the father has been drowned on his return, he desperately resolves to carry her off by force. A repentant agent of his former villainies first interposes to prevent this; and the damsel is at last rescued by one who had been plundered and ruined by the "Votary of Wealth;" but had for a long time been unapprized of his treachery. In the midst of these scenes, and when the villain had, as a last resource, (being next heir himself) questioned the daughter's legitimacy, the father unexpectedly returns, and the exposure of this base relation's treachery, the reward of an amiable and favoured lover, and the marriage of him, by whom the young lady had been preserved, with the villain's sister (of a very different character from her brother) with some incidents of less importance, conclude the piece. There are several subordinate, but not uninteresting characters; and the dialogue of this Comedy, if not replete with brilliant wit, is by no means wanting in neatness and vivacity, and scarcely ever borders on extravagance and burlesque. A few ineptitudes in the plot and characters might indeed be shown; but, upon the whole, the Votary of Wealth does credit to its author, as a lively, an interesting, and

and a moral drama, and may, in our opinion, be justly classed with the best productions of the Comic Muse, which later years have brought to light.

ART. 27. *False Shame, a Comedy, in Four Acts; translated from the German of Kotzebue.* 8vo. 2s. Vernor and Hood. 1799.

This is one of the most interesting and entertaining of the comic German dramas that have come before us. The incidents hang so well together, and excite so lively a curiosity, that we rather wonder it has not, by some one or other, been adapted to the English stage.

ART. 28. *Due Tragedie di Gaetano Polidori, Maestro di Lingua Italiana in Lonara.* 12mo. 42 pp. Dulau. 1799.

These two tragedies, entitled *Isabella*, and *Gernando*, have considerable merit. The language is pure, the dialogue elegant, and the sentences short and of easy construction, affording proper examples to the students of the Italian language, for whom we apprehend the dramas are in a great measure intended. Both of them abound in noble sentiments, particularly *Gernando*, in which all the characters are great; and the distress arises not from any rooted villainy, but from the violence of an unconquerable passion.

NOVELS.

ART. 29. *Destination, or Memoirs of a Private Family.* By Clara Reeve, Author of, *the Old English Baron*, &c. &c. Three Volumes. 12mo. 9s. Longman. 1799.

The moral, the sentiment, and the language of this performance, are unexceptionable; but we are obliged to say, that it wants both energy and interest. The *Old English Baron* excited much and general curiosity, and still continues to be multiplied in different editions. We may venture to forecast, that this will not be the case with the present performance; which we cannot but regret, respecting, as we really do, the talents and merits of the author.

ART. 30. *Sigevart. A Tale.* Translated from the German. By H. L. Two Volumes. 24mo. 6s. Polidori. 1799.

We have before remarked, that we have seen very few among the numerous translations from the German, which, in our opinion, justified the trouble and expence of publication. In this production, we see very little to induce us to change our opinion. The story is not very interesting; the incidents discover no great portion of ingenuity; and we think, from the style of the translator, that he might have employed his time much better.

ART. 31. *The Crested Wren.* By Edward Augustus Kendall. 12mo. 2s. Newbery. 1799.

We have before commended this writer, who exercises respectable talents for the benefit of children. This is an agreeable and well-told tale,

tale, and will, we doubt not, prove equally beneficial to Mr. Newbery and his customers.

ART. 32. *Eleonora. Novella Morale. Trattenimento Italico di Mrs. Taylor.* 12mo. 36 pp. Gillet. 1798.

The well-known legendary tale of Leonora, of which we have no less than three English translations, from Burgher's original German. Mrs. T. has followed one of the English versions, and relates the story in elegant and not inaccurate prose.

MEDICINE.

ART. 33. *Remarks on Mr. John Bell's Anatomy of the Heart and Arteries.* By Jonathan Darwplucker, Esq. 8vo. 68 pp. 2s. 6d. Robinsons. 1799.

The author of this satirical piece, under the fanciful name of Dawplucker, has undertaken to examine and criticize a part of Mr. John Bell's volume, on the Anatomy of the Heart and Arteries, but in the execution has betrayed such a degree of acrimony, as to give reason to believe, that the gratification of private pique had more influence in producing his criticism, than a desire to correct the errors of the work, or to improve the science of anatomy. The whole is delivered in a style of irony, a weapon the author seems sufficiently expert in using, and which is often improperly substituted for argument.

The description of the heart this censor acknowledges to be accurate; but he charges the author of the Anatomy with treating the earlier anatomical and chemical writers, and some of his contemporaries, with harshness and contempt; with assuming to himself the merit of discoveries, to which he has no just title; and with committing such errors in his exposition of some phenomena in chemistry, as show him to be but slenderly acquainted with the principles of that art, in which he affects to appear as an adept. The charges are, in some degree, substantiated by quotations from the work. These are certainly blemishes, but do not seem to deserve the severe censure passed upon them; or that, on account of them, the general merit of the work, which is allowed to be considerable, should be entirely overlooked. The tone of irony affected by this writer, is improper in reviewing a work of science, and more likely to excite resentment, and occasion a retort in the same way, than to produce amendment. Accordingly, we understand another pamphlet has already appeared, supposed to be written by Mr. John Bell, or one of his friends, not to explain or amend what had been censured in his work, but under the same assumed name, and in the same style, to censure and expose to ridicule the System of Surgery of Mr. Benjamin Bell, suspected to be the author of the work before us.

We are concerned at finding such a kind of warfare carried on by two gentlemen, both skilful in their profession, and both enjoying a considerable portion of reputation and esteem. This will occasion parties,

ties, if not among the professors, at least among the pupils at Edinburgh; will divert the pupils from their studies, and may be productive of considerable mischief, unless some friendly mediator should step in to prevent the breach from being further extended.

ART. 34. *An Essay on the most rational Means of preserving Health, and of attaining to an advanced Age; to which are added, Anecdotes of Longevity.* 12mo. 112 pp. 3s. Wallis. 1799.

The first part of this book consists of general observations on the means of preserving health, and prolonging life, collected from a variety of authors, ancient and modern, and compiled in an agreeable manner. The author next treats particularly of diet, air, and exercise, sleep and watching, and of the passions of the mind; and shows the advantages of early rising, exercise in the open air, of moderation in diet, and of keeping the passions under due subordination. The second part consists of sketches of the lives of persons who have lived to a great age. This may be considered as a corollary from the first, exemplifying the advantages of following the rules that had been before laid down. The whole forms an agreeable assemblage of observations and facts, and may afford equal amusement and advantage to the reader.

ART. 35. *A Treatise on the Venereal Rose.* By William Butter, M. D. Fellow of the Royal College of Physicians, and Member of the Medical Society, both of Edinburgh. 8vo. 78 pp. 3s. Cadell and Davies. 1799.

By the term venereal rose, the author means the virulent gonorrhœa. No very cogent reason is given for changing the name. The disease is sufficiently and accurately described. The mode of cure here recommended, the author received, he says, from Baron Stork, who, finding the disease frequently resisted the common medicines, tried the extract of hemlock, and succeeded. This communication the author received in the year 1774, and ever since that time has used the medicine; and, from his own experience with it, affirms, "that the extract of hemlock, or more properly, he says, according to my form, the hemlock mass for pills, is a safe and certain cure for the venereal rose."

P. 39. The patient is to take two pills, containing five grains of the extract in each, three times a day; at the end of three days, if the disease does not abate in violence, one pill is to be added to each dose, and at the end of three days more another; but no further addition to be made, "because if the disorder is not by this time very much abated," the author says, "inattention to rules must be the reason, which no increase of dose will rectify." P. 42.

The author has entire confidence in the use of hemlock in Kink-Cough, but it has not proved equally efficacious in the hands of other practitioners. In gonorrhœa it is certainly not wanted, as that disease is daily cured by medicines less suspicious and hazardous.

ART. 36. *Medical Admonitions, addressed to Families, respecting the Practice of Domestic Medicine, and the Preservation of Health; with Directions for the Treatment of the Sick, on the first Appearance of Disease, by which its Progress may be stopped, and a fatal Termination prevented from taking Place, through Neglect or improper Interference. By James Parkinson. In Two Volumes. 12mo. 500 pp. 9s. Dilly, and Johnson. 1799.*

The intention of this publication is to warn sick persons, or the friends and relatives of sick persons, from attempting to administer medicines in diseases, where there is any probability of danger, without the advice of a physician. But as there are few diseases, however simple in their appearance, and however easily manageable in persons of healthy complexions, or sound constitutions, but which may in persons of a bad habit of body, or of different temperaments, terminate unfavourably, and as it is the province of the physician alone to discover this peculiarity of constitution, it seems to follow, that it is better in all cases to have recourse to medical aid, on the very first attack of disease. That this is the author's meaning seems evident, as although he lays down rules, and recommends medicines that may be advantageously administered in many diseases, yet, before he concludes, he is generally at so much pains to show the similarity in appearance between diseases that are essentially different, the one mild and tractable, the other extremely dangerous, and difficult to handle, that few persons, after reading his accounts, will think themselves qualified to judge so far of the probable termination of any disease, however simple in appearance, as to venture to fix on the medicines, or even the regimen adapted to combat it. The work therefore, although ostensibly intended for the public, will scarce be applied, though it may be read with advantage, by any but persons educated to the practice of physic. Taken however in this point of view, it is not without its utility, as the descriptions of the diseases, although short, are in general accurate, and the regimens and medicines such as are recommended by the latest and most approved writers.

A table of symptoms is added, pointing out such as distinguish one disease from another, as well as those which show the degree of danger in each disease. This is intended as a supplement to the admonitions. The symptoms are placed alphabetically. Under the word teeth we have the following:

Teeth, grinding of, in fever, a symptom of danger.

————— in children, a symptom of worms.

————, aching of, a symptom of inflammation or caries.

———— covered with dark, foul, viscous matter, in fever, generally marks of malignancy.

Subjoined are, Observations on the excessive Indulgence of Children, &c. The consequences of improper indulgence, on the tempers of children, and the effect it may have in occasioning diseases, and preventing the application of the necessary remedies, are here forcibly displayed.

DIVINITY.

ART. 37. *The Days of Visitation. A Sermon, preached in the Cathedral Church of St. Paul, before the Right Honourable the Lord-Mayor, the Aldermen, Sheriffs, the Common Council of the City of London, the Honourable the Artillery Company, and the Temple-Bar and St. Paul's District Military Association, on Wednesday, the 27th of February, 1799, being the Day appointed by his Majesty to be observed as a general Fast. By Thomas Bowen, M. A. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct; Chaplain to the Right Honourable the Lord-Mayor.* 4to. 23 pp. 1s. Rivingtons, &c. 1799.

The text of this Sermon is remarkably well chosen: "The days of visitation are come," Hosea ix, 7. The preacher first shows the effects of the visiting hand of God, "in the subversion of the government of Israel, by Shalmanezar, King of Assyria; when the ten tribes were either dispersed, or carried away captive into foreign lands." He then considers the great and leading cause, which brought down the divine vengeance upon the Jews; namely, their impiety in denying the authority, and profaning the worship of the only true God. "Of the natural tendency of irreligion to produce the greatest national calamities, what more striking proof can be adduced, than that tremendous political convulsion, which now agitates and alarms the world? If traced to its source, it will be found to originate either in the malignant influence of a corrupted faith, or in the effects which unavoidably flow from the denial of a supreme Governor." P. 14. We apprehend it would have been stated more correctly, that this denial of a supreme Governor originated from a corrupted faith and doctrine; and so indeed the argument seems to imply (p. 15). The concluding part of the discourse is somewhat declamatory; but it is declamation in an honourable cause.

ART. 38. *A Companion for the Prisoner; being a Selection of Sermons, Exhortations, and other religious Instructions; compiled for the Use of imprisoned Offenders. By Thomas Bowen, M. A. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct.* 8vo. 203 pp. 3s. Rivingtons, &c. 1798.

A very judicious and useful compilation, from the writings of Bishop Willon, Archbishop Secker, Dr. Jortin, Dr. Glasie, Mr. Brewster, Kettlewell, Forster, and Rossel. We strongly recommend this book to the attention of all persons whose duty may require, or charity induce them, to visit prisoners.

ART. 39. *Prayers selected from the Liturgy; with Psalms and Lessons, proper for the Use of Prisoners; also, an Office for the Visitation of Prisoners.* 8vo. 72 pp. 1s. 6d. 1798.

We conclude that this tract comes from the editor of the preceding article. It is equally creditable to his judgment; and we recommend
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the Office in particular, which is short and plain, to the consideration of those, whose province is to sanction the adoption of it, if approved, by their authority.

ART. 40. *Devotional Exercises and Contemplations, extracted altogether from the Book of Psalms, and suited to all Classes and Circumstances of Mankind. In Four Parts. I. Confession of Sins; and Supplication to a merciful God and Saviour for Pardon and restraining Grace. II. Petitions to the all-wise and all-gracious Providence for Support and Deliverance under Trouble. III. Consolatory Reflections and Addresses of Faith, Hope, and Trust, in God. IV. Lofly Sentiments and grateful Expressions of Adoration, Thanksgiving, and Praise.* 12mo. 2s. 6d. Robinsons. 1799.

The title-page sufficiently explains the contents of this elegant little volume; and we have only to add, that the texts of the Psalms are skilfully and judiciously brought together, and that the typography is more than usually excellent.

ART. 41. *A Letter to the Pope on the probable Cause of the War: and that it waits on his Holiness to invite the Blessings of Peace.* 8vo. 1s. Bingley. 1799.

This well-meaning author imputes the miseries of this war, to the superstitions and corruptions of the Romish Church, and he calls upon the Roman Pontiff to correct the errors which deform the faith and practice of the Catholics. He recommends abolishing entirely the Inquisition; he would allow priests to marry; he reprobates the doctrine of transubstantiation, the veneration paid to saints, &c. &c. We necessarily commend the spirit which prompted this little work; but are inclined to question the efficacy of its operation.

ART. 42. *The Resurrection of our Saviour asserted; in a Letter to the Reverend L. R.* 8vo. 1s. Dilly. 1798.

A short pamphlet, containing some of the most pertinent texts in regard to our Saviour's resurrection, accompanied by some concise reasons and inferences deduced from them, not remarkable for any particular ingenuity of thought or expression; but such as a Christian of the commonest understanding would draw for the satisfaction of his own belief, without thinking them at all worthy the attention of the public.

ART. 43. *The Fall of Papal Rome: in a Discourse on Isaiah xlv. 9 and 10. By the Rev. Charles Daubeny, L. L. B. Author of "A Guide to the Church."* 8vo. 1s. Cadell and Davies. 1798.

After the blow given to Popery, in the reign of Henry VIII. it never again raised its head to that height which it had formerly held; and we can trace its gradual declension from that period to its present little more than name, in very legible characters. The decline and probable fall of the Papal power has at various times been the subject of many discourses

discourses of our most celebrated divines; and from the present state of the see of Rome, we may discover how well-founded those conclusions were, which they drew from the various passages in the book of Revelations, in which they conceived the allusions to the downfall of that religion were conveyed. Mr. Daubeny, with more certain, or at least more self-evident grounds to proceed upon, has, after reviewing the many hidden, as well as manifest workings of Providence, in the prosecution and accomplishment of its various schemes, and remarking, that "prophecy must be followed with the prudential care of those who are, as it were, feeling their way as they go along; not with the bold confidence of men walking by a mid-day sun," and representing the destruction of a great anti-christian power as that of the church of Rome, concludes a discourse of much learning and ability, with some just remarks upon the present state of religion in this country, which will be found well deserving a most serious attention, particularly the following: "It is not sufficient, therefore, that we possess the form of a church, though in itself the purest in the world, if the spirit which ought to animate it be departed from us. And he must be a stranger to the actual state of Christianity in this country, who does not see grounds for similar charges to be brought against the members of our church, which were heretofore brought against those of the eastern churches; that we have 'lost our first love,' that we are 'neither cold nor hot,' whilst many, alas! fancy themselves 'rich, and increased with goods, and that they have need of nothing, knowing not that they are wretched, miserable, and poor, and blind and naked.'" Rev. iii, 17. And likewise this upon education: "When we consider, that modern education is calculated to make our children, not so much sound members of the Christian church, as to fit them for a creditable appearance in the dissipated circles of fashionable society, we cannot but feel seriously apprehensive, that in consequence of each rising age becoming more loose in opinion and practice than its preceding one, this Christian nation should be in that state of gradual decline from the standard of primitive perfection, which, if not counteracted, must end in a total separation from its God." To these observations we shall only add our conviction of their truth, as well as of the goodness of those principles, and the ability of those talents, which has presented them to public notice.

ART. 44. *An Apology for the Missionary Society.* By John Wilks. 8vo. 61 pp. 1s. 6d. Chapman. 1799.

This is "the substance of a speech, delivered at a private institution on the discussion of an inquiry, "Whether the American Quakers, for emancipating their slaves; or the Missionary Society, for propagating Christianity in heathen countries, be more deserving of encouragement and applause?" P. v. "An intelligent relative suggested that the question was ineligible, since a comparison between such excellence was unnecessary, and even improper." P. vi. If this prudent suggestion had been attended to, we should have been spared the trouble of reviewing a very empty and useless declamation.

POLITICS.

POLITICS.

ART. 45. *Substance of the Speech of the Right Honourable Lord Sheffield, Monday April 22, 1799, upon the Subject of Union with Ireland.*
8vo. 62 pp. 1s. 6d. Debrett. 1799.

On a subject already so fully and ably discussed, both in and out of Parliament, it would be unreasonable to demand any striking novelty, either in the topics chosen, or the mode of reasoning pursued. Yet they who, from the acknowledged talents of this noble speaker, are led to expect the combination of a sound judgment, with a complete knowledge of the subject matter, will not be disappointed.

Near the beginning, however, of this Speech, is an objection to the mode of introducing the measure in Ireland, which appears to us to be without foundation. "The word *Union*," says the noble Lord, "was suffered to be bandied about there for many months, without the slightest attempt on the part of the minister to explain the terms of it." That the general wish of this kingdom, and the intention of those who direct its councils, should be previously a subject of conversation, and even of writings, seems to have been unavoidable, from the nature of the case. Had any precise terms been detailed from authority, in so early a stage of the proceeding, we conceive such an anticipation would have exceeded the proper duty of ministers, and have been justly deemed disrespectful both to the English and Irish Parliament. But when afterwards the House of Commons of Ireland refused even to discuss the measure in question, how was it possible authoritatively to detail or explain the terms? That such terms would be liberal on the part of Great Britain, no man, we imagine, could doubt, who knew the general sentiment and wish expressed in this kingdom. Yet, though we cannot see that any blame attaches to administration on this account, we readily agree, that now there *has* been an opportunity of explaining the terms of Union, it is probable, that a due consideration of them may induce the Irish in general to view this important measure in a more favourable light.

The noble Lord goes on to declare his opinion, that the measure in question is absolutely necessary, and should have been proposed in 1782, at the time when what was called the "final Adjustment" took place. That adjustment, he properly observes, "only referred to the then asserted independence of Parliament, and by no means precluded Union. Further measures were necessary to establish the connection on a solid and permanent basis." After pursuing very ably this chain of reasoning, his Lordship shows, that although many great commercial advantages have been granted to Ireland (which, he thinks, should have been reserved as the means of Union) yet that country may obtain still more by the measure proposed.

It would be impossible to do justice to this part of the Speech by an abridgment; and an intelligent reader hardly need be told, that it is able and satisfactory. Among other things, it is clearly proved, that "the prosperity of Ireland (such as it is) arose not from the independency of her Parliament, but from commercial advantages derived from
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Great Britain." The objections respecting the increase of absentees, and the supposed detriment to the city of Dublin by an Union, are fully answered, and its probable advantages placed in several striking points of view. The whole Speech is, in our opinion, worthy of the character of the noble speaker for ability and diligence.

ART. 46. *The Case of Ireland reconsidered, in an Answer to a Pamphlet, entitled Arguments for and against an Union considered.* 8vo. 86 pp. 1s. 6d. Debrett. 1799.

The great object of this writer (who professes himself to be a Roman Catholic) is, to show that an Union between Great Britain and Ireland will be ineffectual to the peace and prosperity of the latter, should the terms of it exclude the Catholics from that equal participation of political privileges which they claim. He infers, from some arguments in Mr. Cook's pamphlet, not only that the author of it supposes, but that Great Britain has absolutely determined, that such an exclusion shall form one of the articles of the Union, should this event take place. Impressed with this notion, he also argues against the measure on general grounds, and with some ingenuity; though it is clear (to us at least) that were his apprehensions respecting the Catholics removed, most of his objections would vanish. "The exclusion of the Roman Catholics is," he asserts, "the only one of the terms of it (the Union) about which we are not left in doubt." So far from agreeing with the writer in this inference, we conceive that, of all the important points to be considered in the proposed treaty, this is the one of which we can least anticipate the result. Mr. Cook, if our recollection of his work is accurate, puts the case both ways, supposing that (in the event of an Union) either the privileges claimed by the Catholics might be granted with less danger; or, should it still be deemed necessary to withhold them, the Irish of that persuasion would have less pretence for complaint. But, admitting that Mr. Cook, or the author of that tract, inclines to the supposition least favourable to the Catholics, does it follow, that in a transaction of such infinite national importance, as a negotiation between two independent kingdoms to establish their future connection, the negociators must of necessity follow every suggestion of a political pamphlet, published some time before, because that pamphlet is ascribed to a gentleman in office? Many of the other tracts (and some of great weight and ability) on this important subject, suppose, and even recommend, the complete emancipation (as it is called) of the Catholics, as an article, or at least as a consequence, of the proposed Union: nor does any thing in the minister's speech, (surely the most authentic document that has hitherto appeared!) exclude the possibility of such a measure. The author of this tract may therefore, we think, rest satisfied, that the claims of his brethren will be candidly heard and justly decided. Allowing for this fundamental error in the tract before us, the writer appears, in other respects, to have considered the subject with candour, and certainly discusses it with ability. To some of his positions, indeed, we cannot assent; and we think the schemes which he would substitute for an incorporate Union,—namely, that, on *imperial* questions,

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either a certain number of Irish members should be deputed *ad hoc* to the British Parliament; or that the decision of the Irish Parliament, in such cases, should have the weight of a certain number of votes in the British, are pregnant with insuperable difficulties. But, though we differ from this author as to several of his arguments on the general question, we consider him as a very able, as well as a temperate advocate for the Irish Catholics, whose cause he maintains; and we think his plea in their behalf, though not without some glosses from partiality, worthy of the attention of those in whom the decision will rest. There are, indeed, in this tract, many useful suggestions respecting Ireland, particularly towards the conclusion, where the author recommends some measures, which, he thinks, would contribute much to make that kingdom the most "happy and flourishing country in the world." These are, "A total repeal and oblivion, if possible, of all religious distinctions, presupposing the most ample security for the Protestant Church establishment and property, and a distribution of some of the inferior places of profit among the middling classes of the Roman Catholics;" "A modus for tithes, the easiest possible one for the peasantry;" "A decent support for the Catholic clergy;" (which, he recommends, should consist of a house and chapel, with a few acres of glebe) "A vigilant and strong police, as little arbitrary as possible;" and "a most severe, impartial, and dignified administration of justice to every rank of life." Other inconveniences of which Ireland complains (such as middle men, rack rents, and poverty of farmers) are not, he thinks, "within the reach of law or public regulation;" but that, "as capital increases, and more of it comes into the market of land, these inconveniences will gradually disappear."

Having given detailed accounts of so many other publications on the same subject, we will only add, that this work, upon the whole, does great credit to its author, and may be read with advantage by all whose duty or inclination leads them to examine with attention the momentous subject which it discusses.

ART. 47. *Neutrality of Prussia. Translated from the German.* 8vo. 51 pp. Wright. 1799.

This tract had, we are told, a rapid and extensive circulation on the continent; yet the principal effect intended to be produced by it has not yet appeared. The object of the writer is, to show that, although in ordinary times there was a natural rivalry between Austria and Prussia, yet considering the enormous strength and manifest views of the French Republic, it has become indispensably necessary for the two great German powers cordially to unite, in order to avoid being separately crushed. This is proved by forcible, and, we think, satisfactory arguments. The reasons why neither of the two powers has yet been sufficiently impressed with this great truth, are well stated. The writer, though he urges the most vigorous exertions, intimates his fear, that the favourable moment (that which followed the victory of Nelson) is lost. Happily subsequent events have shown, that there was still an opportunity left. Due respect is paid to the dignified fortitude of Great Britain; and a mode of obviating all

all jealousy between Austria and Prussia is suggested, deserving, as it should seem, the attention of statesmen; namely, that England and Russia should become parties and guarantees in a treaty for uniting and directing their common efforts against France.

Upon the whole, this pamphlet deserves the attention of all who feel interested (and who does not?) in the important scenes now acting in Europe.

ART. 48. *The Substance of the Speech of Robert Peel, Esq. in the House of Commons, on Thursday the 14th of February, 1799, on the Question for receiving the Report of the Committee on the Resolutions respecting an Incorporate Union with Ireland. With a correct Copy of the Resolutions, as they were finally amended by the House of Commons.* 8vo. 22 pp. 6d. Stockdale. 1799.

Mr. Peel admits that, in 1785, he was a petitioner against the Commercial Propositions, as thinking them prejudicial to the manufactures of Great Britain. He declares that his support of the present measure, of an Union, “does not arise from a change of sentiments, but of circumstances:” for, as he justly observes, “this plan embraces great advantages, both political and commercial, which, by uniting two countries into one, are calculated to add strength and security to the empire; and is so essentially necessary at this time, when a daring attempt has been made, both by intrigue and force, to separate the countries, that inferior considerations ought not to weigh against it.” He, however, objects to the sixth resolution (that which respects the equalization of duties) because, from the weight of our taxes and price of labour, “our manufactured goods cannot be afforded on equally low terms with the produce of labour in places where similar burthens do not exist.” Differing from administration on this collateral point, he supports the principal measure with strong and apposite arguments. We think this Speech, though short, worthy of attention, as containing the sentiments of a well-informed commercial man, and an independent Member of Parliament.

ART. 49. *Necessity of destroying the French Republic proved by Facts and Arguments. Translated from the French by the Author. With Additions.* 8vo. 52 pp. 1s. Debrett, &c. 1799.

The important truth which it is the object of this little tract to inculcate, must, we think, by this time, have become obvious to all unprejudiced and reflecting minds. It cannot, however, be too often repeated, that there is no peace or safety for Europe, but in the destruction of that systematic anarchy (or, more properly speaking, tyranny) which has oppressed and desolated the fairest portion of the globe. This point is clearly, but might perhaps have been more strikingly proved, by the writer before us. In detailing the effects of the French Revolution on each part of Europe, he seems to consider the countries *expressly* and *formally* united to France as the only accession gained to her empire: whereas, the mock Republics set up by her, and wholly directed by her generals and commissaries, were, in

effect, but so many provinces of France, and formed one of the most formidable engines of their power. This point is but slightly noticed by the author, who, in other respects, argues well and justly. Though it is but a few months since his work was published, there is already a prospect, that his wishes for the subversion of the French Republic may be realized.

ART. 50. *The Iniquity of Banking, Part II. Containing a further Illustration of the Injustice of the Paper System; an Enquiry into the Nature and Consequences of the Bank Indemnity Bill; and a Plan for removing (or at least alleviating) the Evils produced by the Circulation of Bank Notes.* Svo. 64 pp. 1s. 6d. Jordan. 1797.

There is hardly a division or subdivision in the whole circle of sciences, which our Gallo-maniacs have not ransacked, for arms and instruments to subvert or undermine the state. At one time, history is falsified; at another, the doctrines of politics or morality are vitiated: the attack of the present period seems chiefly derived from false principles of political œconomy. Sufficient notice will be taken of this writer, by stating, and briefly considering the thing which he makes his fundamental principle; and remarking a few of the inflammatory extravagancies that he rightly or wrongly deduces from it, or adds to its consequences.

This great principle is,—“ That no man ought to have a share in the productions of society, greater than in proportion to his property.” P. 9. This the writer applies to prove the *Iniquity of Banking*; and infers from it, “ that a man who has 100,000l. in his notes in circulation, being five times the capital which he keeps in his strong box to support that circulation, has no juster title to the 5,000l. a year he makes upon it, than if he had gone upon the highway in order to obtain it;” as it gives him five times his share of the annual products of society, whom it robs of so much of their due. To this it is answered, that the power of command of so much product, which was before rightly vested in the persons to whom he gives his notes, is by them transferred to the “ *man of paper*” by compact, in the act of allowing discount, supposing the quantity of his notes in circulation fixed; but the shares of the contracting parties in the annual product are changed, the share of the one being increased, as much as that of the other is diminished; but those of every other individual remain unaffected by the transaction; and the case is the same of loans in notes; moreover, the benefit of the borrower of the note is generally much greater than the allowance he makes for it. But surely never was such a proposition brought forward as a principle! For its first consequence is, that the possessors of equal capitals, employed *or not*, should derive from them equal incomes; thus all mercantile profit is unjust, and the labourer is not worthy of his hire; more especially those, who exercise *skilled labour*, as it is named by Dr. Smith; as the physician, the counsellor, the statuary, or the painter, the share of each exceeding his property employed, or capital, in an enormous proportion.

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Thus far the *profound* general principle of this writer has been explained: we now come to some of his beauties of detail. He informs us, that the original charter of the Bank "might, without any great impropriety, have been entitled, *A Charter to enable certain individuals to rob the people of England.*" P. 52. One mode in which that company has been able to effect it the author has described: "It is not," says he, "the gold belonging to the Bank, but the national revenue, which forms the fund for circulating the paper of the Bank." P. 27. From Dr. Smith, whose writings he appears to have read much, this author might have been informed of the great expence of the Bank, in the purchase of gold bullion for coinage, to keep their coffers properly replenished. Besides, if there had ever been a balance, upon the whole, due from the Bank to the state, part of the money in the Bank, by which its notes are circulated, would have been the property of the state; but the contrary is the case, that company is always greatly in advance to government, and obliged to provide coin to circulate the notes it advances. The fallacy here is the same, as if when a banker had advanced to a person 100*l.* in notes, which he repaid by instalments in coin, the borrower should say, that he was trading upon *his* money.

"The merchants and bankers of London," this pamphleteer informs the nation, "are all virtually bankrupts;" p. 15, and in their late association to support the circulation of the paper of the Bank, their motives were "exactly similar to those which unite *a band of robbers in defence of their chief.*" P. 12; and "a general bankruptcy would be only a kind of GENERAL RELEASE." *Ib.*

His remedy for the evils of paper credit is, that all circulating notes should be called in, and that a paper to be issued by the state should only be permitted to circulate. He has indeed added to the plans for this purpose, which have been long before the public, a measure to be embraced, if the paper should fall below par. In that case, he directs us to "repeal all the existing laws against all the coiners or counterfeiters of guineas, half guineas, or other gold coins"!! This we believe would reduce the gold to the par of the paper; or, to go this writer's full length, it may be *so* brought below it.

ART. 51. *Mr. Pitt's Bill for augmenting the Assessed Taxes examined, on the Principles of Justice and Common Sense, and the Cause of Landlords, and of the County of Middlesex especially pleaded.* 8vo. 30 pp. 1s. Johnson. 1797.

This writer labours to show, that particular articles of the assessed taxes did not fall on every district and every class of society equally, or in proportion to their ability: a property no tax on any specific object can possess. If the objects of taxation be multiplied, the deviations of that on one article from this proportionality, may compensate that of another; and what is absolutely just, be thus very nearly approximated. His business was therefore to show, not that single taxes bore hard upon particular districts, as London and Middlesex, the counties of Surry and Sussex; but that this pressure was not compensated by counter-inequalities in the charge on other articles, in the remainder of the kingdom, in their favour,

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What is incendiary in this pamphlet is too much jumbled with what is ridiculous, to answer the purposes of the party for which it appears to have been written. The author describes a meeting for appeals against the charges of the assessors, at which a person, whom he calls an inquisitor, presides: and here, after talking of "the Putrified m dification of our glorious constitution," he introduces an appellant, who grounds his claim of remission on having "no stock in trade, except a pair of spectacles, an ink-horn, and a remnant of a quire of paper, which enables him to write occasionally political essays for the new papers:" and his sole legal allegation against the charge upon him is, that "if he cannot get some abatement, he will remove to a garret; and continue to censure great knaves, and wretches that live by the spoil of their country."

We know nothing of the person of the appellant, for whom the author seems to entertain so identifying a sympathy; but as he states him to have brought forward no legal objection against the charge laid on him, we concur in the decision of the inquisitor, *that he could have no relief there.*

ART. 52. *The Failure of the French Crusade; or, the Advantages to be derived by Great-Britain, from the Restoration of Egypt to the Turks.* By Eyles Irwin, Esq. 8vo. 1s. 6d. Nicol. 1799.

The two tracts published by Mr. Irwin, on the expedition of Bonaparte, are fully sanctioned by the catastrophe of that rash and ill-advised enterprise. The author in the present publication, temperately assumes the merit he deserves, from his prediction of what has ensued, namely, that while Great-Britain was master of the sea, Bonaparte's views wherever they were directed, must of course be defeated. The object of this pamphlet is, to impress upon the reader the idea, that from the present condition of things, the literary world is likely to be benefited from the easy access which Englishmen may now expect to have to the antiquities of Egypt, under the countenance and safeguard of the Turkish government. Another, and no less important advantage, is held out to be the quick intelligence, and more expeditious conveyance of troops, to our settlements in the East. Even they who are not satiated with the arguments of this writer, must be pleased with his patriotic ardour, and manly mode of expressing his sentiments.

ART. 53. *Jacobinism displayed, in an Address to the People of England.* Second Edition. 8vo. 31 pp. 6d. Printed by E. Piercy, at Birmingham. 1798.

ART. 54. *New Lights on Jacobinism, abstracted from Professor Robison's History of Free Masonry; with an Appendix, containing an Account of Voltaire's Behaviour on his Death Bed, and a Letter from J. H. Stone (who was tried for Sedition) to his Friend Dr. Priestley, disclosing the Principles of Jacobinism.* By the Author of *Jacobinism displayed.* 8vo. 55 pp. Piercy; Birmingham. 1798.

These two tracts contain, in a very compressed and useful form, the Essence of *Barruel's Memoirs of Jacobinism*, and of *Professor Robison's* book

book on a similar subject. They are excellently calculated for general circulation, and great numbers have actually been sold in the country ; though we do not find that they have yet made their way to the London market. It is of great importance that the truth should be made generally known, by such publications as these.

MISCELLANIES.

ART. 55. *An Essay on the Manufactures of Ireland: in which is considered, to what Manufactures her national Advantages are best suited; and what are the best Means of improving such Manufactures. By Thomas Wallace, of the King's Inns. Dublin, and M. R. I. A. 8vo. 340 pp. Murray and Highley. 1798.*

The Dedication of this essay to the Earl of Moira, goes beyond the usual style even of Dedications. It talks of Xenophon and Scipio ; and then of a patron, " who, like a constellation which illuminés, while it ornaments the horizon," &c. of " man shrunk in these times below his moral standard ;" and of the Earl's " supporting the character of a friend of Ireland with too much firmness, *temperance*, and *wisdom*." From this panegyric, dated April 3, 1798, perhaps subsequent events would justify some abatement. The author offered his Essay to the Royal Irish Academy, as a candidate for the prize of 50l. given by Mr. T. Cunningham ; and he complains of some extraordinary conduct on the part of the Academy, in their award of the prize to Mr. Preston, author of several dramatic and poetic pieces. Mr. Wallace shows that manufactures deserve encouragement ; he considers what are the circumstances which render a manufacture fitted for a country to prosecute, and how these circumstances apply to each of the principal manufactures within the reach of Ireland ; and he concludes, by making a few observations on those specific modes of encouragement, which have been generally recommended for the promotion of them, and on those general causes that tend to promote or retard their progress. (p. 339) The style of this Essay is clear and proper ; the arguments are stated with force and perspicuity ; and the author shows himself well acquainted with the subject of manufactures in general, and with those of Ireland in particular. It is nevertheless greatly to be regretted and reprobated in this tract, that it has a strong tendency to excite jealousy and hostility, political as well as commercial, betwixt Great Britain and Ireland (p. 336, &c.)

ART. 56. *The Reader, or Reciter ; by the assistance of which, any Person may teach himself to read or recite English Prose with the utmost elegance and effect. To which are added, Instructions for reading Plays, on a Plan never before attempted. 8vo. 3s. 6d. Cadell and Davies. 1799.*

The first indispensable qualification for reading well is an agreeable modulation of voice, which certainly may be improved by discipline and practice. The next essentials are, a good judgment, and elegant taste. Where these are wanting, all rules are vain ; nor can any specific

cific rules communicate these qualities. We cannot but smile when we read in this, and similar books, that at this passage we must elevate, at another depress the voice; here we are to pause, and there to hasten on; in this page seem composed, and in the following one ruffled, &c. &c. The aids of such publications will be of small avail; and no one ever read the better for pursuing them. Our rules for reading well are, avoid affectation, follow nature, and cultivate taste.

ART. 57. *The Wrongs of Unterwalden. Originally published in September, 1791. Translated by the Rev. Weeden Butler, M. A. of Sidney Sussex College, Cambridge. 8vo. 54 pp. Cawthorne. 1799.*

This tract may be considered as supplementary to Wood's "General View of the History of Switzerland," of which an account has been given in one of our former numbers*. Who was the original author is not mentioned; but he, like Mr. Wood, appears to be a zealous friend of Colonel Weifs, whose conduct he vindicates; and, in doing which, he is driven to the necessity of censuring the venerable Avoyer Steiguer, whose character all we meet with, that are well acquainted with the late transactions in this devoted country, hold in the highest estimation. The dismal tale of Schawemburg's unmerited attack, defeat, massacre, and extermination of the unhappy Unterwalders, is here related at length, and with much warmth of expression. The style is somewhat turgid; but, on an occasion like this, we are less inclined to censure the *ardentia Verba* which must occur when unheard-of crimes are to be related, of which sober language cannot convey an adequate idea.

ART. 58. *A brief Account of the Subversion of the papal Government, 1798. By Richard Dupper. Second Edition. 8vo. 7s. Robinsons. 1799.*

We favourably announced the first edition of this work, and had no doubt that a second would soon be required. This has accordingly happened, and an improved volume is now published, with some elegant plates, a plan of Rome, and a map of the Ecclesiastical State. It is impossible to peruse, without indignation and horror, this detail of Gallic cruelty, perfidy, and rapine; and the author has supported his narrative by such documents, that his book will certainly be referred to by the future historian of these disastrous periods.

ART. 59. *Will Whimsical's Miscellany. 8vo. 4s. Longman. 1799.*

This well-meaning writer is not much gifted with the true spirit of poetry. Nevertheless, he must be a fastidious reader indeed, who, in this Miscellany, does not find something to amuse him. The prosaic part of this volume is much better than the poetry; and, in the desultory thoughts, some *good hints* are certainly given.

FOREIGN CATALOGUE.

FRANCE.

ART. 60. *Principes des mœurs chez toutes les Nations, ou Catéchisme universel, par Saint-Lambert, Paris. 1798.*

(Continued from p. 210, of our last Number.)

At the end of the year 1788, when so many of philosophers fancied that they could discover in the symptoms of a most dreadful revolution, the approach of the most flattering and desirable regeneration, Mr. de St. L. was afflicted and alarmed by their hopes. Having described the French monarchy as a paternal monarchy, and having remarked that in such a government, if man can add some degrees to the perfection of his character, and of his happiness, they must, at any rate, be few, he observes, as the conclusion of his *Analyse historique de la Société*.

“ Ne remplissons pas l'esprit humain de chimères; elles ne serviroient qu'à nous dégoûter de notre état présent. Nous avons fait quelques découvertes; sachons en jouir. Nous savons aujourd'hui que le peuple dans lequel on voit l'amour du travail, la justice, le courage, peu d'envie, et une grande disposition à aimer, est le peuple le plus heureux de la terre. Augmentons encore nos vertus, mais restons contents d'être hommes; ne prétendons pas devenir des Dieux. C'est une belle machine que l'aërostat; cherchons quelques moyens de la perfectionner et d'en faire usage; mais ne concevons pas la folle espérance de nous en servir un jour pour aller souper dans la lune ou passer quelque temps à la campagne, chez nos amis de Saturne et de Jupiter.”

The author then examines the different kinds of government, and their different *nuances*, as observable in their several forms. He treats successively of democracy at the first formation of societies, of aristocracy, of monarchy, and of theocracy. He considers monarchy as succeeding democracy, monarchy as succeeding aristocracy, and monarchy as arising from conquest. The favourers of democracy will certainly feel themselves but little satisfied with the preference constantly given by him to monarchy, with what he says in different parts of his work, of the advantages resulting from nobility, with his opinion that a democratic government can never be made to suit a great nation, or with his unalterable respect for property. They will find some passages which they must undoubtedly regard as allusions, and which cannot but displease them.

“ Argos,” says Mr. de St. L. “ éprouva beaucoup de révolutions. Ses monarques y furent souvent remplacés par les chefs des rebelles. Si l'on en croit les relations de ces temps éloignés, les rois d'Argos étoient des monstres; mais si les rois sont flattés sur le trône, ils sont cruellement calomniés, quand ils sont forcés d'en descendre. A l'ex-
semples

empe de leur siècle, l'aveugle postérité délivre l'usurpateur du fardeau de ses crimes, pour en charger le roi malheureux Argos massacra les rois et les nobles, et il eut pour gouvernement la démocratie la plus inconsidérée. Argos perdit une partie de ses possessions, de son industrie et de son commerce."

In this *Analyse de la Société*, the merely abstract part consists of about 150 pages only, whereas the historical occupies from 5 to 600. The author, after having examined the several forms of government, considers, in a cursory way, the discoveries which have contributed to accelerate the progress of civilization at the commencement of societies. He then observes the progress of legislation among different ancient people, particularly the Egyptians, the Persians, the Chinese, the Greeks, the Carthaginians, and the Romans. Their character, their government, their religion, their laws, their manners, their usages, their commerce, their navigation, their arts, their sciences, are all appreciated by Mr. de St. L.

He has, indeed, spoken more in detail of the moderns than of the ancients, and of the French than of all other people; and what he says concerning the French monarchy may very properly be regarded as a valuable summary of its history. He often, however, quits it to attend to the variations which have taken place in other governments. The Italian, the Swiss Republics, the monarchical government of Spain, the mixed government of England, occupy him in their turns, and in his views of all these states, he will be found to be a writer who is equally on his guard against national prejudices and philosophical abstraction. When he censures, it is with modesty and reserve; when he praises, it is without enthusiasm; the homage rendered by him to the constitution, the wisdom, the industry of the English, is only the tribute of reason. The same thing may be observed with respect to that which he pays to the greatest and best of the French Kings. With him we dwell with pleasure on the paternal administration of Louis XII, and of Henry IV. He defends Richelieu and Louis XIV, from the attacks of a delirious philosophy, which, whilst it deprecates what ought to be exalted, often called that tyranny and despotism, which was, in reality, protection and vigour; he proposes as objects of grateful acknowledgment, what that philosophy has marked for our aversion. He demonstrates, that the progress of the liberty of the people, was always connected with that of the authority of Kings. In pointing out the characters of the governments, to which the most celebrated people have been subject, he shows the effect of those governments on the manners and the happiness of men. He marks the ascendancy of those propensities which, influencing the manners of individuals, influence also the character of political societies. He places in the first rank of those propensities, the desire of acquiring an extreme superiority, the love of independence, and the love of equality. To prevent these passions from becoming dangerous, he opposes to them others, such as the satisfaction we must derive from the consideration of our relative, or combined strength, the love of order, pity, &c.

As a further specimen of this last part of the work, we shall cite what Mr. de St. L. says of Louis XVI, and of the situation of France at the epoch when this monarch convoked the States-General.

"Je

“ Je ne vois point dans l'histoire ni dans la société, d'homme dont la bonté ait été la passion dominante, le mobile principal, comme elle l'est dans Louis XVI ; il n'a paru attaché à ses droits, que pour ne pas laisser mettre des bornes à ses moyens de faire le bien.

“ Son premier acte de roi a été de renoncer à la somme considérable que l'impôt du joyeux avènement devoit lui procurer. S'il avoit été alors mieux instruit de l'état de ses finances, il est vraisemblable qu'il n'auroit pas refusé le tribut volontaire d'une nation, qui aime à donner des marques d'attachement à ses rois.

“ Il s'est occupé du soin de rendre les hôpitaux meilleurs encore et les prisons plus supportables. A peine a-t-il été sur le trône, qu'il a rendu la liberté à ceux que l'erreur d'un ministre en avoit privés. Plusieurs citoyens, qui avoient mérité la prison furent élargis, parce qu'ils avoient été punis long-temps. La question préparatoire, à laquelle l'innocent peut être exposé a été abolie ; la peine de mort n'est plus infligée aux déserteurs ; la taille, qu'on diminue, a cessé d'être arbitraire. Louis XVI a porté très-loin la tolérance envers les protestans ; c'est lui, qui a engagé le clergé de la première classe, toujours opulente, à tirer de la pauvreté le clergé des dernières classes. Les bons citoyens l'ont vu avec joie, rétablir les anciens parlemens qu'ils croyoient essentiels à la monarchie ; il a augmenté les forces de sa marine, déjà réparée sous Louis XV ; il a diminué sans regret les dépenses de la cour ; sa bonté lui a fait faire des retranchemens, dont il est à souhaiter qu'il ne se repente jamais. Depuis long-temps il y a de lui une multitude d'actes de bienfaisance ; il étoit bon comme homme, avant de l'être comme roi, et nous le voyons ajouter sans cessé à notre bonheur ou à nos espérances.

“ Il étoit sur le trône pendant le rigoureux hiver de 1776 ; il parcouroit les rues de Versailles, pour voir si l'on distribuoit au peuple le bois dont il pouvoit avoir besoin ; il avoit fait ôter les sentinelles du château, afin que les pauvres vinssent s'y chauffer ; ils y recevoient des vivres et de l'argent. En 1784 où la France éprouvoit un hiver du même genre, il écrivit au contrôleur-général : *Donnez au malheureux tous les secours qui lui seront nécessaires ; il n'y a aucune dépense qui ne doive être retranchée pour celle-là.*

“ Des hommes, sur le témoignage desquels il pouvoit compter, l'instruisoient de l'état de quelques infirmes, qui étoient pauvres ; il alloit les voir ; il leur donnoit de l'argent ; il faisoit changer leurs lits en sa présence ; on leur apportoit, par son ordre, les meubles et les ustensiles, dont ils pouvoient avoir besoin : il aimoit à faire seul ces courses bienfaisantes, il ne savoit pas que les vertus d'un roi ne peuvent être trop manifestées.”

After this passage, Mr. de St. L. consecrates twelve more pages to the history of the reign of Louis XVI. He, in the next place, requires his readers to consider the then state of the kingdom.

“ Il y a 25 ans,” says he, “ qu'un officier général, homme de bien, homme d'esprit, économiste zélé, eut l'occasion de parcourir la plus grande partie de la France ; il vit que la négligence de quelques administrateurs avoit retardé, dans quelques provinces, les progrès de l'agriculture et de l'industrie. Il s'aperçut que certains impôts vexoient plus les sujets, qu'ils n'enrichissoient le prince. Il ne trouva pas toujours dans

dans le peuple une certaine activité, une tendance au travail, qui hâtent les momens d'une plus grande prospérité et qui sont communes chez un peuple déjà content, qui se flatte de l'être un jour davantage. Le même homme vient d'être obligé de faire la même tournée, et il y a porté le même esprit d'observation. A Lyon, à Nîmes, à Tours, à Reims etc. etc. il a vu des manufactures nouvelles, et les anciennes florissantes; les villes, qui font le commerce dans le Levant, dans le Nord, et dans nos colonies, se sont enrichies malgré la guerre contre les Anglois. Un nombre immense de nouveaux vaisseaux, de nouveaux établissemens, les uns utiles, les autres agréables, un luxe plus dispendieux et plus élégant lui ont attesté l'opulence des villes.

" Il a été plus charmé encore du spectacle des campagnes: Il a vu, dans les villages, beaucoup de maisons nouvelles, une bâtisse meilleure, et dans ces maisons, des commodités jusqu'alors assez rares. Il a trouvé l'agriculture augmentée et perfectionnée; des montagnes et des plaines, abandonnées encore vingt ans auparavant, se couvrent de riches productions.

" Ces faits, de la vérité desquels j'ai eu l'occasion de m'assurer moi-même, je me les rappelle souvent, et je les oppose dans mon ame, aux craintes que pourroit m'inspirer ce désir extrême de changement, auxquels se livre une partie de la nation."

It may perhaps be asked, if France be really free and happy, what can have produced, supported, and propagated this extreme desire of change? Mr. *de St. L.* himself proposes, and thus answers this question.

" L'envie. Qui est ce qui crie contre toutes les distinctions sociales? des familles riches, anoblies depuis peu, qui ne peuvent prétendre aux premiers honneurs, à moins qu'elles ne les obtiennent pour récompense de services importants. Après ces familles arrivent et en plus grand nombre, celles qui ne sont que riches et point nobles. Suivent en foule les législateurs, trop peu riches pour acheter les charges de magistrature qui donnent la noblesse. On peut ranger avec ces classes envieuses dont je viens de parler, le clergé de la classe inférieure, et quelques nobles même anciens, mais pauvres, et humiliés de ne point forrir des grades subalternes. Voilà les serviteurs de l'envie; voilà ce qui entretient dans les cercles de Paris ces ridicules clameurs qui retentissent depuis les cafés et la salle du palais jusque dans les salons des grands."

Spectat. du Nord.

ART. 61. *Histoire naturelle des Singes peints d'après nature*, par J. B. Audebert, Membre de la Société d'histoire naturelle de Paris. An. VI. Fol. *Livraison I et II.* (Price of each 30 Francs.)

This important and splendid work, which in the exact representation of nature, in neatness of design and engraving, and in the accuracy of the colouring far surpasses any publication on this subject that had hitherto appeared, would have been a *chef-d'œuvre* of Natural History, if the author, who is certainly an infinitely better artist than a naturalist, had chosen to connect himself with the other French naturalists, of whose works he has indeed, in some degree, availed himself,

self. It was his object to give accurate representations, copied partly from living, and partly from stuffed subjects, and in this he has perfectly succeeded. But as he thought that little more was necessary, his descriptions are, on this account, very short, and often defective.

In the delivery of the plates, Mr. A. has nearly followed the order of *Büffon* and of *Linnæus*, though without any regular numeration, that each naturalist might be allowed the liberty of arranging them after his own system. The text is likewise paged only according to the number of sheets, in order that additions might, with greater ease, occasionally be made to it. The author has made use of the observations of *Cuvier* and *Geoffroi*, by the latter of whom he was favoured with his manuscript on the Natural History of Apes, with full permission to improve his own work from it. *Fena ALZ.*

GERMANY.

ART. 62. *Antiquitatum botanicarum specimen primum auctore Curtio Sprengelio, Medicinæ Doctore Prof. publ. ord. medic. et botanices in universitate literarum Halensi. Accedunt tabulæ æneæ. Leipzig, 1798; 15 sheets in small 4to.*

Though the author, in his Preface, confesses that from the very imperfect descriptions of them, it must often be extremely difficult for any one who is otherwise well acquainted with the Greek and Arabic languages to determine *quid sonent nomina plantarum Græca aut Arabica, aut quæ res his vocibus designentur*, we think, however, that he has performed as much as could reasonably be expected from the materials with which he was provided; and that the work, while it may be considered as an important accession to botanical literature, will, at the same time, frequently throw light on passages of the ancient classical writers. After the labours of the learned *Saumaïse*, Mr. *Spr.* looks upon those of *Ol. Celsus* to be the most valuable in this department. He regrets the loss of the work of *Mago* on Agriculture, of which, in the thirteenth century, *Dhiaüddin Ebn Beithan* is understood to have availed himself. We are here likewise informed, that a transcript had been made by Dr. *Weigel* of the τὰ σωζόμενα *Cratææ* from an ancient MS. of *Dioscorides*, in the library at Vienna. Having then pointed out some inedited Arabic writings on the subject of botany, the author proceeds to the work itself, and begins, Cap. I, with the *Violet*, in order to show how little systematic knowledge of plants the ancients possessed, and to what a variety of them they gave the same name. The titles of the other chapters in this *Specimen* are, Cap. II, § 14, p. 14. *de Quercibus veterum.* Cap. III, *de Cytisis veterum*, p. 35—46. Cap. IV, *de Lotis veterum.* § 62—95, p. 47—67. Cap. V, *de Asphodelis*, § 96—112, p. 68—79. Cap. VI, *de Cancamo*, § 113—129, p. 80—88; and, lastly, Cap. VII, *de Myrobalanis*, § 130—154, p. 80—103. *Ibid.*

ART. 63. *Flora von Hildesheim, oder Beschreibung und Abbildung der im Fürstenthum Hildesheim wildwachsenden Pflanzen gesammelt und herausgegeben von Philipp Christ. Wagener und Friedrich Gruber dem jüngern. It s Zehena.*—*Flora of Hildesheim, or the Description and Representation of such Plants, as grow wild in the Principality of Hildesheim, collected and published by P. C. Wagener and Fr. Gruber, Jun. 1st Decad.* containing 2 Sheets of Text, and 10 illuminated Plates. Fol. Hildesheim, 1798.

It is unquestionably a laudable undertaking to investigate and make known the natural productions of countries which have hitherto been very little examined with that view. But we should first endeavour to ascertain what really deserves to be made known, and what is already so. The first of the plates in this *livraison* of a work, which must in its progress become very extensive, and of the execution of which, in any respect, we cannot speak favourably, presents a very common plant, the *Pulmonaria officinalis*; the second, the *Hyoscyamus niger*; the third, the *Caltha palustris*; the fourth, the really beautiful and rare *Cypripedium calceolus*; the fifth, the *Lilium martagon*; the sixth, the *Ophrys myodes*; the seventh, the *Lonicera Lylosteum*; the eighth, the *Adoxa moscatellina*; the ninth, the *Lithospermum purpureo-cæruleum* (not *Pulmon angustifolia*); and the tenth, the *Daphne Mezereum*, in their natural sizes. *Ibid.*

ART. 64. *Sertum Hanoveranum, seu plantæ variores quæ in hortis regijs Hanoveræ vicinis coluntur. Auctore Johanne Christophoro Wendland, horti regii Herrenbusani topiario primo, &c. Volum. I. Fasciculus IV.* Six illuminated Plates, and three sheets of Text. Fol. (2 Rixd. 12 Gr.) Hanover, 1798.

This *Fasciculus* of a very important, and in every point well-executed work, is published by Mr. *Wendland*, without the assistance of Mr. *Schrader*, and will, in future, be continued under the new title of *Hortus Herrenbusanus*. The plants represented in the plates are: Tab. XIX. *Zerumbet speciosum*. Tab. XX. *Prætea scolymus* (*Scolymo cephalæ* Linn.) Tab. XXI. *Prætea nectarina*. Tab. XXII. *Allamanda cathartica*. Tab. XXIII. *Gnaphalium ferrugineum*. And, Tab. XXIV. *Aster tomentosus*. *Ibid.*

ART. 65. *Appiani Alexandrini Romanarum Historiarum quæ supersunt. Græce edidit, notis variorum selectis et suis illustravit, ac temporum rationem et indicem rerum adjecit Ludovicus Henricus Teucherus. Vol. II. Pars I. 294 pp. Pars II. 502 pp. 8vo. Lemgo.*

We shall only observe concerning this volume, which contains the five books *Roman. hist. de Cellis civilibus*, that the editor has not so freely and indiscriminately admitted his own conjectural alterations, and those of others, into the Text, as in the former volume, this being, in a great measure, copied from that of *Schæveighæuser*. The Notes are soon to appear. *Ibid.*

ART.

ART. 66. Marci Tullii Ciceronis *Tusculanarum disputationum libri quinque, secundum Textum Woffianum* edidit, commentariis perpetuis illustravit J. G. C. Neide. *Accedit index historicus*; 346 pp. in 8vo. (besides the index of 58½ pp.)

That Mr. N. has in this edition adopted the text of *Welf*, and tried his own strength in criticism *pauca* in *locis*, are, we think, its chief recommendation. The Notes are *ad modum* Minelii, and the *Commentarius perpetuus* may not be found unuseful, *lector* *javeni et humanitatis Audio*. *Ibid.*

ART. 67. Publii Virgilii Maronis *Opera locis parallelis illustravit* Joannes Georgius Madlinger, *Civis Alsatensis*; 405 pp. 8vo. (1 Rixd. 6 Gr.) Berlin, 1798.

The Text of this edition is that of *Burmam* and *Heyné*, accompanied with an accumulation of what Mr. M. calls parallel passages, collected without any judgment or apparent plan, chiefly from Latin poets, amongst whom, however, *Ennius* is not mentioned. *Ibid.*

ART. 68. *Novum Testamentum Græce perpetua annotatione illustratum, editionis Koppianæ Vol. VII, completens Epistolas Pauli ad Timotheum, Titum, et Philemonem.* Continuat Joh. Henr. Heinrichs; 267 pp. in 8vo. (p. 16 gr.) Göttingen, 1798.

The last part of this important work, published by Mr. H. in the year 1792, was the *Epistle to the Hebrews*, which is in this new volume followed by what he calls the *Epistole Pauli ad familiares*. As the nature of the work, and qualification of the present continuator, are both sufficiently known from the volumes already published, we shall content ourselves with observing only, that this which we have now before us, is not, as an historical and exegetical commentary on these Epistles, inferior to any of those by which it was preceded, though the author does not always appear to have been acquainted with all the aids of which he might otherwise have availed himself in drawing it up: such as Mosheim's *Kommentar über die Briefe an den Timotheus* (Commentary on the Epistles to Timothy); Schmid's *Erläuterung des Briefes an den Philemon* (Schmid's Illustration of the Epistle to Philemon); Henke's *Neues Magazin* (Henke's New Magazine) Vol. I, P. III, &c. *Ibid.*

ART. 69. *Demokratie und Monarchie, eine freie Uebersetzung aus dem griechischen des Dio Cassius. Nebst einem Fragment über die Regierungsform im Uranos.*—*Democracy and Monarchy, a free Translation from the Greek of Dio Cassius. Together with a Fragment on the Form of Government in Uranos.* 152 pp. 8vo.

The passage of *Dio Cassius* from which the Version which we have now before us is made, is the beautiful consultation with Agrippa and Mæcenas on the choice of a form of government for the Roman State, after Augustus had subdued all his enemies, and when the fate of Rome

was placed entirely in his hands. It is well known that Agrippa contended for the republican, and Mæcenæ, on the contrary, for the monarchical form, and the grounds adduced by the historian in favour of each agree nearly with those which are urged in our days. To this Version are annexed the translator's own very judicious and valuable observations on this extract; as also a larger passage from *Fragment. Peiresc. No. CXIX and CXXIII*, in which the manners of the Roman *Sanfculottes*, under *Marius*, &c. are so described, that we appear, as it were, to be transferred by the author to our own times. The *Fragment on the best Form of Government*, under the idea of a journey taken by certain persons to consult an Oracle on this subject, contains some of the most popular, and, in our judgment, uncontrovertible arguments in favour of monocracy. *Ibid.*

ACKNOWLEDGMENTS TO CORRESPONDENTS.

A. Z.'s intimation shall receive as early attention as possible.

Candour's communication will be more particularly replied to in our next Review.

C. C. C.'s Sermon must have been mislaid; it shall certainly be enquired after.

We regret that a similar answer must be given to *Mr. Hornsey*, by whose civilities we are much obliged.

LITERARY INTELLIGENCE.

We understand that *Mr. Mackintosh* will commence a second Course of his Lectures in November next.

A new edition of *Mr. Jones's Life of Bishop Horne*, with considerable additions, will appear in the course of this month.

THE

BRITISH CRITIC,

For OCTOBER, 1799.

Nec ullo Casu arbitror hoc constanti homini posse contingere, ut
ulla intermissio officii.

CICERO.

In all possible situations, a man of steady virtue will persevere in
what he feels to be his duty.

ART. I. *A Treatise on the Magnet, or natural Loadstone, with
Tables of the Variation of the Magnetic Needle, for all Lati-
tudes and Longitudes, observed at different Times in the Atlantic,
Indian, and Pacific Oceans, by the following celebrated Navi-
gators: Admiral Gardner, Cook, Chappe, Bougainville, Bayley,
Duclos Guyot, De Fleurieu, Admiral Murray, Carteret,
Crozet, De l'Angle, Eekberg, Furneau, Gerard de Brahm,
Perouse, Phipps, Marion, Rosnevet, Le Gentil, Surville,
Wallis, &c. &c. &c. Together with Tables of the Dip of the
Needle in different Parts of the Globe; and a Description of
a new-invented Meridional and Azimuth Compass; illustrated
with Seven Folio Plates. To which is added, an Appendix,
containing Hints to Ship-Builders and Navigators. By Ralph
Walker, late of Jamaica. 8vo. 226 pp. Allen, &c. Lon-
don. 1798.*

THE author of this work, confident in the supposed supe-
riority of his improvements, and in the aptitude of his
conjectures, condescends not to notice the works of other
writers on the same subject. He only extracts the observations

A a

relative

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relative to the variation and dipping of the magnetic needle, from the accounts of voyagers, &c. upon which he builds his own theory, and thence, like another Mr. Dutton, or another Will. Whiston, he derives a method of finding the longitude and latitude at sea, merely by means of magnetical observations. In the Preface, he says,

“ With my meridional or azimuth compass, and a dipping needle such as I have now made, the longitude may be found without any error of consequence ; and as there is no calculation necessary, in finding the longitude by this method, no mistakes can happen, such as frequently occur in depending upon time-keepers, which are liable to stop altogether, or to go irregular in proportion to the change of the atmosphere, and from the inaccuracy of the observers in taking their altitudes and distances, and in taking out the numbers from tables, which they in general know little more of than the name.”

The Preface concludes with the following odd paragraph :

“ As this treatise is not intended for the learned, but for those of my own profession, it is therefore divested of the tinsel and technical terms of the professional philosopher, that it may be the more easily understood by the most uncultivated capacity ; and in order to render the whole more generally useful in navigation, I have spared neither expence, time, nor attention.”

The Contents of this work are divided and arranged under the title, not of chapters or sections, but of *Cases*, and the reader will easily perceive from the following list of Contents, that the word *Case* is one of the most improper titles the author could have chosen. But he may perhaps have adopted it for the purpose of avoiding the *tinsel of technical terms*.

The Contents are,

“ Case I. Conjectures what Magnetism is.

“ Case II. The Cause of the Magnetic Poles differing from the Poles of the Earth.

“ Case III. The Cause of the Magnetic Poles changing their Places, and whether they change their Places from East to West, or from West to East.

“ Case IV. Of the Effect of the Magnetic Effluvia upon the Needle of the Compass in all Parts of the Globe, with Respect to the Variation.

“ Case V. Of the Dip of the Magnetic Needle, with a Description of a new-invented Meridional and Azimuth Compass, with Improvements upon Compasses in General.

“ New Tables of the Variation of the Compass for the Atlantic Ocean, North of the Equator, calculated for every second Degree of Latitude, and every Degree of Longitude.”

Then follow twelve tables of variation and dip, observed by different persons in different parts of the world, and at different times.

The work is concluded by an Appendix, containing Hints to Ship-Builders and Navigators; as also Hints respecting Surveying of Lands.

In his conjectures and explanations of the hidden causes of magnetical phenomena; Mr. Walker has omitted not only the technical terms, but likewise the philosophical knowledge, and the just mode of reasoning, which are indispensably necessary for investigations of this nature. He generally rests his conjectures upon groundless foundations, and frequently draws conclusions, which do not naturally flow from the foregoing principles.

“That our atmosphere,” says he, “is in part composed of magnetism, or magnetic matter, as well as of air, water, and fire, there can be but little doubt. These fluids have all a very great affinity to each other; particularly the electric and magnetic. The electric fluid being of two qualities, viz. positive, and negative; so is magnetism of two qualities, positive and negative, or north and south polarities.

“Qualities of the same name in electricity repel each other; and of different, attract. In magnetism it is the same; poles of the same name repel each other, but of different names, they attract each other.

“Positive and negative electricity cannot be produced separately. In magnetism, one polarity cannot be produced without the other.

“That there is a magnetic fluid in our atmosphere, which has a very great affinity with the electric fluid, can hardly be doubted from the following circumstance.

“In the Island of Jamaica, in the month of September, 1792, one end of my house was shattered to pieces by lightning, which killed one young woman, and very much hurt another in a part of the house that had received but very little damage. A girl who at that time had stood close to the one that was killed (but was not in the least hurt) took out her needles soon after, to assist in making a dress for the one that was dead; the needles stuck all together in her hand so strongly, that she took the points of her scissors to separate them; and so powerfully were they and the scissors magnetic, that part of the needles stuck to them in different directions, and they lifted up the remainder like a thread, each needle hanging by the end of another. This phenomenon happening within my own knowledge, leads me to infer, that although the magnetic fluid may be inactive in the atmosphere at some distance from the earth, yet it may be so decomposed, and put in motion by the concussion of the electric matter in the clouds, that an accumulated body of each of these fluids (their affinity being so very near to each other) do in general descend together, to their common recipient, the earth.

“This will also account why iron is the best conductor for saving buildings, &c. from the effects of lightning; for if the electric matter, or ball of fire, which is in motion, be within the sphere of the magnetic attraction, it will be drawn by the vortex of the magnetic fluid to the iron, and discharged into the earth.” P. 9.

Mr. W. supposes that the atmosphere is in part composed of magnetic matter, because the magnetic matter, air, water, and

fire, have a great affinity to each other ; whereas, the least acquaintance with the properties of those fluids would inform him, that they are totally different from one another.

He shows the resemblance of electricity to magnetism, by mentioning a few similar effects, and takes no notice of those properties which prove their being perfectly distinct things.

He asserts that iron is the best conductor of lightning ; whereas it has been mentioned and proved, by almost all the writers on electricity, that iron is far from being the best conductor ; but that it is used in preference to other metals as a conductor for buildings, &c. on account of its cheapness.

In another place he says,

“ The magnetic poles of our globe are also perpetually changing their places, so that there can be no reason whatever to found a supposition, that magnetism is an innate quality in the earth, but the reverse, namely, that it is an external principle acting upon it.”

Further on we find the following paragraph, which we shall give as the last specimen of this author's lame mode of arguing and conjecturing.

“ After all these reasons, and what I have already said, namely, respecting the affinity between magnetism and electricity, I will still venture a little farther, and suppose that magnetism, from the smallness of its particles, is enabled to pervade every other matter whatsoever ; and as every thing that has or may have had any affinity with this earth, must in some degree be impregnated with a certain quantity of ferruginous matter, however small the quantity may be, and imperceptible to us ; therefore every globule of air, that is in our atmosphere, may be supposed to have been in contact with the earth, and of course become in some degree possessed of every quality of it ; which is evident from its carrying vapours and odorous qualities, &c. into the uppermost parts of the atmosphere with it, where it will be acted upon, as well as at the surface of the earth, by the magnetic power, and every particle of it will become possessed of a north and south pole, and be ranged in order, corresponding to the magnetic meridians ; so that all meteors which are occasioned either by the electric matter in the atmosphere, or by the reflection of the sun's rays, will have a relative connection with these meridians ; and as all meteors are the cause of a fluctuation in that part of the atmosphere where they are, which may be occasioned either by the expansion and condensation of the particles of the air, or a difference in the humidity of the different parts of the atmosphere which pass through them ; therefore the magnetic polarity will in some degree be decomposed by their concussionary shocks, and have a very visible effect upon the magnetic needle.” P. 15.

Mr. Walker's new azimuth compass may prove a useful instrument ; it being constructed in such a manner as to find its

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own meridian, somewhat like an universal-ring-dial. The seven plates which exhibit his compasses, and illustrate his conjectures, are very neatly engraved.

Of the numerous tables that are to be found in this work, those which contain the observations, made by various able persons, may be of use to future speculators on the subject of magnetism. But we do not feel ourselves inclined to place much confidence on those tables which have been calculated on Mr. Walker's theory.

ART. II. *Travels from England to India, in the Year 1789, by the Way of the Tyrol, Venice, Scanderoon, Aleppo, and over the great Desert to Bussora; with Instructions for Travellers, and an Account of the Expence of Travelling, &c. &c. By Major John Taylor, of the Bombay Establishment, Author of Considerations on a more speedy Communication between Great Britain and her Eastern Dependencies. In Two Volumes. 8vo. 14s. Carpenter, Bond-Street. 1799.*

MAJOR TAYLOR is one of those travellers, the veracity of whose narration is evinced by the internal evidence of the volume itself; so far, we mean, as his own immediate Travels, which occupy the first of these volumes, are concerned. The incidents that took place during this long and hazardous journey, by the way of Aleppo, the Great Desert, and Bussora, to Bombay, are unaffectedly related, as they successively arose; the various stages in the progress of it are regularly and accurately noted; the amount of the sums paid for *posting, vessels, and the caravan*; the quantity and kind of provision, arms, and clothing, necessary in such a varied perigrination over land and ocean, and among so many different nations, of discordant manners and religion, are minutely set down from *mémoranda* made on the spot, forming all together one of the completest companions, for such an undertaking, we ever remember to have seen. Nor does this constitute the whole merit of the work before us, for throughout are interpersed, but so as not by any means to break the thread of the narrative, very interesting accounts of the ancient history, and modern revolutions of many of the principal cities and states visited by this intelligent traveller, who was intrusted both with the Government and India-House dispatches, in the summer of the year 1789.

Major

Major Taylor, previously to his commencing the history of his own journey, by the way of the Desert, to India, has, in a long and sensible Introduction, taken a retrospective survey of the ancient communications with the East by this route, and the advantages derived from it, as well to commerce as to society at large. The Greek successors of Alexander in Syria, seem first to have explored and penetrated this desolate tract for the purposes of commerce. The Romans succeeded them in this hazardous attempt; and the recorded grandeur and opulence of Palmyra, as well as the remaining magnificence of the ruined Balbec, demonstrate to what an extent of wealth and power the daring adventurers arrived in consequence of their perseverance. The communication was, for some centuries, stopt by the barbarism of the first Mohammedan despots, and by the fanatic incursions of the Christian crusaders into Syria. On the final establishment of the Ottoman Princes at Constantinople, and the return of security, under the strong controul of their government, to the merchants of the East, this course to India was again pursued with avidity, and the most decided advantage to those who resumed it, the way being both shorter and less hazardous than the other track, by Egypt and the Red Sea, at all times formidable to the unpractised navigator. The Genoese and the Venetians afterwards, under the sanction of the Turkish Sultans, carried on this lucrative commerce for nearly two centuries, by both the ways in question, and had arisen by its means to the highest point of eminence and wealth among the states of Europe, when the fortunate discovery of a passage to India by the Cape of Good Hope, by its consequences gradually diminished the grandeur of those two powers, and finally annihilated this channel of eastern commerce.

The route to India, by the Great Desert and Bussora, was for two centuries neglected; and, from the united devastations of time and war, when attempted to be renewed by private commercial adventurers, or by the Ministers of European powers, for quicker dispatch, could hardly be discovered. The great cities and caravan-seras, which had served as a kind of land-marks, amidst an ocean of sand, were in ruins; the wells were dried up, and the pools exhausted. The solitary traveller explored his way, as in the infancy of mankind, over those trackless wilds; or by the doubtful direction of the compass alone. He was every moment exposed to death by the violence of thirst, or the sabres of Arabian banditti. Avarice, added to the ardent curiosity of European literati, to explore the majestic ruins buried in its sandy bosom, gradually opened a new path through the Great Desert, and money purchased from the Sheiks, the greater Banditti, protection from the predatory assaults.

faults of the less powerful. Thus it remains at this day, and none need be afraid to travel this tract who have the inclination, and, at the same time, the *ability*, to submit to the high pecuniary demands of the tyrant lords of the Desert, whom liberal offers will bribe, in any numbers, to protect that property, which they would otherwise inevitably plunder. These remarks are made introductory to some very pertinent general observations, in regard to the strength and number of the respective tribes of that ancient people under their distinct classes, as belonging to the Desert or to the happy Arabia; and these, he asserts, will be ever ready with their whole force to oppose such intruders upon their country as Bonaparte and his adventurous bands; who, under the shallow pretence of organizing Asia and Africa according to chimerical systems, utterly irreconcilable to the rooted prejudices of the inhabitants of either of those continents, aim to rend from the Turcoman, and the Arab, the commerce which he has so long enjoyed on the shores of Syria and Egypt, and in the ports of the Red-Sea and the Persian Gulph. The Ottoman governors, and the self-constituted sovereigns of Egypt, the Beys, will long and vigorously contend for the *duties* and *customs* which bring them in such vast revenues; and the Bedouin, and other Arabs of the Desert, will rather perish themselves than give up their ancient *hereditary right*, which the French have so recently attempted to usurp, of *plundering the caravans*.

Leaving our readers to accompany the author in the more known parts of his route, and in those minuter observations which rather interest the traveller than the philosopher, we shall select one or two passages from his first volume, relative to people and places less generally visited, but described in his journey. The first that appears to deserve this notice, is his account of the ferocious nation of the Montenegrines, inhabitants of a mountain adjoining to Cattara, a town situated on the Gulf of Venice, and subject to that state.

“ The savage nature of the Montenegrines occasions great alarm to the Venetians, who are so apprehensive of a surprise from this quarter, that the public markets are held outside of the walls. Their little territory is situated on the confines of Scutari and Albania, from whence they carry on a continual predatory war against the Turks, to whom they are implacable enemies: this enmity is cultivated from the tenderest years; and it is customary for the mother to preserve a rag dipped in the father's blood, provided he had fallen by the hands of the Turks, and which is daily shown to the children from the first dawn of reason to the years of manhood. Abbé Fortis, in his Travels in Dalmatia, relates the same circumstance of the Morlachi. He observes, ‘ that as their friendships are strong and sacred, so their quarrels are commonly unextinguishable; they pass from father to son, and the mothers
fail

fail not to put their children in mind of their duty, to revenge the father if he has the misfortune to be killed, and to show them often the bloody shirt and arms of the dead.' The ideas of barbarians must ever be the same; but we remember a similar sentiment in more polished and civilised society. Anthony, King of Navarre, when asked by Francis the Second of France into the apartment where he was positively told he would be put to death, "If they kill me," said he to one of his gentlemen, "carry my shirt all bloody to my wife and son; they will read in my blood what they ought to do to revenge it." P. 89.

The horrid enormities of the Mainottes, the descendants of the ancient Lacedæmonians, who seem to remain faithful to their ancient character for valour, as *robbers* and *pirates*, are drawn with a masterly pencil; and there is a curious story, at p. 128, illustrative of that character, which, though it will make the quotation rather long, we cannot deny our readers the pleasure of perusing, since it so strikingly portrays the features of a race, who are the degenerate remnants of the most renowned of the Grecian states.

"The Mainottes possess a character different from any people in modern Europe. Of the Greek church, they are alike the enemy of the Christians and the Turks. Pirates by sea, robbers by land; opposed to corsairs of all denominations, they seem to regard themselves as privileged plunderers on the deep. Restrained by no laws, human or divine, they are neither just to themselves, to their neighbours, or their friends. Custom, which becomes second nature, sanctions, and even the religion of the Mainottes approves the worst of crimes. The dexterity of the Spartans is here refined into system and maturity. In most countries religion is at least a feeble check to irregularities, and has a tendency to guard the property of others: in this the Calogers, or monks, from their cells and caves, are the spies and sentinels to give warning of the approach of vessels. On their appearance they piously turn out to encourage the banditti, and to partake of their plunder. They demand the tenths of the church, and by this means religion becomes a cloak to their infamy and knavery. The vices of the Mainottes are many, their virtues few. Were they deprived of courage, and the independence of their nature, there could no where be met so despicable a race. Unworthy to associate with any nation, they form no alliances, but depend on themselves, the strength of their country, and their own insignificance.

"They are dextrous in handling the oar, and in using the sail; their vessels being alike adapted for both purposes. The best-sailing Turkish or Venetian galleys fall very short, either of the skill of their seamen, or the swiftness of their cruizers; and the circumstance of their drawing little water, and being able, when pursued, to run into shallow creeks, gives them a decided advantage.

"The Brazzo de Maina, as their country is termed, contains about 40,000 souls—the tops of its mountains are frequently covered with snow, whilst the bottom affords good pasturage for their numerous herds of cattle and goats—their grapes are delicious, and make wine
not

not inferior to that of Leparthe, esteemed the best in Greece. Game they have in abundance, particularly quails: these, when salted, afford them an agreeable and wholesome food, but the plenty of wild hogs, bears, and deer, is altogether incredible.

“The finest water in the world is distilled from their mountains, and running streams intersect the country more than any other of the same extent. What luxury is here for the gratification of so abandoned a people! It is said, that the mountain of Tenara yields rock crystal, minerals of various kinds, and even some precious stones.—In the midst of this mountain is an extraordinary crater, very wide, and of an immense depth. This opening was by the ancient Greeks consecrated to Neptune, and is now supposed by the ignorant Mainottes to be the gateway of the Devil, by which he visits the earth. By the Lacedemonians it was esteemed one of the gates of Hell, in the same manner as the lake Peneus was supposed to be another, and the source of the Styx. Hercules was reputed to have entered the Tenarean crater, when he conquered and carried off the triple-headed Cerberus, when defending the infernal mansion of his master Pluto.

“The Mainottes still remain in a considerable degree independent of the Turks, and are divided into two races:—the inhabitants of the southern district are denominated by the Turks *Cacovougis*, or “the Rascals of the Mountain,” while those who possess the low country to the northward, are less savage and ferocious. They maintain a republican government, at the head of which are their *Papas* or Priests of the higher order, to whom are joined one or two of their most opulent families. There is no doubt but their entire subjugation could be easily effected, were it seriously undertaken; but as I have already observed, they are too insignificant; and besides, they are now bridled with citadels and garrisoned with Janizaries, which makes them cautious of plundering the Turks as they formerly used to do.

“In former times, and indeed not much above a century ago, the piracies of the Mainottes were shocking to humanity. When a Turkish vessel was captured by them, they repaired to Malta and sold the crew: when a similar misfortune happened to a Christian, the Turks became the purchasers; and it was no uncommon matter for a Mahometan to bargain with a Mainotte to seize and carry into slavery some particular Christian whose fortune or situation might excite his envy—so little scrupulous were they in this respect, that the wife or child of their neighbour was equally obnoxious to their arts. So much terror and dread did this unnatural traffic occasion amongst themselves, that when any of their famous corsairs were preparing for sea, the handsome women and children were carefully secured, lest they should be stolen and sold into other countries. On this subject a pleasant story is related of two famous corsairs of the year 1669:—*Theodora** and *Anapliottis*, friends and neighbours, connected by similarity of profession and disposition, were married to handsome women. It happened, in the division of a Venetian prize, that a quarrel ensued between these venders of their fellow creatures—each in his turn vowed revenge. *Theodora* succeeded in seizing on the wife of

* Can this termination be right? *Rev.*

Anapliottis.

Anapliottis, and carried her for sale on board a Maltese cruiser, then at anchor in the road of Maina. The commander of the Maltese refused to give the price demanded; urged his having on the same day purchased a more beautiful woman for a less sum: and, to convince him of the truth, he ordered her to be produced. Theodora was astonished to behold his wife, who in like manner had been carried away by the stratagem of Anapliottis. The mind of Theodora was enraged, and the idea of extricating his own was, for the moment, lost in the savage gratification and revenge of disposing of the wife of the other, at the inferior price offered by the purchaser. The bargain being finished, and both wives in the possession of the Maltese, Theodora repaired to the house of Anapliottis—the meeting was of a different nature from what might be expected: he found Anapliottis busily employed in fitting out a vessel to attack the Maltese, and regain the fair captive. In place of anger and reproach, they prudently agreed to join their forces, and to recover their wives by any means that might best suit their purpose; but the purchaser was too judicious to oppose, and quietly gave up what with safety to himself he could not retain. The husbands returned in triumph to their respective houses; all parties were reconciled; and mutual forgiveness closed this extraordinary transaction.” P. 123.

There are other descriptions, as those of the city and people of Antioch and Bussora, which deserve attention; and the route through the Great Desert is illustrated by a coloured chart, which distinctly exhibits the position of celebrated cities, and ancient ruins, in that dreary solitude. A considerable portion of useful information to travellers, by either of the land-routes to India, may be collected from the second volume of these Travels; but as there is a great deal of extraneous matter interspersed throughout it, we shall forbear going into any detail concerning its contents; and the attempt is rendered unnecessary, by our having recently gone over this ground of enquiry in various preceding Reviews.

ART. III. *Gleanings in England, descriptive of the Countenance, Mind, and Character of the Country. By Mr. Pratt.*
8vo. 591 pp. 8s. Longman and Rees. 1799.

MR. PRATT continues to merit the character which he has long and deservedly obtained, of a sprightly and agreeable writer, and an intelligent, and often a sagacious observer, of human life and manners. The present volume may be considered as a continuation of the work noticed in vol. vii, p. 487, of the *British Critic*. Here, however, the writer confines his obser-

observations to his native country, and a large portion of this publication is given to Norfolk. We are justified in affirming, that his description of places generally, as well as of particular individuals, are just and faithful. The work is in the form of letters. The first three of these are employed to give the reader an idea of the author's object and intentions; for he purposes to continue and extend these Gleanings throughout the country.

At p. 57, the writer commences his journey to Lynn, and thence to Hillington, Houghton, Fakenham, Walsingham, Holt, and finally rests at Cromer. He is entertaining throughout, though sometimes flimsy and affected. The following most extraordinary character is perhaps a little too highly drawn, but not much; and for its singularity well deserves insertion. The gentleman here delineated resides at Walsingham.

"My mind had been filling as well with the strange things I had heard from Jacobs, as with the confirming report of others I had encountered on the way, and I literally "went forth into the fields at even-tide to meditate." But what did those fields present, as I wandered about them, without any settled direction? I followed a ruthless guide—even the exterminating axe! Unexpectedly the sun broke out intensely hot, and I absolutely panted for the shade. I observed some cattle in the same pursuit. A clump of trees would have been a real comfort to man and beast. Even the patient cows, with their tails twisted, mouths open, and at their full unwieldy run, were hunting over the mead for a green covert; while a bull, labouring with the heat, and tortured by the flies, was tearing up the earth for what none of us could find. I bent my way again towards Walsingham, and took refuge in the first cottage I found at the outskirts of the village. The peasants were at their tea, the rosy children, equally defying the powers of sun or shade, were laden with their brown-bread supper—a huge, health-looking slice. Perhaps I envied; I certainly blessed both them and their meal: I blessed their hut, and, as usual, was soon a part of the humble household. The parents of the family ratified every former account respecting the desolation of the woods, and the indifference of the proprietor as to what became of them. The mother of the family allowed, "it was very strange the 'Squire should suffer such doings," and the father loudly reprobated the wickedness of those "who could take advantage of such an easy gentleman's temper." I must remark, nevertheless, I have since heard that both mother and father, and also a married son, at a place called Snoring, were three of the most active and determined loppers and choppers the poor woodlands had to complain of.

"On leaving the cot, I fell into some profound ruminations respecting the vegetable ruins I had been surveying. The very sight of them was to me a serious affliction. You know, Baron, how much I luxuriate in verdure, and that I may be said, without any strain on the metaphor, to *see feelingly* the charms of nature; that my heart rejoices to observe a flourishing plantation, with as sincere, and perhaps a more pure

pure delight than its possessor. Knowing this, you will judge of what I experienced from a view of a whole dismantled estate, which, indeed, was left little more than the green earth.

“ To the eye of fancy, the very genius of the woods seemed to be seated on a trunk of one of the many THOUSAND (the word is used in a *literal* sense) many THOUSAND majestic trees which were wont to grace and enrich the domain. The licensed, yet merciless robbers have scarcely left a shade for the diminutive wren, much less a shelter for the way-farer even from a passing shower. They have not only hewn down, and cast into the fire, whole thriving nurseries of oak and fir, planted by Mr. *****’s own hand, and trees of nobler growth, but have carried their felonious depredations even to the hedge-rows, which they have stripped of every tree that answered to a poor man, even the *trouble* of cutting down. In a word, the whole estate, a circuit of several miles, exhibits, in a natural sense, a mutilated and mangled prospect, once pleasing and profitable; and, in a moral sense, a yet more melancholy view, of the depravity, the ingratitude, and the wantonness of men, when they have not the fear of the strong hand of the law before their eyes.

“ I returned to my inn with the true step of profound reflection,—a step which our poets, treading in the track of each other, have justly called ‘solemn and slow.’ A character altogether new in an old world, and even in a part of it abounding with original beings of almost every possible kind, had displayed itself to my view. I knew my mind to be free from the deep-rooted incredulity of those stay-at-home deciders of what is seen abroad, and who think every thing must be false that *seems* so, particularly if it is incomprehensible to them; and I had so often attested the wonderful diversity of nature in all her operations—and, perhaps, more than any other in the mind of man—that I could not easily be staggered in my faith. But I had unexpectedly met, in an obscure nook of the island, a variety of circumstances which I feel I should *myself* have doubted, had they been given to me on the credit of any single reporter, however respectable. Here was at once a complete indifference, not to say triumph, over what every other being in civilized society, when not absorbed in grief, has always considered as sacred—the *value*, or the *beauty* of their property. I had before heard of men who had prosecuted a poor man to the utmost rigour of our law, for breaking a hedge, or cutting down a twig, but it had never come within my knowledge or belief, that a gentleman, in the possession of a well wooded domain, and of sound understanding, could allow almost every tree it had once to boast, to be deliberately cut down and carried away: and *that* without so much as making an inquiry after the offenders, or entering into any remonstrance as to their past, or present, or future depredations.

“ Yet I felt an earnest desire to become personally acquainted with so extraordinary a man, and from repeated assurances collected in the course of the following day, respecting the politeness and urbanity with which he received strangers, I wrote to entreat the favour of an interview, and received an answer about eleven o’clock the same evening by his servant, who said his master was going to get up, and would be glad to receive me at twelve.

“ I cannot

" I cannot describe to you the unusual sensation on my entering his abbey. It was about a quarter past twelve o'clock.—From the historians of the place, and from the country reporters, I seemed to be familiar with him—the poor fly, and the story of farmer Tom, were still in my heart, yet it beat faster, and somewhat more anxiously than usual, as I found myself in his room of receiving company—I stood amidst a groupe of old family pictures. Wines of different sorts were on the table, and two glasses and chairs set ready. Wax candles were lighted by a servant, who informed me 'the *Squire* would be down stairs presently—in the mean time, Sir,' said he, 'there are books and maps, and the last newspaper, to amuse you.' I turned over some of these, rather mechanically than with consciousness; for the palpitation continued, and, assisted by the lateness of the hour, the long abbey-yard I had passed, the sight of the rescued timber Jacobs spoke of, and which a lantern I was obliged to use shewed me—and the antique, though hospitable air of every thing around, produced a sort of gothic sensation, and might have told extremely well in one of the magical romances of the day. Had I been keeping an assignation with one of the very ghosts with which a novelist might haunt this abbey, I could not have been more awfully situated; and, to give a finish to my feelings, the bearded ancestors of the family seemed to look frowningly at me from their canvas.

" I believe we all make fancy drawings of the persons we have long admired, wondered at, or wished to see, especially when any singular qualities associate with our ideas of them; and as, for the most part, we give features and figures correspondent to what we have heard or read of their manners or minds, we are probably, in general, more correct than faulty in these portraiture of the imagination. My anticipated lineaments and dimensions of this gentleman, however, formed a complete exception to the rule, for they failed in every particular. I had fashioned him muscular, and corpulent, with a projected brow, and somewhat of a misanthropic cast of countenance, attributing his seclusion and supineness partly to having unsuited himself for exercise, and his indifference to the public injuries he had sustained, to a secret resentment against those who had wronged him, although he forbore to complain, or to punish.

" The reverse of this picture was soon made manifest, for the original appeared even while I was finishing his copy. Mr. *** is between seventy and eighty years of age, yet perfectly upright, small, but elegantly formed, and of the most engaging countenance. His manners are prepossessing, his address easy, and he has nothing that bespeaks the old school but his dress, which gave me back the exact image of the English gentleman of the last age. He was habited in a fawn-coloured suit of clothes, edged with gold, which, however, from the effect of time, had taken the cast of silver; a binding of the same ornamented his knees; a deep chitterlin of rich lace, somewhat yellowed by age, graced his bosom; and the deep slash sleeves, and high-wrought, and richly embossed button of good old days, decorated the sleeves of his coat. His shoes were curved at the toe, and their buckles were such as are now worn by our old gentlemen upon the stage, and, indeed, by some young gentlemen at present off the

the stage, for the fashion of times past are, in this respect, come round again. His conversation is animated, his remarks judicious, his reading extensive, and his acquaintance with modern, as well as ancient literature, by no means inconsiderable. Over the whole of his communications presides a certain hospitable, and yet unassuming courtesy, that captivates while it instructs. Soon after one in the morning the tea equipage was brought, which served for *his* breakfast, and the beverage I *should* have taken about seven the preceding evening, had I not reserved myself for all that might happen on an occasion which promised what it performed—something very extraordinary. The subjects we discussed were various. We warmed as we proceeded. Social topics are interesting. I caught from my host the wisdom of the past, and endeavoured to remunerate him by describing scenes of the present; the middle, and the closing parts of the century were thus divided between us. In this kindling progress I soon forgot that I had passed the hour at which I usually had been asleep, and that Mr. ***** had but lately risen.

“ At length preparations were made for supper, and while the table was serving, he took upon himself the trouble to shew me every part of the abbey, giving me as we passed along its ancient history, in the best and clearest language, and pointing out to me the most correct sources of farther information respecting other antiquities of Walsingham.

“ The servant announced the repast. It was his master’s dinner, and, of course, my supper. The clock struck the fourth hour of the morning soon after we were seated. There was a little of every thing, and that little of the best, and it may be truly said “ he gaily pressed and smiled.” Thankless and sullen must have been the guest, that would not have been cheered. It was not till after the Sun had put our candles to the blush, and quenched their miserable morsels of artificial light in his living beams, that I could prevail upon myself to bid him good morning, or, let me proudly say, that he would suffer me to say farewell.

“ On the following night I repeated my visit, and renewed my pleasure. A third, and a fourth invitation succeeded, and I could not but accept them. In these I had opportunity to see him in every point of view that bespoke the scholar, and the gentleman. But not a sentence nor a circumstance at any time came forth that denoted the wonderful things—the almost phenomena—that were reported of him without-doors. I was more than once tempted to lead the subject that way, but not perceiving him disposed to follow, it would have been rudeness to persist, and his silence struck me as a new trait in a new character.” P. 384.

Arriving at Cromer, Mr. Pratt describes its various scenery, and exquisite beauties, with the pen of an enthusiast, which by no means excites our wonder.

“ But the *exterior* of Cromer is replete with interesting and commanding objects: blinding, indeed, some things which are sublime with many that are beautiful. The cliffs and sands combine both these. To the fullest extent of a various walk, or ride, the Beach is in itself an

an object of peculiar attraction. It is broad, firm, and smooth, I think, beyond any I have seen. May I not flatter myself you have in recollection the Beach verses which were drawn from me at SCHEVE-LING, in Holland, in my former Gleanings? and will it not be permitted me to consider the kind reception which I remember you gave them, as passports for more sea-side poesy? I cannot but anticipate your answer to this question, in the way most pleasing to me; and when we are our own respondents as well as appellants, and no one is at hand to put in a rejoinder, or to make a single objection, we are sure, you know, of our cause.—Take then, what may follow from the influence of the poetic passion which I found rising at the view of the ocean—an element which has, in some respects, advantage of the land, even allowing the latter as in the scene before me, to be eminently beautiful. The ever-shifting varieties, either soft or sublime, rich or interesting, of the marine picture moving on the face of the water, its colouring, its quietude, its menace of a storm, and the storm itself—considering only the surface, are endless; and if you add the diversity of objects moving on it, each of those objects presented in different points of view, according to the different periods and humours of the air and water by which they are influenced, it is altogether impossible that any fixed scenery, however diversified by the changes of the seasons, or of verdure, should, *as a novelty*, afford such amusement to the eye, and supply to the soul such trains of reflection.

“ Since I reached Cromer I have had the curiosity to keep watch, on the movements of this sublime object, from a window that commanded it, during the chief part of a day and evening; both of which exhibited, even in their own changes, a strong specimen of the vicissitude of human things. Far beyond my power was it to catch the quick succession from shade to splendour, and from splendour again to shade; I passed many hours in my observatory—indeed, most part of the day and eve—then onward to the not unwelcome pensive interval, when an embrowning cast of deeper shadowing follows the last sun-tints, and precedes the rising of the moon—this was accompanied by a still pause, as if nature was preparing her scenery for a new change—groups of spectators were on the Beach, many in the room with me were disposed to sympathy of silence.—It was sweet to attend the gradual peering, to the full lustre of the loveliest planet, to our vision, in the heavens—the patroness of philosophy, friendship, and love—softener of our woe, composer of our strife, the solacer of the wounded heart, chastener of our worst, encourager of our best contemplations.

“ Had Neptune himself sent his azure chariot to receive, with a chosen suite of his sea-nymphs to invite and escort me to his coral palace, I scarce could have been more awed, more softened, or more *enchanted*; sometimes at the window—sometimes ruminating on the cliff, and sometimes pacing along, or listening to the surf-sound, the flap of the boat-sail, or the measured dash of the distant oar.” P. 459.

Some spirited and elegant poetry is interspersed in the volume, the perusal of which will excite much interest, and afford no small degree of rational amusement.

ART. IV. *A View of the Russian Empire.* By William Tooke.*(Concluded from our last, p. 300.)*

THIS work consists altogether of twelve books; of which only the first, and part of the second, are contained in the first volume. The subject of the first is the Geographical Description of the Country; 2. The Historical View of the Nations which compose the Empire; 3. The Physical State of the Inhabitants; 4. Of the several Ranks or Classes of the Subjects; 5. Of the Government of the Empire; 6. Forces of the Russian Empire; 7. Revenues of the Empire; 8. Of the Imperial Colleges, concluding with a Glance at the Laws, and the Condition of the Subjects; 9. On the Viceroyalties; 10. Productive Industry; 11. Manufactures and Trade; 12. Commerce. The conclusion of the second book, summing up the general account of the nations which compose this vast empire, gives a very impressive and sensible view of the whole combination.

“ From this contracted view, in which some few other petty tribes are entirely overlooked, it appears that the inhabitants of the Russian empire form at least EIGHTY DISTINCT NATIONS, as well in their lineage as in their manners and their language essentially different from each other. To see so extraordinary a multitude of nations and tribes united in one body-politic is certainly a curious phenomenon, of which we should look in vain for another example in the history of the world. This mingled mass of people, so extremely numerous, presents a spectacle which must be highly interesting to every reflecting observer. Its physical, civil, and moral state, forms a grand and instructive picture, in which are seen all the modifications whereof this state, by the most various causes and operations, is susceptible: a commentary on the history of mankind, illustrative of the gradual developement of civilization by the most lively and striking example.—On the whole scale of human nature, from the rude and brutal condition to the summit of sensible and intellectual refinement, there is scarcely a remarkable transition which may not be matched from the foregoing list. Here are seen nations of HUNTERS and FISHERS, roaming about their forests, without permanent habitations, defying all dangers, and indifferent to the accommodations of life, who have scarcely any notion of property, who feed upon raw flesh and unprepared fruits, and wrap themselves in the skins of the beasts with which they contend for their existence, and by which they preserve their lives. Near to these we find PASTORAL nations, obtaining their nourishment, their clothing, and even a sort of affluence solely from their flocks and herds; living with them in moveable tents on everlasting perambulations, and passing their days in a patriarchal simplicity of manners, generally without the art of writing,

writing, and without the knowledge and use of money.—Again we behold nations, who devote themselves to the labours of AGRICULTURE, carrying on their various occupations, one while incomplete and directed to single objects, at another on a general scale and with ingenuity and industry. We observe the progress of culture, in regions where the virgin earth, the first time for thousands of years, opens her bosom to the strange hand of the countryman; and, where instead of temporary huts of felt, houses and villages arise to our view.—With equal surprise we see villages changed into towns, and houses into palaces, where PRODUCTIVE INDUSTRY has erected her manufactories, and where diligence collects the products of the distant parts of the world for traffic.

“As all the gradations of living are found among the inhabitants of the Russian empire, so we see also examples of all the modifications of CIVIL CONSTITUTION. Among the Tschuktsches, and the inhabitants of the eastern isles, we scarcely find an idea of social connection; among other nations in the east of Siberia we perceive among the Laplanders, in the FAMILY-GOVERNMENT of fathers and elders, the first rude sketch of monarchy; but far more considerable is the number of those who divide themselves into STEMS and HORDS, which are again parted into races. A pure DEMOCRACY is discernible in the generality of the branches of Kozaks; while the Kalmuks and Kirghises have a mixed REPUBLICAN MONARCHY. Not less numerous are the corruptions of these several forms of government, which all at last dissolve into the elements of UNLIMITED MONARCHY.—Some nations have a FAMILY-NOBILITY hereditary in their offspring; while others have only a PERSONAL-NOBILITY, founded on the respectability of age, on the influence of wealth, or on the brilliancy of personal talents.—Of all the modifications of civil constitution, none is perhaps so singular as the military democracy of the Kozaks, the essence and aim of which is war, and even of which we have been witnesses of a corruption, in its denying the other half of the human race all civil and domestic community.

“Not less edifying and diversified is the view of the RELIGIOUS IDEAS AND FORMS OF WORSHIP, which these nations have adopted for the service and the honour of the Supreme Being. We find in the Russian empire not only the generality of the known parties and sects of the CHRISTIAN faith, but the JEWISH, the MOHAMMEDAN, the LAMA, and the SCHAMANE religions, have here their numerous votaries.—From the most monstrous POLYTHEISM to the total unacquaintance with any idea of a supreme intelligence, there are innumerable turnings in which the human intellect may stray, and the religious opinions of the savage and half-savage tribes of the Russian empire, present us with no inconsiderable a supplement to the history of these aberrations.

“Great as the difference is between the modes of life, constitutions, and religions of the inhabitants of the Russian empire, so motley and various is also the picture of their PHYSICAL CONDITION, their MANNERS, CUSTOMS, DRESSES, DWELLINGS, UTENSILS, and WEAPONS. What a contrast between the flat, broad, beardless phy-

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fiognomy, and the yellow figure-painted skin of the East-Siberian nations, and between the European form and complexion of the genuine Russian stems! What a distance from the earth-holes of the Samoyedes to the palaces of the residence, from the needle-work of fish-bones and sinews to the weaving of tapestry, from the sling and the arrow to the fire-arms of the modern art of war in Europe!—If the view of such a great and striking diversity in all the concerns of mankind, and in all the displays of their activity, afford instructive and entertaining matter for reflection, our astonishment is not less excited by the consideration, that this prodigious mass of people can be kept in the most unconditional submission to the unlimited will of one ruler, and the confluence of all forms of government, however great their diversity, maintained in the general form of one state. The key to this singular phenomenon is to be drawn from the political and religious toleration which marks the spirit of the Russian monarchy. In no state of the world is there a completer uniformity and unity of administration, but no where is the physical and moral variety greater than here. Forbearance in all regards, which do not oppose the being and aim of the government, the omnipotence of the unlimited will is only shewn where the direction of all the energies is necessary to one end.—Thus, the individuals of mankind have a sphere in which they may range till, by the gradual approach to civilization, from the several stems of this extensive state, shall be formed one great and happy nation; a period which the philosopher expects, and which Catharine the legislatrix has accelerated by more than a century.” Vol. ii, p. 116.

As the Russian troops are now making a conspicuous appearance in various parts of Europe, we shall gratify the public curiosity by inserting a few of this author's general remarks on that subject. After enumerating the various bodies of troops employed for different purposes, Mr. T. proceeds thus:

“ Taking all these together we shall find them to be about 600,000 men, of whom we may reckon at least 500,000 effective soldiers in actual service.—The national militia is not here taken into the account, it having been abolished, and the troops converted into marching regiments*.—Whoever therefore would state the force of the Russian army, should clearly define what he has regard to in so doing, namely, whether he means the whole of the land-forces including the guards, the whole artillery department, the garrisons, the provincial commandos, and the irregular troops; or merely comprises the proper field regiments, with or without the Kozaks in the field service, which are in-

* “ So long ago as in the former Turkish war, general field-marshal count Romantzof began to make some regiments, which came to his army about the year 1771, into field-regiments, and to give them white instead of green uniforms. This national militia consisted of fine stout men, chiefly Odnodvortzi; in their regiments great order and decorum was observed, and they were richly provided with all necessaries.”

deed still called irregular troops, but are so well disciplined, that they may be used as trained hussars.

“ A few remarks may be here put together, without being very anxious in the selection.

“ Though some authors ascribe but little value to the Russian soldiers, yet others have begun of late to do them justice, on seeing with astonishment the great achievements which the Russian army has performed. One writer affirms that the Russian soldiers, like the invincible legions of the antient Romans, take one fortress after another, defeat the enemy whenever they can get sight of them, &c. Adding, that Russia alone was able to carry on a war against the Turks with such success; that the Russian wants but little*, and that (which however extravagantly expressed, under limitations contains some truth) unprovided as he is, he proceeds to Constantinople to provide himself better†. It may therefore be asserted, that Russia without detriment may dispense with a number of strong fortifications, as the army supplies the place of them, and it is never accustomed to give way, if the commanders shew but proper courage. This may be the reason why so many fortifications which are not deemed necessary as tenable places on the frontiers, are not carefully kept up. However, the empire has forts enough of various kinds.” Vol. ii, p. 464.

“ In the Turkish war the army being obliged to act in several places at once, the troops were divided into so many corps, and therefore the main body of the army was sometimes not very numerous, and yet was always victorious; what must we conclude but that the men are brave, and capable of any enterprise‡. Anecdotes are related of brave
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* “ It is incredible and inconceivable how the common soldier makes his small pay and provision suffice; nay, he even accumulates a little capital, or at least on holidays can afford to treat himself with strong liquors. Not to mention that at times a commander deprives him of some under various pretexts. To satisfy all his wants, he has no more than a yearly pay of 6 or 7 rubles (in garrison it is still less) with his allowance of flour and grits: he buys, in the mess, meat and grease or oil; clubs with some others to purchase a horse to carry his little pack on long marches; must pay for every button, &c. which he happens to lose; and buy articles of clothes when those allowed him are not sufficient: for neither his two shirts made of cheap linen, nor his boots, for which only 45 kopecks are allowed him (and therefore cheap leather is used) with a pair of shoes, will last the year through with constant use.

† “ Crantz, on various subjects of modern history, tom. iii, p. 124.

‡ “ We are not in general to consider so much the numbers as the utility and courage of the soldiers, and the success that has every where attended them, particularly in modern times. A veteran soldier will even frequently inspire fortitude into a young officer.—Among a great many other anecdotes which I might quote, I shall mention only one of an officer of the *vägers*, who, defending a place in Finland in 1790, received 16 wounds. On his falling, two of his people helped him up

and resolute officers who acquired great renown in the two last wars against the Turks by acts of real heroism* ; and as for the men, they were pronounced even by Frederic II. to be excellent soldiers. The Russian soldier will not fall back one step, while his commander bravely keeps his ground ; he contents himself with an extremely little pay, and with very slender diet, and is always cheerful ; hungry and thirsty, he traverses the heavy sands of the deserts under the load of his accoutrements, without murmur or complaint† ; executes every command ; reckons nothing impossible or too difficult ; does every thing that he is ordered without shunning any danger ; and is inventive of a thousand means for accomplishing his design. What may not be performed with such an ‡ army when led on by experienced and valiant generals in whom they have confidence§. Let the soldier but see that he is spared as much as possible, he attaches himself with all his soul to his commander||, and performs almost miracles. Well might the em-

and stood supporting him, saying, “ Only command us, and we shall certainly conquer !” He commanded, and they kept their word. The Swedes were beat off, and the Russian yæger-commando maintained their posts under their lieutenant, who was therefore made a major.

* “ Their names are known either by the gazettes or by the rewards they received, at least in part. It is not only Turkish and other irregular armies ; they are able to beat regulars also, as was evinced in the seven years war, as well as the last war with the Turks.

† “ That is, when he sees that the commander is not to blame for the scarcity.—Indeed the veteran soldier will hold out longer than the young recruit.

‡ “ We need only advert to the victories which a small body sometimes gained over a party of the enemy consisting of twice their number, in the two last Turkish wars. The same observation may be made concerning the fleet, The good qualities we ascribe to the Russian lie in his national character as being proper to the whole nation. It is somewhat surprising that persons who cannot deny them to the Russian soldiers (and likewise to the boors) yet pretend that they proceed either from their vassalage or their inherent stupidity : the Don-kozak is no vassal, and yet is brave ; the Russian boor is indeed a vassal, but he is any thing less than stupid : he is extremely artful and cunning, and fitted by nature for every thing.

§ “ Peter I. knew his countrymen, when he said after suffering many losses, that his army would soon learn to beat Charles XII. at first the attack of a disciplined regular enemy was a strange thing to them.

|| “ In the Turkish war of 1770, general Proskorofsky allowed his corps to appear without hair-powder and without whitening their leathers : by this indulgence he won the hearts of his soldiers. Prince Poremkin, some few years since, discarded throughout the army, not only a part of their heavy arms, for instance, the pallash of the infantry, but also the inconvenient narrow coat, the hair-dressing which was such a heavy loss on their time and their sleep, and which caused

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emprefs * denominate the Russians an obedient, brave, intrepid, enterprising, and powerful people." Vol. ii, p. 469.

The account given by Mr. Tooke of the general condition of the subjects in Russia, is very favourable. Even the Boors, he tells us, have the means at command of becoming rich; and if they content themselves with dress and accommodations which to strangers may appear wretched, it is from habitual hardness, and from choice; not from any want of the ability to procure better things. Among the various objects of curiosity, which must present themselves in so ample a description of an almost unknown country, the fishery for the Morse, or Sea-horse, is perhaps as novel as any thing we can select. This toilsome and dangerous occupation is carried on in the Northern Ocean, and seems to be the main business of the marine chase in those seas.

"The people who go out to catch the morse are hired for that purpose by a master or ship-owner, who not only furnishes them with the necessary vessels, but fits them out with provisions, stores, and whatever they are likely to want on the voyage, but either agrees to give them a share of what they take or pays them certain wages. The latter, however, seldom exceed five or ten rubles for the summer; a trifling sum when we consider the hardships, toils, and dangers attending this profession. The morse-catchers usually take with them a year's provisions, as they are often obliged to pass the winter on board their ships. Every vessel has an oven for baking bread and cooking their victuals, for the supply of which they take the needful stock of wood. The only drink they carry out with them is water, with which when they go ashore they prepare quas.—The time of departure varies according to circumstances; some set out at the beginning of summer, when the White-sea is free from ice, others not till autumn, especially if they intend to winter on the voyage. The greatest peril to which they are exposed at sea, is that of being hemmed in by the driving masses of ice; in this case the ice by its force beats in the sides of the vessel, and the morse-catchers are then reduced to the dreadful alternative either of being buried in the waves on the spot, or of getting on the fields of ice floating at the mercy of the winds, till cold and hunger put an end to their sufferings. And yet it has happened, though very rarely, that some of these poor fellows have been brought alive to land on their flakes of ice.

"When the morse-catchers are happily arrived at the place of their destination, the first thing they do is to conduct their vessels to some safe anchorage, where they generally find several little huts that have

an unnecessary expence in powder, with other inconveniences; and all the world knows how the soldiers were attached to him with heart-felt gratitude.

* "In her letter of grace to the nobility in 1785."

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been constructed by their predecessors in this hazardous warfare, and then commit themselves to the small boats, of which every vessel takes with it one or two, to proceed to the conflict with the beasts of the ocean. This is usually done on the first fine day, because then the morfes delight in going on the land or on the ice to repose; and besides, they are at times stimulated to leave their native element for a length of time for the purpose of copulation, which business lasts with these monsters for a month or two, or to cast their young, or to rescue themselves from the bites of the sea-lice, by which the morse in summer is perpetually tormented, and from which they have no other means of escaping than by fleeing into an element which deprives these insects of life. All these causes together collect them frequently on the beach or fields of ice in prodigious numbers. When the captors discover one of these multitudes, they must have the precaution to approach them against the wind, because these animals have so fine a smell, that they perceive the approach of men with the wind at a great distance, and then immediately take to the water; whereas in the contrary case they continue lying undisturbed, though they even see the boat advancing to them. Besides, the morse-catchers by this means have the advantage of discovering sooner the place where the prey has couched; for these fat animals, especially in summer, emit far round them a horrid stench.

“ When the captors have reached this formidable encampment, they immediately quit their karbasses or boats, armed with nothing but their pikes, cut off the way to the sea from the morfes, and then pierce those animals which come first to save themselves in the water. As it is the way with the morfes to scramble over one another in their attempts to escape, from the numbers of the slain there soon arises a bulwark which effectually choaks up the passage to the living, and then the captors proceed with the slaughter till they have left not one alive. It sometimes happens that after such an engagement so great are the heaps of the dead, that the vessels can only contain the heads or the teeth, and the people are obliged to leave the fat or blubber and the skins behind.

“ But, easy as it is for the captors to conquer the morse by land, so dangerous is the conflict with these animals in their own element. We have only to recollect that the morse is commonly of the size of a large ox, and that, besides their sharp teeth, they are provided with two long stout tusks, for judging how a sea fight of this kind is likely to terminate. When any of the morfes escape into the water before they can all be killed, the captors leap upon the ice and fall upon the animals with harpoons, which they strive to strike into their breasts or their belly, and to each of which is fastened a long cord. This done, they drive a stake into the ice, wind the other end of the long harpoon-string round it, and are now drawn about, on the piece of ice on which they stand, by the animal till he has lost his strength, when they draw him upon the ice by the cord, and kill him outright.—But when the morfes lie so near to the water, that they can leap in ere the attack begins, then the captors fasten the cord, when they have thrown the harpoon, only to the head of the boat, which is then drawn by the huge animal
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so deep into the water that the sailors must all run immediately a-stern. The morse having fruitlessly endeavoured to get loose from the cord, rises erect upon the surface of the water and makes a furious attack on his persecutors. In this he is sometimes so successful as to shatter the boat with his tusks, or to throw himself suddenly by a proportionate leap into the midships. Then nothing is left to the crew but to jump overboard and to hold by the gunnel, till other morse-hunters come to their assistance in this desperate situation.—To mitigate the danger of these misfortunes the captors not only previously take all proper measures, but it is even laid down by laws and regulations what conduct every one is to observe during the voyage and in the actual encounter with the morses. Each of these companies consists generally of a master or pilot, two harpooners, two barreling people, a steersman, and several rowers, each of whom has his appointed duty." Vol. iii, p. 95.

The accounts of the sea-bears and sea-lions are little less remarkable: but we must here put an end to our selections. We have given a general account of the contents of the work, and every reader must seek for himself those parts which are most likely to interest his curiosity, or to afford him useful information. The search may be made by every person with little fear of disappointment, for very seldom have we seen a book embracing so great a variety of objects, in which so few are either omitted or treated in a superficial manner. The arrangement of the whole is good, and the disposition and treatment of the subordinate parts not less clear and satisfactory. Minute criticisms, on a work of such extent, would do little honour to the Critic who should offer them.

ART. V. *The Inspector, or select Literary Intelligence for the Vulgar A. D. 1798, but Correct A. D. 1801, the first Year of the xixth Century.* 8vo. 252 pp. 5s. White, and Wright, Piccadilly. 1799.

AT this period of violent assault against Christianity, from enemies of all conceivable descriptions, let us gladly accept of a zealous, an acute, and learned advocate, though his style of writing does not tally with our ideas of composition. Nothing can be more desultory, rambling, parenthetical, apostrophical, and strange, than the mode of writing employed by Dr. Hales, to whom this book is attributed, yet it contains many observations of utility and importance. The publication consists of two parts, of which the first, as the author tells us, "contains a summary inspection of the grand leading principles

ples of the three Philosophizing Schools in Christendom; *French Philosophism, German Illuminism, and English Unitarianism.*" P. xv. The second is "appropriated to the inspection of a few of the most glaring idle assertions, respecting the credibility or internal evidence, and the integrity or freedom from adulteration, either by mutilation or interpolation of material parts and passages of Holy Writ, culled from the works of the three Philosophizing Schools, according to the original plan of this publication." P. 124. As we shall print the passages which we copy, in our own plain and uniform way, we should tell the reader, that every part of the book is diversified by italics, capitals, breaks, inverted commas, and every contrivance which in the opinion of some writers, though not in ours, gives additional force and energy to the language of an author. Yet, with all the peculiarities of the book, we shall with great satisfaction bring forward some passages from it, giving to the zeal and observation of the author, the commendation they deserve.

As far as we can comprehend the plan of a work so extremely desultory and irregular, the first part of the present volume consists only of an answer to what the author calls "the *Manifesto* of Mr. Thomas Belsham, openly apostatizing from the Christian Faith." P. 38. This with innumerable excursions to all possible subjects, either relevant or irrelevant, seems to form the general design of the first part, notwithstanding what we have already cited from the author himself, explaining his original intention. In this part we confess we have searched in vain for a passage of reasonable length, sufficiently free from such sallies as are sometimes called *White Bears*, to enable us to adopt it in our pages. The second part is in some degree more regular, and contains remarks on Geddes, Priestley, Eichhorn, and several unsound divines of this and other countries. The following observations on Paine's opinions respecting the Book of Job, will afford a good specimen of the work.

"Aping his master (Voltaire) Paine, in like manner, has discovered that the Book of Job was originally written in Greek, by some heathen philosopher, of late date, and thence translated into Hebrew;—from the Greek names of the constellations, "Pleiades, Orion, and Arcturus," adopted from the Septuagint version, by our English translation, in two remarkable passages of Job ix. 9. and xxxviii. 32.—not knowing, in the extent and compass of his ignorance, that the original terms in Hebrew are as unlike in sound as in sense—"Aish" denoting Urfa Major; "Chimah," Taurus; and "Chesil," Scorpio:—while the fourth constellation, "Mazaroth," left, through ignorance of its meaning, untransliterated by the Septuagint and our English translation, is judiciously rendered by Suidas, in his second signification of *Μαζαροθ*
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"the Dog-star" or Sirius; where the Hebrew or Egyptian termination (as in Naboth, or Thoth; Behemoth, &c.) marks his utter ignorance of the Greek tongue also.

"These inimitable passages amidst all the clouds and darkness attached to patriarchal language and patriarchal astronomy, still bursting forth to the philosophical orientalist, with a radiance the most dazzling, and with an imagery the most sublime and beautiful, and yet the most chaste and scientifically correct—which even a Maskelyne and a Herschell, a De la Lande and De la Place, might view with admiration and amazement—may thus be less incorrectly rendered, illustrating each other, in the most difficult and obscure parts, of the most obscure poem extant, as it is by far the most ancient—compared with which, Lycophron is plain and easy :

"How can man be justified with God ;—
One of a thousand cannot answer Him—
Making Aish, Chesil and Chimah,
And the recesses of the South."

"Canst thou shut up the delightful teemings of Chimah?
Or the contractions of Chesil, canst thou open?
Canst thou draw forth Mazaroth in his season?
Or Aish and her sons canst thou guide?"

"This is the most picturesque description of the cardinal constellations, in the primitive sphere—many ages before the Argonautic expedition—(when, according to Newton's fanciful system, it was first constructed)—and the leading qualities of the Seasons over which they were supposed to preside; according to the most ancient Chaldean astronomy:—Chimah, or Taurus, denoting the expansions of the Earth's bosom in Spring by the Sun's genial heat; Chesil, its contractions in Autumn, by the cold weather, so finely denoted by the contraction of the Scorpion's claws, numbered by the commencing cold; Mazaroth, as presiding over the sultry heats of summer during "his season" of the dog-days—commencing at his heliacal rising, on the 30th of July, in the present age and climate, and lasting for 40 days; and who is here represented as drawn forth from "the recesses of the South," or Antarctic Circle, by an almighty Orion; to face Aish, or Ursa Major, "revolving in her Arctic den, and watching Orion,"—as so finely described by Homer, *Iliad* xviii. 485.

*Ἀρκίονθ' ἦν καὶ Ἀμύξαν επικλητὴν καλεῖσθαι,
Ἢ τ' αὖτις σφραῖλαι καὶ τ' ὀρίωνα δοκεῖν.*

"And the Bear, surnamed also the Wain (by the Egyptians)
Who is turning herself about there, and watching Orion,—

—and his hounds Sirius and Canicula;—and, under the guidance of the same almighty Arctophylax, presiding over the opposite season of the Winter's frosts.

"And the drift of the argument, in both stanzas of Job, may thus perhaps be not incorrectly summed up :

God is all powerful——

Constantly regulating the seasons of the year :

But

But canst thou—puny and presumptuous mortal!
Reverse the distinguishing characters of Spring and Autumn?
Or bring on the sultry heats of Summer and frosts of Winter—
Each in their proper season?" P. 172.

The remarks of Dr. H. on Griesbach's Testament are also valuable, as they state some particulars which may suggest a proper caution, with respect to the *manœuvres* of that critic in his too much favoured edition of the New Testament.

"I shall close these cursory gleanings, with the last, and not least respectable on the German list, the celebrated Griesbach, to whose valuable labours we owe a useful manual edition of the New Testament, and an excellent selection of various readings, ingeniously appreciated by different sigla, but sometimes unfortunately disgraced by hypercriticism.—I shall select one or two instances of most moment to the Christian faith.

"As the Evangelist John states the antecedent character of Jesus Christ, under the title of $\delta \lambda\omicron\gamma\omicron\varsigma$ —the Oracle, by way of eminence, in his sublime Introduction, i. 1. whom he personifies as $\delta \lambda\omicron\gamma\omicron\varsigma \tau\epsilon \Theta\epsilon\omicron\varsigma$, "the Oracle of the Deity," Rev. xix. 13. and expressly asserts, that $\Theta\epsilon\omicron\varsigma \eta\nu \delta \lambda\omicron\gamma\omicron\varsigma$ —"a God was the Oracle"—where Prietley, betraying gross ignorance of the Hebrew Scriptures, observes, that "the word Logos was probably much talked of at that time," IV. p. 102—not knowing that it was talked of at least from Abraham's days, under the title of Dabar Iah-oh, "the Oracle of the Lord," Gen. xv. 1.—So Paul, in his sublime recapitulation of the antecedent, human and subsequent characters of Jesus Christ, describes him under the same title of "a God," in the following celebrated passage, 1 Tim. iii. 14. more literally translated :

"These write I unto thee (Timothy) hoping to come to thee soon; but lest I delay, that thou mayest know how thou shouldst conduct thyself in God's house (which is a congregation of the living God) [as] a pillar and bulwark of the Truth. And confessedly, great is the mystery of the true Religion : a God was manifested in flesh (John i. 14) was justified in spirit, was seen by angels, was proclaimed among Gentiles, was believed on in a world, was taken up in glory."

"But Griesbach, preferring the various reading $\omicron\varsigma$ of the Alexandrine manuscript (which he mounts as a rider, on the received $\Theta\epsilon\omicron\varsigma$, or by contraction $\Theta\epsilon$) has miserably mangled the sense of the passage : 1. being forced to refer $\omicron\varsigma$, "who," to the foregoing antecedent $\Sigma\tau\upsilon\lambda\omicron\varsigma$, "a pillar," which is applied by Paul to Timothy, as it is to the chief Apostles, "James, Peter, and John," Galat. ii. 9.—"But the Rock is Christ," 1 Cor. x. 4.—And who (contrary, I am persuaded, to Griesbach's intention) is thereby excluded from being the nominative case to the ensuing verbs, $\epsilon\phi\alpha\upsilon\epsilon\rho\omega\theta\eta$, $\epsilon\delta\iota\kappa\alpha\iota\omega\theta\eta$, &c. whether $\omicron\varsigma$ be referred to the next antecedent $\Sigma\tau\upsilon\lambda\omicron\varsigma$, or to the remoter $\Theta\epsilon\omicron\varsigma$, "God's House," or "Congregation of believers on the living God," as explained in the parenthesis.—2. Griesbach is also forced to mispoint the passage, to accommodate it to his new reading $\omicron\varsigma$, putting a full stop after $\zeta\omega\eta\tau\omicron\varsigma$; and thereby limiting it to the antecedent $\Sigma\tau\upsilon\lambda\omicron\varsigma$, which

which begins the new sentence in his edition.—And, 3. his hypothesis, that 'ΟΣ was more likely to be changed by unskilful transcribers into ΘΣ, than the reverse, is contradicted by experience: for the diacritical marks in the latter contracted word may easily be defaced or obliterated, in such ancient MSS. as the Alexandrine, by lapse of time, failure of ink, and perhaps still more by critical curiosity exercising not only the sight but the touch, without any sinister intent.—And, 4. Griesbach himself brings sufficient vouchers for the received reading Θεός, from the venerable Ignatius—in the phrase Θεὸς ἀνθρωπίνως φανερωμένος, “A God being manifested in human form.” And most expressly from the Apostolical constitutions—Θεὸς Κύριε, ὁ ἐπιφάνεις ἡμῖν ἐν σαρκί, “Lord God, who didst appear unto us in flesh.”—And from Cyril of Alexandria—Τίς ὁ ἐν σαρκὶ φανερωθείς; ἢ ὁ δὴλον ὅτι πάντῃ καὶ πάντως ὁ ἐκ Θεοῦ Πατρὸς λόγος, ἔτι γὰρ εἶναι μέγα τοῦ τῆς Εὐσεβίας μυστηρίου. Who was He, manifested in flesh? Certainly it is plain, that it was wholly and absolutely “the Oracle from God the Father;” for so “great will be the mystery of the true religion.”—And Justin Martyr declares, Ἀπεστείλε λόγον, ἵνα κόσμῳ φανῇ, ὅς διὰ ἀποστόλων κηρυχθείς ὑπὸ ἐθνῶν ἐτίθετο—[God the Father] sent forth the Oracle, that he might appear to the world; who having been proclaimed by Apostles, was believed on by Gentiles.”

“From all the comments on this famous text, cited by Griesbach himself, it is evident that the Primitive Fathers read either Θεός or Λόγος, which are tantamount.

“A still more unwarrantable mutilation of the Sacred Text occurs in Griesbach's edition of Coloss. ii. 2. where he expunges no less than five most important words, καὶ Πατρὸς καὶ τοῦ Χριστοῦ—to which are plainly in apposition—τοῦ μυστηρίου τοῦ Θεοῦ—“the mystery of the Deity—even the Father, and of the Christ;”—in whom (Christ) are hidden all the treasures of the wisdom and of the knowledge [of the Deity].—“For,” (as the Apostle afterwards explains, verse 9) “in Him (Christ) resideth all the plenitude of the Godhead, corporeally,”—i. e. not figuratively, but substantially.—And not only is the mutilation ruinous to the sense of the passage, but in defiance of a whole host of authorities, both of Ancient Versions, MSS. and Fathers—whose slight variations, as to the other words, yet all without exception retaining τοῦ Χριστοῦ, or ἐν τῷ Χριστῷ—establish incontrovertibly the idleness of the mutilation, even from the evidence furnished by Griesbach himself.

“Such editorial temerity (to wave any further instances) surely is most highly reprehensible, furnishing no slight suspicion, that the judgment of this laborious collator has been warped unawares by the fascinating influence of German Illuminism.—Affording himself, to all editors of Sacred Scripture, an awful warning, and a striking lesson, taught by the Apostle in the ensuing verse 4, of the said chapter:

Τέλο δε λείψω, ἵνα μὴ τις ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ.

“But this I say, that no one might impose on you by specious reasoning,” or such fallacies as Logicians call “paralogisms,” for the Apostle uses the verb παραλογίζομαι plainly in the technical sense, being himself admirably skilled in ancient dialectics; and all sophisms are indeed reducible to paralogisms, or faulty arguments, either in the expression,

expression; or in the sense; of which even this summary inspection has furnished some glaring instances in both kinds." P. 238.

Such is this publication, which though the production of a scholar, whose learning is extensive, and reading various, will probably be deemed too eccentric in its mode of composition to obtain the patronage, which for its intention it so amply deserves.

ART. VI. *Lyrical Ballads, with a few other Poems.* 12mo. 210 pp. 5s. Arch, Gracechurch-Street. 1798.

THE attempt made in this little volume is one that meets our cordial approbation; and it is an attempt by no means unsuccessful. The endeavour of the author is to recall our poetry, from the fantastical excess of refinement, to simplicity and nature. The account of this design, and its probable effects upon modern readers, is so very sensibly given in the Introduction, that we shall insert the passage at large.

"It is the honourable characteristic of Poetry, that its materials are to be found in every subject which can interest the human mind. The evidence of this fact is to be sought, not in the writings of Critics, but in those of poets themselves.

"The majority of the following Poems are to be considered as experiments. They were written chiefly with a view to ascertain how far the language of conversation in the middle and lower classes of society is adapted to the purposes of poetic pleasure. Readers accustomed to the gaudiness and inane phraseology of many modern writers, if they persist in reading this book to its conclusion, will perhaps frequently have to struggle with feelings of strangeness and awkwardness: they will look round for poetry, and will be induced to enquire by what species of courtesy these attempts can be permitted to assume that title. It is desirable that such readers, for their own sakes, should not suffer the solitary word Poetry, a word of very disputed meaning, to stand in the way of their gratification; but that, while they are perusing this book, they should ask themselves if it contains a natural delineation of human passions, human characters, and human incidents; and if the answer be favorable to the author's wishes, that they should consent to be pleased, in spite of that most dreadful enemy to our pleasures, our own pre-established codes of decision.

"Readers of superior judgment may disapprove of the style in which many of these pieces are executed; it must be expected that many lines and phrases will not exactly suit their taste. It will perhaps appear to them, that wishing to avoid the prevalent fault of the day, the author has sometimes descended too low, and that many of his expressions are too familiar, and not of sufficient dignity. It is apprehended, that the more conversant the reader is with our elder writers, and

and with those in modern times who have been the most successful in painting manners and passions, the fewer complaints of this kind will he have to make.

“ An accurate taste in poetry, and in all the other arts, Sir Joshua Reynolds has observed, is an acquired talent, which can only be produced by severe thought, and a long continued intercourse with the best models of composition. This is mentioned not with so ridiculous a purpose as to prevent the most inexperienced reader from judging for himself; but merely to temper the rashness of decision, and to suggest that if poetry be a subject on which much time has not been bestowed, the judgment may be erroneous, and that in many cases it necessarily will be so.” P. iv.

We fully agree with the author, that the true notion of poetry must be sought among the poets, rather than the critics; and we will add that, unless a critic is a poet also, he will generally make but indifferent work in judging of the effusions of Genius. In the collection of poems subjoined to this introduction, we do not often find expressions that we esteem too familiar, or deficient in dignity; on the contrary, we think that in general the author has succeeded in attaining that judicious degree of simplicity, which accommodates itself with ease even to the sublime. It is not by pomp of words, but by energy of thought, that sublimity is most successfully achieved; and we infinitely prefer the simplicity, even of the most unadorned tale in this volume, to all the meretricious frippery of the *Darwinian* taste.

The Poem of “the Ancyent Marinere,” with which the collection opens, has many excellencies, and many faults; the beginning and the end are striking and well-conducted; but the intermediate part is too long, and has, in some places, a kind of confusion of images, which loses all effect, from not being quite intelligible. The author, who is confidently said to be Mr. Coleridge, is not correctly versed in the old language, which he undertakes to employ. “Noises of a *swound*,” p. 9, and “broad as a *west*,” p. 11, are both nonsensical; but the ancient style is so well imitated, while the antiquated words are so very few, that the latter might with advantage be entirely removed without any detriment to the effect of the Poem. The opening of the Poem is admirably calculated to arrest the reader’s attention, by the well-imagined idea of the Wedding Guest, who is held to hear the tale, in spite of his efforts to escape. The beginning of the second canto, or fit, has much merit, if we except the very unwarrantable comparison of the Sun to that which no man can conceive:—“like God’s own head,” a simile which makes a reader shudder; not with poetic feeling, but with religious disapprobation. The following passage is eminently good.

“ The

"The breezes blew, the white foam flew,
 The furrow follow'd free:
 We were the first that ever burst
 Into that silent Sea.

Down dropt the breeze, the Sails dropt down,
 'Twas sad as sad could be,
 And we did speak only to break
 The silence of the Sea.

All in a hot and copper sky
 The bloody sun at noon,
 Right up above the mast did stand,
 No bigger than the moon.

Day after day, day after day,
 We stuck, ne breath ne motion,
 As idle as a painted Ship
 Upon a painted Ocean.

Water, water, every where,
 And all the boards did shrink;
 Water, water, every where,
 Ne any drop to drink." P. 12.

The conclusion, as we remarked before, is very good, particularly the idea that the Marinere has periodical fits of agony, which oblige him to relate his marvellous adventure; and this,

"I pass, like night, from land to land,
 I have strange power of speech;
 The moment that his face I see,
 I know the man that must hear me;
 To him my tale I teach." P. 49.

Whether the remaining poems of the volume are by Mr. Coleridge, we have not been informed; but they seem to proceed from the same mind; and in the Advertisement, the writer speaks of himself as of a single person accountable for the whole. It is therefore reasonable to conclude, that this is the fact. They all have merit, and many among them a very high rank of merit, which our feelings respecting some parts of the supposed author's character do not authorize or incline us to deny. The Poem on the Nightingale, which is there styled a *conversational Poem*, is very good; but we do not perceive it to be more conversational than Cowper's Task, which is the best poem in that style that our language possesses. "The Female Vagrant," is a composition of exquisite beauty, nor is the combination of events, related in it, out of the compass of possibility; yet we perceive, with regret, the drift of the author in composing it; which is to show the worst side of civilized society, and thus to form a satire against it. But let fanciful men

rail as they will at the evils which no care can always prevent, they can have no dream more wild than the supposition, that any human wisdom can possibly exclude all evils from a state which divine Providence has decreed, for reasons the most wise, to be a state of suffering and of trial. The sufferers may be changed, by infinite revolutions, but sufferers there will be, till Heaven shall interfere to change the nature of our tenure upon earth. From this beautiful Poem, partly on account of its apparent design, and partly because the loss of the connection would destroy much of its effect, we shall make no extract.

The story of "Goody Blake and Harry Gill," is founded, the Introduction tells us, "on a well-authenticated fact which happened in Warwickshire." Yet it is a miracle; and modern miracles can seldom be admitted, without some degree of credulity, or a very uncommon weight of evidence. One of the simplest stories in the book, is that entitled "We are Seven;" yet he must be a very fastidious reader who will deny that it has great beauty and feeling.

The tale of "the Thorn" has many beauties; nor can we pass without notice "the Mad Mother," or the long and familiar tale of "the Idiot Boy," which, though it descends quite to common life, is animated by much interest, and told with singular felicity. One more Poem we shall particularly notice for its pathos, and shall indeed insert the whole. The imagery of it is in many instances new, and is introduced with admirable effect.

"THE COMPLAINT OF A FORSAKEN INDIAN WOMAN.

[When a Northern Indian, from sickness, is unable to continue his journey with his companions, he is left behind, covered over with deer-skins, and is supplied with water, food, and fuel, if the situation of the place will afford it. He is informed of the track which his companions intend to pursue, and if he is unable to follow, or overtake them, he perishes alone in the Desert; unless he should have the good fortune to fall in with some other tribes of Indians. It is unnecessary to add that the females are equally, or still more, exposed to the same fate. See that very interesting work, Hearne's Journey from Hudson's Bay to the Northern Ocean. When the Northern Lights, as the same writer informs us, vary their position in the air, they make a rustling and a crackling noise. This circumstance is alluded to in the first stanza of the following poem.]

Before I see another day,
Oh let my body die away!
In sleep I heard the northern gleams;
The stars they were among my dreams;

In sleep did I behold the skies,
 I saw the crackling flashes drive;
 And yet they are upon my eyes,
 And yet I am alive.
 Before I see another day,
 Oh let my body die away!

My fire is dead: it knew no pain,
 Yet is it dead, and I remain.
 All stiff with ice the ashes lie;
 And they are dead, and I will die.
 When I was well, I wished to live,
 For clothes, for warmth, for food, and fire;
 But they to me no joy can give,
 No pleasure now, and no desire.
 Then here contented will I lie;
 Alone I cannot fear to die.

Alas! you might have dragged me on
 Another day, a single one!
 Too soon despair o'er me prevailed;
 Too soon my heartless spirit failed;
 When you were gone my limbs were stronger,
 And, Oh! how grievously I rue,
 That, afterwards, a little longer,
 My friends, I did not follow you!
 For strong and without pain I lay,
 My friends, when you were gone away.

My child! they gave thee to another,
 A woman who was not thy mother.
 When from my arms my babe they took,
 On me how strangely did he look!
 Through his whole body something ran,
 A most strange something did I see;
 —As if he strove to be a man,
 That he might pull the sledge for me.
 And then he stretch'd his arms, how wild!
 Oh mercy! like a little child.

My little joy! my little pride!
 In two days more I must have died.
 Then do not weep and grieve for me;
 I feel I must have died with thee.
 Oh wind, that o'er my head art flying
 The way my friends their course did bend,
 I should not feel the pain of dying,
 Could I with thee a message send.
 Too soon, my friends, you went away;
 For I had many things to say.

I'll follow you across the snow,
 You travel heavily and slow;

In spite of all my weary pain,
I'll look upon your tents again.
My fire is dead, and snowy white
The water which beside it stood;
The wolf has come to me to-night,
And he has stolen away my food.
For ever left alone am I,
Then wherefore should I fear to die?
My journey will be shortly run,
I shall not see another sun,
I cannot lift my limbs to know
If they have any life or no.
My poor forsaken child! if I
For once could have thee close to me,
With happy heart I then would die,
And my last thoughts would happy be.
I feel my body die away,
I shall not see another day." P. 191.

The purchasers of this little volume will find that, after all we have said, there are poems, and passages of poems, which we have been obliged to pass over, that well deserve attention and commendation; nor does there appear any offensive mixture of enmity to present institutions, except in one or two instances, which are so unobtrusive as hardly to deserve notice.

ART. VII. *Young's General View of the Agriculture of Lincoln.*

(Concluded from our last, p. 279.)

WE return with pleasure to the Secretary's view of this extensive county.

At p. 252, the agricultural practice of Mr. E. is given in his own words, which violate all the rules of grammar so repeatedly, and in other respects are so remarkable, that we conclude the reporter meant to divert us at the expence of this honest farmer. Whether this was fair play, or not, they must settle between them. But we are induced to admonish these good people thus—Farmers, *tell your story to the Secretary, but beware of writing it.*

Paring and Burning, appear from many experiments to have succeeded well in this county.

The strongest manure, used in the fens, is a very small fish called a stickleback, of which the number is so great, "that a

C c

man

man has made 4s. a day, by selling them at a halfpenny a bushel." P. 259.

Rape-Cake, in powder, answers well on heath land.

Broken Bones are a good manure for turnips. Mr. Y. should have instructed us, *how far* they ought to be broken. We understand that, if broken small, they soon lose all their efficacy.

"The most singular practice, which I ever met with in manuring, subsists on the Wolds; it is that of spreading dry straw on the land and burning it. It is proper to observe, that they do not value straw, used in feeding cattle, at more than 4s. or 5s. a ton." P. 267.

"Mr. Ellison, at Sudbrook, fattens many beasts every year on *oil-cake*; and finds the dung they make so rich, that by mixing it with straw-dung, the whole is made good manure." P. 269.

"Upon taking in new tracts from the sea by embankment, it is always an object of consequence to know what should be done with the land. I am inclined to think, that the land should be pastured for three years after excluding the sea, after which ploughing will succeed without hazard." P. 270.

We are informed, by a gentleman of experience in this matter, that land embanked from the sea, if not ploughed at the first, should not be ploughed during fifteen years. After three years, it becomes the very best land for fattening sheep, and continues such about twelve years. Then it gradually loses that quality, becomes fit only for store-sheep, and may profitably be ploughed. But probably lands of different qualities, being embanked, may require different modes of management.

"*Warping*. The husbandry, which I am about to describe under this title, is one of the most singular improvements I have any where met with; and far exceeding any other that has been heard of.

"The water of the tides that come up the Trent, Ouse, Don, and other rivers, which empty themselves into the great estuary of the Humber, is muddy to an excess; insomuch, that in summer if a cylindrical glass 12 or 15 inches long be filled with it, it will presently deposit an inch, and sometimes more, of what is called warp. Where it comes from, is a dispute: the Humber, at its mouth, is clear water; and no floods in the countries washed by the warp rivers bring it; but on the contrary, do much mischief by spoiling the warp. In the very driest seasons, and longest droughts, it is best and most plentiful. The improvement is perfectly simple, and consists in nothing more than letting in the tide at high water to deposit the warp, and permitting it to run off again as the tide falls; this is the aim and effect." P. 276.

"The effect is very different from that of irrigation; for it is not the water that works the effect, but the mud; so that in floods the business ceases, as also in winter; and it is not to manure the soil, but to create it. What the land is intended to be warped, is not of the smallest conse-

consequence; a bog, clay, sand, peat, or a barn-floor, all one; as the warp raises it in one summer from six to sixteen inches thick; and in hollows, or low places, two, three, or four feet, so as to leave the whole piece level. Thus a soil of any depth you please is formed, which consists of mud of a vast fertility, though containing not much besides sand, but a sand unique. Mr. Dalton, of Knaith, sent some to an eminent chemist, whose report was, that it contains mucilage and a very minute portion of saline matter; a considerable one of calcareous earth; the residue is mica and sand; the latter in far the greatest quantity, both in very fine particles. Here is no mention of anything argillaceous; but from examining in the fields much warp. I am clear there must be clay in some, from its caking in small clods, and from its cleansing cloth of grease almost like fuller's-earth. A considerable warp-farmer told me, that the stiffer warp was the best; but in general it has the appearance of sand, and all glitters with the micacious particles." P. 277.

"Mr. Webster, at Bankside, has made so great an improvement by warping, that it merits particular attention. His farm of 212 acres is all warped; and to shew the immense importance of the improvement, it would be necessary only to mention, that he gave 11l. an acre for the land, and would not now take 70l. an acre; he thinks it worth 80l. and some even 100l. Not that it would sell so high at present; yet his whole expence for sluices, cuts, banks, &c. did not exceed 2,500l. or 12l. per acre; from which, however, to continue the account, 1,500l. may be deducted, as a neighbour below him offers 5l. an acre for the use of his sluice and main cut, to warp 300 acres, which will reduce Mr. Webster's expence to 1,000l. or about 5l. an acre. Take it, however, at the highest, 12l. and add 11l. the purchase, together 23l. an acre; if he can sell at 70l. it is 59l. per acre profit." P. 282.

Here seems to be an error; instead of 59, we can find a profit of no more than 47. But even this we believe to be a very exaggerated account. For we are credibly informed, that within a few months, land fit for warping was put up to sale at Gainsborough, for which no more than 18 years purchase was offered.

"This is prodigious; and sufficient to prove that warping exceeds all other improvements. He began only four years ago. He has warped to various depths, 18 inches, 2 feet, $2\frac{1}{2}$ feet, &c. He has some that before warping was moor land, worth only 1s. 6d. an acre; now as good as the best. Some of it would let at 5l. an acre for flax or potatoes; and the whole at 50s. He has 20 acres that he warped 3 feet deep, between the beginning of June, and the end of September; and 18 acres, part of which is $3\frac{1}{2}$ feet deep. This is the worst year he has known for warping, by reason of wetness. He has applied it on stubbles in autumn by way of manuring: for it should be noted, as a vast advantage in this species of improvement, that it is renewable at any time; were it possible to wear out by cropping, or ill management, a few tides will at any time restore it. As to the crops he has had, they have been very great indeed; of potatoes from 80 to 130

tubs of 36 gallons, felling the round forts at 3s. or 3s. 6d. a tub; and kidneys at 5s. to 8s. Twenty acres warped in 1794, could not be ploughed for oats in 1795, he therefore sowed the oats on the fresh warp, and scuffled in the seed by men drawing a scuffler; eight to draw, and one to hold; the whole crop was very great: but on 3 acres of it measured separately, they amounted to 14 quarters 1 sack per acre. I little thought of finding exactly the husbandry of the Nile in England." P. 282.

"Warp leaves *one eighth of an inch* every tide, on an average." P. 286. How does this account consist with the experiment in the cylindrical glass (p. 276) where the deposit is of *one inch or more*? At this rate, the water depositing warp on the land, is less than two inches deep.

"A very great object in husbandry of warping, is the application of it in other districts. They have much warp on all the coast from Wisbech to Boston, &c. and though a long succession of ages has formed a large tract of warp-country, called there *silt*, yet no attempts that I have heard of, have been made to warp artificially there." P. 286.

We believe that *warp* and *silt* are extremely different substances; and certainly the fertility of the *warp-country* (as it is called by Mr. Y.) from Wisbech to Boston, however great, is vastly inferior to that here attributed to the warp from the Trent and Humber.

"Such are the principles and practice exerted in this greatest of all improvements, in which the county of Lincoln is rapidly advancing, greatly to its honour, and most solidly to its profit. I never heard of this husbandry in any other part of the kingdom; and if it is considered that so many years have elapsed since its first discovery, it will appear extraordinary that it has not been fully described and explained by our writers and reporters of agriculture. And it might have continued to remain in obscurity, like other local practices, had not the Board of Agriculture undertaken the survey of the kingdom. But *from this time, assuredly*, the proprietors of low lands on other muddy rivers, will open their eyes to such enormous profits." P. 287.

Is not the Secretary here a little vain-glorious? We fear, that many hundreds of such proprietors may never hear of this General View, which is to work such marvellous effects; or, hearing of it, may undervalue it.

"*Live-Stock.* Here we enter on the subject which has engrossed more attention in this county than perhaps any other; and one upon which opinions are more divided. Before I examined this county, I determined to keep my mind free from every bias, and to report the facts procured, and the ideas current, with as few comments as possible, concluding that the Board is solicitous to discover, not the opinions of a reporter, but the practice of a county." P. 288.

This is, doubtless, the proper object of the Board; but if the Secretary fancies that he has conformed to their plan, we can only say, that most of his pages prove a *short memory*, whatever they may prove besides. The opinions of *reviewers* may be still less important, yet we shall venture to state our opinions; leaving it to the public to decide betwixt the reporter and the reviewer; and not shunning a collision of sentiments even with the Board itself.

Major Cartwright is strongly persuaded,

“ that the preference so generally given to *great size* in feeding cattle, is a radical error, and that magnitude becomes a defect instead of a perfection; much sooner than graziers are aware of. The perfections of the animal seem to lie in a healthy constitution; a disposition to feed rapidly *at any age*; a capacity of fattening upon land *more or less rich by many degrees*, in proportion to the value of such land; light offal; the most delicate in grain and flavour; and most abundant meat on the most valuable parts. Although *shape* will be found essential to much of this merit, *great magnitude* can scarcely be supposed necessary to any of it; and must evidently counteract it in points of consequence. In such cattle as I speak of the grazier has many advantages. On very moderate land, he may get them fat; and *on the most powerful land*, he will convert a given quantity of herbage into as much beef, as by means of the largest animals, but I imagine more; he is better insured against loss by accidents and disease, from having that risk more divided; and he has a greater choice of markets.” P. 289.

The Major has a quick eye in discovering, or rather a lively fancy in imagining, “ radical errors,” in the size of cattle, as well as in public men and measures. But he argues plausibly about the cattle, whatever he may do upon the other subjects of his lucubrations. Yet we apprehend, that cattle of great size may be preferable to smaller ones *on rich land*, for this reason; the former do not bite close, but take generally the longer grass, leaving the shortest and best for the sheep, which are mixed with, or succeed to them; but the other bite very close, leaving for the sheep little or nothing.

“ Sir Joseph Banks had the goodness to shew me, at Boothby, in the Middle Marsh, in company with the Rev. Mr. Walls, of Spilsby and that place, two beautiful short-horned heifers, *Spot* and *Gypsy*, bred by his Majesty, and now extremely fat; they are only four years old; the smaller of the two of the more correct form; but both are beautiful animals.” P. 299.—“ Weight at London: *Spot*, alive, 155 stone, at 8 lb; dead, 100 stone. *Gypsy*, alive, 127 stone; dead, 82 stone 4 lb. Born in May, 1793; sold for 70l.” P. 299.

Mr. C. Trimmell, of Bicker, near Boston,

“ killed a wether of 67 lb. a quarter, four years old; never had any cake, but was made up with sow-thistles for two or three months. This
sheep

sheep was bred by Mr. Hutchinson, in Hail Fen, from a ram bred by Mr. Robinson of Kirby, near Sleaford, or Mr. Fisher of the same place, and fed to this amazing size by Mr. Trimmell, of Bicker Fen, near Boston, Lincolnshire, upon fen land.

“ He never ate any corn, oilcake, &c. but fed wholly upon grass and herbage; being turned, with many other sheep, into a field of clover, this sheep was observed first to search for all the sow thistles, and would eat no other food whilst any of them could be found in the part of the field that was hurdled off successively, a little at a time. A kind of hut was erected for him in the field to repose under in hot weather; and when the part that was hurdled off became bare of food, the shepherd, being guided by his propensity for sow thistles, gathered a quantity for him, at stated hours, three times a day, from 2 to 5 lb. at a meal.

“ Standing on his feet he measured only 2 feet 6 inches high; he was weighed once a month, and weighed alive 26 stone, at 14 lb. to the stone; he gained only 1 lb. the last month; and then thinking he had got to the top, and quite ripe, and might possibly lose 3 or 4 lb. the next month, he was killed on the 13th day of October, 1791, by Mr. Isaac Lumby, of Bicker, being then a four shear or four years old sheep.

“ The skin, hung up by the nose, measured 10 feet 2 inches from the point of the nose to the tip of the tail, and was sold for 7s. 6d. in the common course of business.

“ The carcass measured 5 feet from the nose to the tail, its rump or cushion $8\frac{1}{2}$ inches in depth, plate or fore flank the same thickness, breast end 7 inches, 1 yard $5\frac{1}{2}$ inches round the collar, and weighed 67 lb. a quarter.

“ The legs were estimated at 40 lb. weight each, but if cut haunch or venison fashion, would have weighed 50 lb. each; which the proprietor, Mr. Lumby, sold at 2s. a pound, so the two legs only brought 10l.” P. 306.

“ Mr. Cartwright thinks that adopting a breed between Lincoln and Leicester, would be better for Holland Fen, than to introduce all Leicester blood: to preserve the Lincoln skin and wool of a good quality, for there is some very coarse and bad Lincoln wool; but with the improvement of the carcass, especially in the four quarter, by means of Leicesters, thus a breed might be raised, the larger the better, which would perhaps answer the purpose better than either breed pure. Mr. Tyndall, in conversation, admitted that the Leicesters are more tender in winter than the old Lincoln, demanding a drier layer. In combining the two breeds, therefore, here is wool, carcass, a quick return (if more profitable than the third year of the Lincoln) and hardiness, all to be taken into the account.” P. 308.

Mr. Tyndall “ observed an article of management to me, which, though it may be well known here, is not generally so elsewhere; that in weaning lambs, they should not be drawn off from the sheep, but the sheep drawn off from them; by being left in the pasture they are more quiet, not apt to be equally disturbed, and generally do better.” P. 310.

We expect, and wish, to find in the patrons of agriculture a great degree of zeal; but we must caution them against idle and profane ranting.

“To point out the quality of the *wool* each district ought to produce; to encourage an *excellence in that most valuable article*, in a county where so much of it is grown, would be a beneficence almost *divine*.” P. 311, Note.

Mr. Uppleby's “opinion, that if you will have a very weighty fleece of wool, not taking into account exceptions which will now and then happen, you cannot have such a fleece from a well-made carcass,” (p. 139) appears to us a very unsupported and preposterous notion.

“Upon this disorder it well deserves noting, that a shepherd, who when young was shepherd's boy to an old man who lived at Netlam, near Lincoln, a place famous for the rot, told Mr. Neve, that he was persuaded sheep took the rot only of a morning before the dew was well off. At that time they folded, being open field; his master's shepherd kept his flock in fold always till the dew was gone, and with no other attention his sheep were kept sound, when all the neighbours lost their flocks.” P. 330.

“At Boothby, at the Rev. Mr. Walls's, I was on a sort of classic ground; for here were first reared that breed of true Lincoln sheep, which afterwards became so famous in the county, under the names both of Mr. Walls (uncle to the present proprietor) and Mr. Chaplin, and which are now in the hands of Mr. Hyde of Tathwell; there are some very good tups here at present of the same breed.” P. 337.

“Mr. Tannard favoured me with some particulars of the progress of prices, which well deserve minuting. He has a manuscript note of the year 1716, which runs thus:—“In the year 1716, my father sold 366 tod of wool to John Aggs, at 22s. 9d. per tod; and, in 1717, 367 tods at 27s. and one guinea over; and, in 1718, 367 tods at 27s. and a guinea.”—“This was by Mr. John Fotheringham, of Holbeach: it is curious; let the attentive reader consider the advance which has taken place in mutton, and in every product of the earth, wool alone excepted, in manufactures, and in all other objects of consumption or export; and then ask, why a fall has been experienced in this only article; what can be the cause? It is answered in a moment; wool is the only object of export restricted to a set of *abominable, cruel, and barbarian laws*, which fetter it in the manacles of a monopoly unknown to any other raw material in this kingdom.” P. 346.

We think it arrogant, indecent, and unwise, to apply such epithets as these to laws actually existing, and of long date; and we would ask Mr. Young, whether “the advance which has taken place in mutton, and in every product of the earth,” has not been occasioned, in a very considerable degree, by the increased demand for these things from the thousands, and hundreds

dreds of thousands of manufacturers, whom the monopoly of wool has added to the population of the kingdom? Let him consult the graziers in, or within fifty miles of, any of the manufacturing counties; who will furnish him with the sober result of their experience, which may chance to contradict his intemperate speculations.

“ The late Dr. Berridge, brother to the Rev. Mr. Berridge of Alderchurch, stated an experiment comparing the two breeds of sheep, the Lincoln and new Leicester, which deserves minuting; Mr. Linton also recited the circumstances. He drew off 20 of each breed, the late Mr. Codd of Ranby choosing 10 Leicesters from a lot, against 10 Lincolns; they were directly weighed alive, put into the same pasture, and killed at the same time; were of the same age, being shearlings; the difference in weight at that time very little; the 4th of May they were weighed again, and the increase nearly equal; one of each was killed. At Michaelmas again, and the best and worst killed, when the Lincoln had a little advantage. The 11th December two more were killed, when the Lincoln had gained more upon the Leicester. That time twelvemonth, in December, the increase of the Lincoln was far more considerable; the expression used to me was, “ beat the Leicester hollow.” P. 347.

Here we remark, that however decisive this experiment may be *upon that particular sort of land*, some of the richest grazing-land in the kingdom; yet it warrants no conclusion, that on land of a different kind the scale might not turn in favour of the Leicester; and *this* is the question to be settled, whether each sort may not prevail, in its turn, in situations adapted to it? The single experiment therefore, proposed at p. 355 (note) “ to stock a field equally with the two sorts *any where in Lincolnshire*,” would be altogether nugatory and undecisive.

“ Upon the very remarkable facts, that the whole county carries a sheep and half per acre, at 9 lb. per fleece, I may observe, that if this is true, or near the truth, it is probably stocked far beyond any other in the kingdom: Instead of 1,848,000 acres, let us call it 1,600,000, allowing 248,000 acres for lands that do not probably come into the account at all; at a sheep and half, there are then 2,400,000 sheep in the county; producing 21,610,000 lb. of wool, which at only 9d. per pound, or 810,000l, amounts to 10s. an acre over the whole. Such an account, or any thing near it, is not to be produced in any other district probably in the world. This fact shews the immense consequence to Lincolnshire of a fair price of wool; the manufacturers, in their evidence given before Parliament, on the Wool bill, stated what they called the rivalry of French fabrics of long wool, by means of smuggling it from England; supposing the fact (which was directly the reverse) it has now certainly ceased, for the French manufactures have ceased; add to this, that our woollen fabrics, as appears by their registers, and by the custom-house exports, are far more prosperous, yet the price of Lincoln wool was 1s. and it is now only 9d. contrary to every thing

thing that ought in such cases to take place. At a fair price, the wool of this county would sell for 1,080,000l. a year: the difference is a very material loss indeed!" P. 367.

The result of Mr. Young's enquiry, concerning the comparative merits of the Lincoln and Leicester sheep, is, that the former are preferred upon rich land, and the other upon inferior. (p. 372)

"Mr. Cartwright has found that common groundsel, given plentifully to horses in the stable, will cure greasy heels." P. 377.

"Mr. Thorpe, at Owersby, has a very good contrivance for feeding his pigs, so that every pig may have a hole for his head, without incommoding or driving away his neighbour. He has raised brick arches over a brick or stone trough, just sufficient to admit the pig's head in." P. 381.

"*Rabbits.* A rabbit goes to buck the day she brings forth her young, as well known. She goes thirty-one days with young, which are eleven days blind after being born, and eleven more before they appear above ground; she suckles them twice a day for about twenty-two days. A buck serves 100 does. Stock upon a good acre, 200 couple."

These particulars are curious; but we place little dependence on some of the accounts given of expences and profits upon Rabbits, particularly at p. 387.

The account of *Geese*, kept on the East-Fen, deserves no credit whatever.

The *price of labour*, particularly in harvest, seems to be higher in Lincolnshire than in any other county; of which the chief cause is (as we conjecture) that the immense quantity of inclosed land, particularly in the Fens (where wages are highest) is not yet peopled.

The section on *roads* is miserably defective (p. 405). If the author had travelled in a balloon, an account so superficial would have been somewhat excusable.

"A lee of woollen yarn measures in length eighty yards. A hank of ditto, by the custom of Norwich, consists of seven lees.

	Yards.	Miles.
24 hanks in the pound is esteemed good spinning in the schools	13,440	8
70 hanks in the pound is esteemed superfine spinning at Norwich	39,200	22
150 hanks in the pound were spun in 1754, by Mary Powley, of East Dereham, in Norfolk; and this was thought so extraordinary, that an account of it is entered on the registers of the Royal Society	84,000	48
300 hanks in the pound have already been spun by Miss Ives, of Spalding; and though this young		lady

lady has carried the art of spinning combed wool to so great a degree of perfection, she does not despair of improving it still farther . . . 168,000 95

“ The manufacturers of Norwich, zealous to encourage Miss Ives's ingenuity, are desirous of improving their looms in such a manner as will enable them to weave her delicate yarn. Mr. Harvey of that place has already manufactured some that is very fine ; and he is at present engaged in weaving her finest sort into a shawl, the texture of which is expected to equal that of the very best that have hitherto been brought from India.” P. 408.

Under Sect. 4, pp. 410, &c. abundant proofs are exhibited of the expediency and good policy of our favourite plan, the assigning to each cottager so much land as will enable him to keep a cow. We find this plan happily executed by Mr. Chaplin, Sir John Sheffield, Mr. Goulton, Mr. Elwes, Lord Carrington, Lord Yarborough, Mr. Lloyd, Mr. Alington, the Duke of Ancaster, &c. and particularly by Mr. Linton of Freiston, after the example of his father and grandfather. We should willingly extract his whole plan (p. 416) if our limits would permit. But this is the less necessary, as we gave an abridged account of it in vol. vii. p. 135, of our Review.

“ It is impossible to speak too highly in praise of the cottage system of Lincolnshire, where land, gardens, cows, and pigs, are so general in the hands of the poor. Upon views only of humanity and benevolence, it is gratifying to every honest heart to see that class of the people comfortable, upon which all others depend. This motive alone ought to operate sufficiently to make the practice universal through the kingdom. But there are also others that should speak powerfully to the feelings even of the most selfish. Wherever this system is found, poor's-rates are low ; upon an average of the county, they do not amount to one-third of what is paid in Suffolk ; and another object yet more important, is the attachment which men must inevitably feel to their country, when they partake thus in the property of it.” P. 419.

We fear that this system of erecting cottages, and annexing land to them, is not so generally prevalent in Lincolnshire as the Secretary has represented. Our experience leads us to complain, 1st, of the want of a sufficient number of cottages of *any kind* ; 2ndly, of the *smallness* of those which are built. The first of these defects is a great discouragement to matrimony, and we fear is intended as such by the farmers, under the fear of *settlements* ; to which discouragement they add another, by employing casual and *unmarried* labourers, who ought to be in menial service, at a rate of wages sufficient for the maintenance of a family. The manner in which those wages are spent, and the roving dissolute life of such young men, is the grand cause of the profligacy and immorality of the country ; and particularly of the very

uncommon number of illegitimate children, which, in proportion to the number of inhabitants, greatly exceeds that in manufacturing places; whatever exaggerated accounts may be given respecting the latter, by men who wish to uphold those absurd prejudices, which obstruct every endeavour to promote the *industrious education* of the infant poor of this country.

Morality is no less effected by the second evil above-mentioned; namely, the *smallness* of our cottages; not only because they preclude all exertions of domestic industry that require *space*; but because numerous families being crowded into small rooms, a promiscuous cohabitation of the children of both sexes is openly allowed, and necessarily exists, in a manner too shocking to be mentioned; of which we could produce instances that would scarcely be believed by any lover of decency; to say nothing of the *unwholesomeness* of such crowded habitations. We recommend these considerations to the attention of the proprietors of the Fens yet uninclosed. When the inclosure of them shall be attempted, might not provision be made for erecting a certain number of cottages, of certain dimensions, with about four acres of land annexed to and inseparable from each, to be rented by labourers; the proprietors being bound by a compulsory clause, as in some copy-hold tenures, not to suffer the houses to become dilapidated.

Population. Swinhop:

	Births.	Burials.
" Births and burials in 10 years, from 1704, 1713	9	6
Ditto in 10 years, from 1714 to 1723	10	8
Ditto in 10 years, from 1724 to 1733	9	13
Ditto from 1734 to 1743	17	7
Ditto from 1744 to 1753	10	3
Ditto from 1754 to 1763	12	9
Ditto from 1764 to 1773	15	5
Ditto from 1774 to 1783	13	0
Ditto from 1784 to 1793	23	6

Population seems here to have been almost on a regular increase, but especially for the last thirty years. There are some circumstances in the statistical progress of this parish that are curious." P. 422.

Instead of *curious*, the author should have said—which I cannot explain. We can supply this defect. It *was* the shrewd policy of the principal, and almost sole occupier in this parish, within the thirty years preceding 1793, to hire only *married* labourers, who had settlements in *other parishes*, and whose families were removed to those parishes, whenever likely to become chargeable, by age or sickness, to Swinhop. This accounts for the burials falling so much short of the births. But, in general, an *excess* of burials beyond births, for any length of time, indicates an increasing population, as it shows

a con-

a continued influx of inhabitants ; but the reverse would show a continued emigration. Mr. Young's ideas on the subject of population seem to be very indistinct.

Obstacles. " In the hundred of Skirbeck, the chief obstacle is the height of tythes." P. 432. We have reason for believing, that Mr. Young has here applied a *general* observation to a *particular* case ; for we are enabled to affirm, that there is scarcely a district in the kingdom, where tithes are more moderately compounded for, and obstruct agriculture less, than in the hundred of Skirbeck. In truth, compositions for tithe are *always* much below the value of them ; and the Secretary would justly have extolled the moderation of the clergy in that matter, if this most ancient provision for their maintenance were not the object of his implacable animosity. Whatever respect he may profess, or feel, for religion in general, we should be sorry to see the care of *providing for its ministers* committed to the present Secretary of the Board of Agriculture. The Board itself would do well, we think, to check the impetuous enmity of its surveyors, in general, against the legal maintenance of the established church, and a large portion of lay property. We think highly of its endeavours to increase the produce, and to improve the face of the country ; but we are much dissatisfied with, and alarmed by, the countenance which it lends to a set of rash projectors, who scatter, with a lavish hand, their apples of discord throughout the kingdom.

Is not the continual *fluctuation of the corn-laws* a great obstacle to agriculture ; sometimes forcing, at other times checking the growth of corn so immoderately, that the profits of a farmer are rendered more precarious than those of any other dealer whatever ?

Might not Mr. Young have noticed also among his *obstacles*, the conduct and the charges of *Commissioners* for drainage and inclosure ? Complaints on this subject have lately been so loud in the county of Lincoln, particularly in South Holland and Lindsay, that Mr. Y. must have heard, and would probably have noticed them, at least as *rumours* ; if certain predilections, very apparent throughout his book, had not prevented him.

Weights and Measures. Mr. Cartwright suggests some good hints for amending the laws on this subject. As matters stand at present, the customary measure, exceeding the Winchester by about three pints in a bushel, takes money out of the pocket of the ignorant and unwary seller, at the rate of nearly 5l. per cent. on all his corn sold ; and puts it into that of the crafty purchaser. For we do not believe what is often asserted, that an equivalent allowance is made in the price which is given.

Religion.

Religion. In this section we meet with many useful remarks, particularly on the subject of working on Sundays, in harvest. But we have good authority for believing, that the complaint of the neglect of public worship upon the *Wolds*, is very much exaggerated. The "famous story of the goose in the pulpit," is probably one of those many tales, which vulgar jocularities has fabricated, and credulity scarcely less vulgar has received and propagated. If the Secretary had known the County of Lincoln with any exactness, instead of lamenting the state of religion chiefly upon "the *Wolds*, where divine service is performed only once in three weeks or a month," he would have bestowed his compassion upon the lately inclosed fens. A great portion of Holland Fen is 10 or 12 miles from the respective parish-churches; to which, therefore, the inhabitants of those parts can scarcely ever resort. Chapels of ease, under the authority of the diocesan, and perhaps in his gift, ought to have been erected and endowed, for resident ministers only, when that great Fen of 22,000 acres was inclosed: and whenever the East, West, and Wildmore Fens, which are almost twice as large, shall be ripe for inclosure (as we understand they nearly are) we trust that the proprietors will not overlook such a measure, if they wish their future tenants and labourers to be civilized Christians, rather than irreligious and profligate barbarians. But if, unhappily, an avaricious and narrow policy, affecting (as is common in this age) to despise things serious, only because it is insensible even of their *temporal* importance, should dissuade them from parting with a few acres of land for this purpose; and if *alehouses* should abound in these fens, as they do in most other parts of the county, *markets* also being very distant, we may predict, that a nursery will be there established of rude and lawless persons, dangerous to the peace of the neighbouring districts, and disgraceful to the kingdom in general.

Appendix. *Manufactures*, p. 441. We are very much disappointed and dissatisfied, on finding so short and erroneous an account given, by Mr. Young, of the *Society of Industry*, established within this county in the year 1783. Believing that the education of the infant poor, in habits of virtuous industry, is incomparably the most important of all economical considerations; and that a plan, more honourable and beneficial than this to the county of Lincoln, was never set on foot within it; we have diligently collected such information on this topic, as our readers may rely upon with entire confidence; and we shall doubtless perform an acceptable service to the public, by supplying those defects, and correcting those er-

rors, which were occasioned either by the prejudices, or by the ignorance of the Secretary and his informers.

A full and just statement of this business may be found in the *second* (or *quarto*) edition of the *History of the Poor*, by Thomas Ruggles, Esq. to which, as being a book very generally read, we may refer on this occasion. That judicious and accurate investigator of the effect of the poor-laws on the state of society in this kingdom, has not only inserted (from p. 239 to p. 263) his *former* account of the Lincolnshire institution, and his valuable observations upon it; but, at p. 412, &c. he gives the substance of a correspondence betwixt himself and Mr. Bouyer (the father of the institution) which took place about two years ago, immediately before this second edition appeared, and which explains the *then* state of the Society of Industry. We cannot account for Mr. Young's neglect of this authentic information, particularly when, casting our eyes on the beginning of the 58th letter, we are reminded that Mr. Young *himself* is the person to whom most of Mr. Ruggles's letters were originally sent, as a supply of materials for his *Annals of Agriculture*. Whatever may have been the *motive* of this singular omission, we are happy in supplying the defect; not only by the above reference, but by having caused enquiry to be made *on the spot*; the result of which we now subjoin.

The Society of Industry, at its institution, was well received and countenanced by all the *resident* gentry in the neighbourhood; by most of whom it still continues to be patronized. But unfortunately some of the tenants of the great *absentees* applied to their landlords for assistance to build *parochial schools*. Whether a regard for the morals and welfare of the poor, or a groundless alarm for the net amount of rents remitted to them, preponderated in the minds of these men, will perhaps appear too evidently*. The tenants were ordered to *withdraw their subscriptions*; and the Society has ever since been in a *persecuted* state, its very existence being prolonged only by its evident utility. To this *interested* opposition was added another, which we ascribe only to *vanity*; to that species of vanity, by which some worthy persons are said to have been actuated many centuries ago:

“ Nihil posse rectè fieri, nisi quod ab *ipsis* sit factum, putant.”

With pleasure we hear from the Secretary, and from better authority than his, “ that these schools subsist in a very flourish-

* We have heard of such language as this: Let me hear nothing of my Lincolnshire estates, but that the rents are duly paid.

rising state in Rutlandshire." He might have added, in Essex, and some other parts of the kingdom. And why do they so subsist? Because the gentry are awake to their own *real* interest, and would sacrifice a portion of that, and all their vanity, to the just claims of charity. But by what *model* were *these* schools formed? By that of LINCOLNSHIRE. Of *this* honour, neither selfishness nor vanity can deprive the county.

We find, however, that though the erection and maintenance of parochial schools (which formed an important part of the original design) were almost universally prevented or defeated by this narrow-minded opposition; yet the Society still continues its annual distribution of premiums; extending them, not only to the few existing schools, but to the most meritorious of those spinners, who perform their trial-work within their own cottages; under the disadvantage of a much greater difficulty in ascertaining the real quantity of work performed; a difficulty, which the trustees of the Society have successfully endeavoured to diminish by many judicious rules and precautions. We find also, that in the last spring, 30 premiums were granted;—that, on the day of their distribution, some new-married couples publicly received a reward of 10*l.* each, in consequence of former high premiums, and of their excellent and well-attested conduct in service, from the age at which they left off spinning; that the festivity was attended, and encouraged with great spirit, by the neighbouring gentry; and that the Society holds out the like premiums for the next spring. So far is the plan from being considered as having *failed*.

But this is not the only mistake which the Secretary has made, in his eagerness to get rid of this subject. We have discovered three other mistakes: 1. No such event, as *the bankruptcy of a hot-presser*, has influenced the concerns of the spinners. The man who was at first intrusted with the utensils necessary for that business, still remains at Louth, in the full possession and beneficial use of them. 2. The attempt to manufacture has *not* been among the causes of the declension of spinning. Indeed we are utterly unable to comprehend the possibility of its being so; because we know that the market for the disposal of sale-yarn is just as open to the Lincolnshire wool-staplers now, as it was before a worsted-loom existed in that county; and it is not easy to conceive, how the opening of a new channel, which has no tendency to obstruct, or interfere with, the old one, should lessen the advantage of the general outlet. Should any of our readers wish to know what were Mr. Bouyer's motives for recommending an attempt to make *stuffs*, against the opinions of the Secretary and his friends, he may find them fully stated in p. 55 of the last edition (in 1790) of the Society's origin,

origin, proceedings, and intentions. 3. The occasional absences of Mr. Bouyer, while he is resident at Durham, have caused *no* derangement, or delay, in the proceedings of the Society. He has never absented himself from any of its meetings, when in Lincolnshire; and, by a constant correspondence with the other active trustees, has effectually obviated any difficulty that might have arisen, when his duty called him to other places.

Upon the whole it appears, that the *parochial schools* have failed, from the ill-judged parsimony of those proprietors of estates, from whom chiefly their establishment could be expected; but that the trustees of the Society continue, with indefatigable zeal, to apply their remaining fund to the encouragement and reward of industry in early youth; and that, by means of a further prospect of advantage, at a more advanced period of life, they create a strong inducement for *persevering* in good behaviour, till the virtuous habits of the objects of their bounty may be completely secured. To these truly charitable trustees, therefore, and particularly to their indefatigable chairman, we wish perfect success in their most laudable undertaking; to the Secretary of the Board of Agriculture, we recommend more diligence in obtaining information, and more candour in communicating it; and to his informers, veracity.

From the specimens which we have given of this View, a general character of it may easily be collected. It is evidently the work of an industrious and acute enquirer; and of a perspicuous narrator of the several facts observed by, or credibly avouched to him. Mr. Young has not contented himself (as some surveyors have done) with noting down, but he has generally (we do not say, always) scrutinized, and sifted well, the information which he received from different quarters; of which proceeding, his remark upon Mr. Parkinson's triumphant statement of the profits of Sir Joseph Banks's woodland is an example, p. 220. The style of the author is correct and proper, excepting a few such inadvertencies as "all that minutiae," p. 17. But when he communicates the information, given to him by mere farmers, in their own words (as in the case of Mr. E. p. 252) he must intend to raise a laugh at their expence; and we think that he makes them an ill return for their willingness to oblige him.

From our general commendation of Mr. Young's acute enquiries, some abatement must be made, on account of such insignificant communications as the following;—Mr. A. thinks; Mr. B. is persuaded; Mr. C. will *bet*; together with the gossiping of farmers at an ordinary; where no man talks, but
with

with a view to exalt his own judgment and practice in the estimation of his neighbours. An objection still more weighty is, that he has adopted, in several cases, very partial and erroneous representations. The vanity of some among his informers, and the ignorance of others, have concurred to diminish very materially the value of his communications.

But principally we remark, that the *county-surveys in general* appear to be conducted upon a plan radically faulty and defective. *One man* is sent, to view and report the various agricultural practices of a very large district, never seen by him before, or (as in this case) not within 30 years; and he is allowed little more time for this work, than would be sufficient merely to travel over it without hurry and fatigue. Can the information he collects in this hasty tour, be otherwise than very imperfect, and in many instances fallacious? In the room of such a method, might not the following be substituted with advantage? For example, in the County of Lincoln; let two farmers (we do not mean mere farmers, but men respectable on all accounts) whose residence has long been within the division of *Holland*, be requested to visit the several parts of the Fen nearest and best known to each of them; their expences perhaps being defrayed, and their trouble being compensated by the satisfaction and credit arising from their services to the cause of agriculture. We think that two such gentlemen might easily be found; otherwise we much over-rate the *agricultural spirit* of the County of Lincoln. Neither of these will have occasion to go 15 miles from his own house. Let them put down nothing as fact, but what they see with their own eyes; but let them add whatever suggestions they please, for the improvement of husbandry *on each particular soil*, noting its *species* with the greatest attention. Let these facts and remarks be reported to the Board of Agriculture; who may then send, or not (as they please) their Secretary, or any other person, to verify, correct, or enlarge these reports; and to travel with as much expedition as the finances of the Board may require. Two other such men for the division of Kesteven, and four for that of Lindsey, would collect, at a moderate expence, much more useful and accurate information, than any surveyor whom the Board has yet employed, the Secretary himself not excepted.

ART. VIII. *Discourses on various Subjects, delivered at the English Church at the Hague. By Archibald Maclaine, D. D. Member of some Foreign Academies. 8vo. 6s. Cadell and Davies. 1799.*

WE have before paid our unfeigned tribute of respect to this estimable man, and most excellent writer, (see *British Critic*, vol. ix, p. 564) and nothing could easily have afforded us greater satisfaction, than an opportunity of recommending to the public attention an entire volume of Sermons from the same pen. The commendation we before gave to a single sermon from Dr. Maclaine, is without the smallest reserve true of each and all the twenty-one Sermons composing this volume, namely, that the reader will find "just and original thoughts, expressed in elegant and energetic language." Upon this review of a substantial collection of Discourses from Dr. Maclaine, we might be justified in saying much more, but his high reputation needs not our praise, and the extensive circulation, which we understand this publication has already received, renders it superfluous. We will not forego the indulgence of our personal satisfaction in saying, that among the numerous volumes of sermons which do exalted honour to the piety, the zeal, the talents, and the taste of numerous individuals in our church, these may claim a place in the very first rank. We will subjoin a few specimens, which cannot be perused without the liveliest interest, and which may prompt those who have but an imperfect knowledge of the merits and talents of the author, to a careful perusal of the whole volume. We have before observed, that there are twenty-one Sermons in this publication. The two first are on the rectitude and depravity of human nature. They commence in a manner plain and impressive, and with a disdain alike of ornament and affectation.

"There are striking contrasts in the present state of human nature. If in the material world we see light and darkness, order and disorder, growth and decay; so, in the moral and intellectual world, we perceive a remarkable mixture of knowledge and ignorance, of love and hatred, of virtue and vice, of suffering and enjoyment, of dignity and degradation. It has been said, that such a constitution of things is the consequence of a state of society, in which a variety of conditions and characters is necessary, and of a state of imperfection and trial, such as the present state of man. However this may be, it is the great business of the wise observer of human nature in its various aspects, to separate the work of God from the work of man, how closely
foever

soever they may seem to be connected. This is necessary, in order to our forming just notions of the Supreme Being, and of his moral government. It will also lead us to such a salutary view of ourselves, as will inspire profound humility, excite pious effort, and contribute to our preparation for that state, where order and virtue shall shine forth with unclouded lustre, and sin and misery shall have no place.

“ The wise King, in the words of our text, separates these things, which ought never to be confounded. We see, in several parts of this book, that the errors, disorders, and vices, which abound in the world, under the government of a Being essentially wise, good and omnipotent, astonished and perplexed him. *He applied his heart to know and to search out the reason of these things*; but he did not succeed: *for* (as he observes in the 24th verse of this chapter) *that which is afar off and exceeding deep, who can find it out?* But what conclusion did he draw from the ignorance in which this fruitless inquiry left him? Did he reject truths which were evident and certain, because, in the course of his researches, he met with things that appeared difficult and inexplicable? Because he could not comprehend *every thing*, did he, like certain superficial and hasty sceptics, take it into his head to believe *nothing*? No.—Solomon had too much *true* philosophy, and good sense, to commit such a palpable fault in reasoning. He had learned to separate what was clear and certain, from what was uncertain and obscure; and, after many unsuccessful inquiries, he arrived at the knowledge of, at least, one important truth; *Lo, says he, this only have I found, that God hath made man upright; but they have sought out many inventions.*

“ These words naturally point out two general heads of discourse. In the FIRST we shall consider the work of God, *who made man upright*, and unfold the ideas which are contained in this expression.—In the SECOND we shall take a view of the irregular work of man, who has *sought out many inventions*.

“ I. The affirmation of Solomon, that *God made man upright*, may be considered—either, as it relates to the first man, the original parent of the human race—or, as it is, in a certain sense, applicable to mankind in general: and we shall unfold the ideas implied in both these significations of the phrase.

“ First, then, with respect to the primitive parent of the human race, it may be said, with truth, that *God created man upright*. The term *upright*, when applied to him, signifies an exemption from all corrupt principles and all irregular propensities; and this is all that is meant by the *perfection*, which is attributed to our first parents by the sacred writers. The first man derived his existence from an immediate act of divine power and goodness, without the intervention of *any second cause*; and, surely nothing morally evil could directly proceed from God, the source of order, truth, and good: no creature, formed with positive principles of malignity, injustice, or disorder, could be the immediate production of the best of beings. He indeed, according to the Prophet's expression, forms the *light and creates darkness* in the natural world:—he sends *physical* evil, in the wisdom of his providence, to chastise and correct *moral* disorder; but *far be it from God that he should do iniquity*. It was, therefore, an exemption from moral

evil, accompanied with the faculty of reason, the innate love of order, and also with kind and benevolent affections, that constituted the rectitude of man in his original state. 'These lines of moral character exhibited a feeble resemblance of his Creator, which the sacred historian, accordingly, calls *the image of God*.' P. 1.

The whole of these Discourses are excellent, but perhaps the first and second, the eighth, on the Love of God, the twelfth and thirteenth, on the Importance of Profession and Practice in Religion, and the last, on the occasion of the French declaring war against the Stadtholder, are the best; distinguished by more originality of thought, and a greater ardour of expression. The eighth, on the Love of God, is incomparably good, which the following extract will sufficiently demonstrate.

" 1. The reclaimed transgressor, who has but recently considered his evil ways, and *turned his feet to the Divine testimonies*, will (bating peculiar circumstances or succours) be less completely delivered from painful fear, than the servant of God, who has been long confirmed in virtuous habits, increasing in love, and persevering in a course of obedience. More especially if he has been an atrocious offender, the danger he has escaped still alarms him; he trembles still, more or less, at a reflexion on the punishment his iniquities have deserved; and, when he considers the sanctity of that God whom he has now chosen to serve, his remaining corruption and infirmities will sometimes excite anxious feelings. Nevertheless, the sources of comfort which dispel tormenting fear are at hand. His views of the Divine mercy, and his consciousness of the grateful sentiments which this mercy excites in his heart, will gradually deliver him, more and more, from that fear which is accompanied with torment, and increase his confidence in the *Rock of his salvation*.

" 2. But where is the man, however confirmed both in his principles and practice, who may not, in a particular instance, fall from his steadfastness before the power of temptation? And if, at the same time, he fell from his love, his condition would be deplorable. But this will not be the case of the advanced Christian, who, by assiduous culture, and the aids of grace, has carried his love of the best of Beings to as high a measure of improvement as is attainable in this imperfect state. When he falls from his steadfastness, it is the love of his Saviour and his God that will effect his recovery. It will melt his heart into a generous compunction at the view of offended goodness; it will rise from compunction to new efforts of zeal and ardour in his virtuous course, and thus restoring the servant of God to the paths of duty, will restore him, at the same time, to the *joy of his salvation*.—Cast your eye on St. Peter when he denied his Master; it was indeed a dreadful moment, but how did this dreadful moment affect him? His conscience, no doubt, reported to him with a faithful severity the enormity and aggravations of his crime; but it was the *love* of his Master, more than the *justice* of his God, that was his inexpressible tormentor. He felt, no doubt, the pangs of remorse; but the anguish of fear seems to have been totally absorbed in the sorrows of love.

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He went out and wept bitterly ; for he who knoweth all things knew that he loved him.

“ It is certain that the love of God, when in a high degree of improvement, as it is the noblest, will be also the predominant, if not the sole principle of obedience to the good man in the general tenor of his life ; the mean of his recovery when he fails in duty, and the source of his submission and comfort in the day of trial and adversity. In this happy state of improvement, it will *cast out* every kind of fear that *brings torment*, and only leave in the heart of the Christian the filial and ingenuous fear of offending the Celestial Father whom he loves. And in this high degree of improvement, what a pleasing state of mind does it produce ? With what humble but serene confidence will it encourage the good man to look up to his God for protection and support ? To what signal efforts of active obedience in the duties of life, and of patience and submission in its calamities and trials, will it not animate the true Christian ? From St. Paul in affliction and chains, with the terrors of death and martyrdom before him, it drew forth those effusions of triumphant hope ; *I am persuaded, that neither life nor death, principalities nor powers, nor height nor depth, nor things present nor things to come, nor any other creature, shall separate me from the love of God, which is in Jesus Christ my Lord.*

“ You see, from the whole of this Discourse, how religion, or the love of God, which is its essential and leading principle, reduces to perfect harmony affections which are dissimilar, and in appearance discordant. Under its influence and guidance, love is reconcilable with fear ; confidence, with caution ; and the pleasing hope of immortality, with a salutary anxiety about our future and eternal interests. It combines and blends these different affections and qualities, so as to make them constitute precisely that moral character and temper of mind, which is suited to our present state of imperfection and trial ; and thus they become the different parts of a *whole*, in which resides the true harmony of virtue. It is equally evident, that contradiction and inconsistency accompany and degrade those natural affections which were implanted in us for useful purposes, when they are not under the guidance of reason and religious principle. Among these, *fear*, which was designed to be a preservative against evil and suffering, may serve as an example. How fatally is it misplaced in a multitude of cases ? More especially, how notoriously is it perverted in the minds of those, who dread the displeasure of men, while they insult and violate, without apprehension or terror, the laws and majesty of God ; and of many who tremble at the prospect of death, while they go on fearless in the ways of folly and vice, which alone can render death terrible ?”

P. 159.

The honest warmth of genuine patriotism, the pious confidence, without the smallest tincture of fanaticism, which marks the true Christian, and the affectionate attachment of a pastor to his congregation, among whom he has long lived, beloved and honoured, pre-eminently characterize the last sermon, of which we cannot forbear giving a specimen.

“ But

“ But though popular commotions and tumults deserve to be considered as the greatest of all temporal calamities, and render the times *dark and perilous* in the highest degree, yet there is another circumstance which, as it is somewhat related to them, and sometimes excites them, we cannot pass over in silence. What I have here in view is a *violent party-spirit*, and a want of union among the heads and members of a nation, more especially in the *prospect of common danger*. We are ordered this day, by the Sovereign, to pray to God, the author of peace and the lover of concord, that he would be pleased to remove our discords, and heal our divisions. This emboldens us to touch that sore, that dangerous wound, which festers in the bosom of our national health and felicity. Discords and divisions, even in peaceable times, retard the progress of national prosperity, particularly when they are nourished by corrupt principles and selfish views: but in the period of danger, when the commonwealth is threatened by a foreign enemy, they are criminal and disastrous in the extreme. In such a case, it is only when the *mariners* join hearts and hands to *ride out the storm*, that the public vessel, which carries all that is dear to us as men and Christians, can, with the succours of the Almighty, be saved from shipwreck.

“ We have lately seen a noble and animating proof of this in the British Isles. They are not without *their* portion of party-spirit and political dissension. But when the prospect of common danger called for their union; when they saw a plan, equally absurd and portentous, formed by the distracted regicides of our day, to overturn thrones, to extirpate sovereigns, and to propagate universal disorder and anarchy; what happened? They forgot their divisions; they suspended the execution of unseasonable projects; they united, as in a phalanx, in support of their liberty, their laws, their constitution, and their country, and (with few exceptions) rose in one virtuous and majestic body, under the standard of their pious monarch, to *play the man* for the salvation of their Israel and the *cities of their God*.

“ And shall not we also forget *our* divisions, the low attractions of partial views and separate interests, while the enemies of Heaven and earth menace our peace, our constitution, and our independence? Where shall we find strength, under the protection of Heaven, to ward off the evils that threaten us, but in united hearts and in united counsels? *Be strong and strengthen one another*, said Samuel to the people of Israel, under the apprehension of common danger. This spirit of union (according to the words of the Prophet) makes *a little one to become a thousand, and a small one a strong nation*, and shews that the Most High is in the midst of a people, with a presence of favour and protection. It was thus that your country has often been saved, even on the very brink of destruction, and saved by instruments (sacred be their memory!) who had nothing to oppose to the formidable legions of the *Nebuchadnezzars* and *Sennacheribs* of their day, but their patriotic union, their persevering valour, and their trust in Heaven. Let not then their descendants, in this hour of darkness, exhibit the dismal spectacle of a discouraged and divided people. *We are destroyed, if we are divided*. This is the motto which we find inscribed on one of those medals which mark the virtuous and heroic period of this republic,

when union of counsels, efforts, and powers, rendered its name great and respectable among the nations. This was the *old path*, the good *old way*, in which your ancestors walked, and in which they found *rest and dignity* after their glorious labours.

“ To the two plagues which we have been now considering, is added a *third*, which has for some time been ravaging the countries in our neighbourhood, and is at this moment approaching the territories of this republic. This plague is War, which is declared against us by the sanguinary dictators of an infatuated people, whom Providence is permitting, for a time, to chastise *us*, before *they* perish. It is declared, with a palpable but insidious absurdity, against the First Member of the republic, with a design to excite divisions between the constituent branches of the union, and, under pretexts which profligacy can easily contrive, to render the whole community, and especially its more opulent members, the objects of devastation and plunder.

“ And how ought we to be affected by this hostile invasion? War, indeed, is a deplorable calamity. Considered in itself it is the reproach of nature and humanity; but considered as a dispensation of Providence, which permits the fury of the wicked to correct us by temporary shocks of adversity, it may be salutary in its fruits. It may restore the dying flame of piety and public spirit, where it has been nearly extinguished by luxurious ease: it may revive the vigour and energy of a people, and awaken them from that lethargy of sentiment and principle, which is the slow but mortal disease of a country. Was it not adversity, and more specially the calamities of war, that formed to noble and virtuous deeds the illustrious founders of this republic; that turned the Belgic burghers into heroes, and shewed that suffering and trials were the seeds of national prosperity and grandeur? War, then, though deplorable in itself, may, through the direction of God's wise providence, terminate in a new and a better state of things to this republic, and in time to come give stability to its peace, and render its constitution and independence still more respectable. But this will depend on the pious improvement of our present critical situation, and on the blessing of the Almighty on our measures, our efforts, our arms, and those of our allies. Let us then *give* glory to the Lord our God, that he may not permit the *darkness* which approaches to overwhelm us, nor our *feet* to *stumble*, through confusion and perplexity, *on the dark mountains*, nor the *light* of deliverance, which we seek, to be turned into the *shadow of death* and *gross darkness*. Let us, above all things, consider these words of our text in the essential duties they require on our part; this is what we most earnestly recommend to you in the conclusion of this discourse.” P. 441.

Thus then we dismiss this volume to the public attention, which cannot be perused without the warmest interest and emotion; nor, as we presume, without exciting the wish, that the pious, eloquent, and venerable author, may pass the remainder of his days in undisturbed tranquillity, beneath the shelter of that national hospitality which he so well deserves, by his descent and connections, his talents and his learning, his benevolence and his virtue.

ART. IX. *The History of Hindostan, Sanscreeet and Classical.*
Volume the Second. Part the Third and Final. 4to. 11. 1s.
 Gardiner, Princes-Street, Cavendish-Square. 1799.

HAVING so amply noticed the preceding sections of this elaborate work, we have little now to do except to present the reader with a few specimens of the concluding portion, in proof that however prolonged, however varied, however perplexed, the historical research in the remote ages to which it has reference, the industry of this author has not been relaxed, nor does the spirit which animated his first page, cease to invigorate the last. Our former remarks terminated with the seventh Avatar, or incarnation of Veesnu; the eighth, we remarked, is the most important of all; the Deity in all the others being affirmed by the Brahmins, to have appeared with only an *ansa*, or portion, of his divinity; whereas in Creeshna, he appeared in the plenitude of his glory. This mythological personage, Mr. Maurice contends, is a compound of sacred tradition, and civil history, combining many traits of the character of the real, the *great preserver of the world* from the baneful effects of man's original defection, together with the recorded feats of some mighty conqueror, produced in the earliest post diluvian ages, and honoured, at once, with the sacerdotal and regal distinction. The constant recurrence of the name of RAMA, in the Sanscreeet original, marks him for that illustrious descendant of Noah, or, in other words, *Satyaurata Menu*, who first civilized Asia, cherished the infant arts, and established empire upon the firm basis of equity. Thus is Rama, under the name of Creeshna, constantly depicted in the Hindoo records, as delivering nations from the oppression of overgrown tyranny, protecting the innocent, and liberating the captive. Sometimes he harangues his Disciples in the lofty strains of a theology, very different in its principles from the corrupted system of the Hindoo priests, as commonly propagated in India; at other times, he soars into the region of ethics and metaphysics; and is alternately a licentious debauchee, and an austere anchorite. A sort of mystical obscurity pervades the whole character; and it strongly partakes of that strange mixture of enthusiasm and libertinism, which Sir William Jones, in one of his more recent essays, has asserted to be the distinguishing feature of the school of the SURIS in Persia, and of which the illustrious Hafez was an ardent Disciple. There are certain incidents in the life of this favourite God of the Hindoos, so resembling those recorded of the Messiah in the Gospel,

Gospel, that Sir William Jones could alone explain the difficulty, by supposing the Brahmins had interpolated the ancient story of that life, with passages from one or other of the spurious Gospels, which, in the early centuries of the Christian æra, were so widely diffused through Asia. Sir William only starts the question; Mr. Maurice examines the evidence, and establishes the fact. But this was not sufficient; for allowing the sculptures of Elephanta and Salsette their generally presumed antiquity, since many of them evidently allude to the more extraordinary of those incidents, the authenticity of the legend in these particular parts that relate them is unquestionable. How is this singular conformity between the ancient Hindoo and Scripture records to be accounted for? M. Volney's determined scepticism had led him publicly and impiously to declare, in his *RUINS*, and the notes to that infamous production, that the life, miracles, and even the *name* of Christ, are a forged copy of those of the *Indian preserver* (Christnu, as he purposely misspells the name) compiled by the pious fraudulence of the early Christians from the sacred books of the Mithriacs and the Brahmins. Mr. Maurice, after showing the impossibility and absurdity of the statement of that arch-infidel, boldly and directly meets the question, takes a grand and comprehensive view of the subject in debate; shows the gradual diffusion over all Asia, of the principles of the true theology, darkened and degraded by a mixture of the false; traces tradition to its remotest source, and amidst the mutilated features of the *copy*, discovers the pure and bright *original*. We shall permit the author to speak for himself on this important topic.

“ From the earliest post-diluvian age to that in which the Messiah appeared, together with the traditions which so expressly recorded *the fall of the human race* from a state of original rectitude and felicity, there appears, from an infinite variety of hieroglyphic monuments and of written documents, (some of which have perished in the lapse of time, but many of which remain incontestable proofs of the fact here asserted,) there appears, I say, to have prevailed, from generation to generation, throughout all the regions of the Higher Asia, an uniform belief, that, in the course of revolving ages, there should arise a *sacred personage*, a *mighty deliverer of mankind* from the thralldom of sin and of death. In fact, the memory of the grand original promise, that the *seed of the woman* should eventually crush *the serpent*, was carefully preserved in the breasts of the Asiatics; it entered deeply into their symbolic superstitions, and was engraved aloft amidst their mythologic sculptures. Every where was to be seen a god contending with his adversary, an envenomed serpent: Osiris, Hercules, Creeshna, and Apollo, are beheld alternately to aim at the slimy monster the victorious javelin, or wield the destroying club. The astronomers of Assyria exalted to the sphere the mysterious emblem, on the northern division of

of which conspicuously may be seen the *foot* of the celestial Hercules about to trample on the *head* of the dragon, while the Brahmins of India consecrated the image in the noblest of their Avatars.

“ In the ages immediately succeeding, the Chaldæan Job, induced by the same conviction, and doubtless animated by the spirit of prophecy, exultingly exclaimed, “ I know that my *Redeemer* liveth, and that he shall stand at the latter day upon the earth ; and though, after my skin, worms destroy this body, yet in my flesh shall I see *God*,” Job xix, 25. The country of Job, it should be remembered, and that of the diviner Balaam, whose prediction follows next in order, in the pagan world, to that of Job, are both on the confines of the region in which these expectations of a future Messiah were first indulged. That of the latter was Pethor, upon the Euphrates, a city which both sacred and profane geographers place in Upper Mesopotamia. He himself, in his prophecy, declares he came from *the mountains of the east*, those very mountains whence the Magi, pupils of the same school, issued, many centuries after, to adore the star which Balaam predicted, then *risen in Jacob*. The age in which Balaam flourished runs back very high into antiquity, nearly as high as that of Job himself ; for, his benediction of Israel, against the bias of his own depraved heart, took place, according to Usher, in the year 1451 before Christ*, which is nearly 300 years before the Trojan war, and above 500 before Homer flourished ; about which period, we have seen, Sir William Jones, speaking with great latitude, thinks the Bhagavat was composed ; that is, the original parts of the poem, previous to its interpolation by the artful policy of the Brahmins, to make their favourite deity the prototype of the Christian Messiah. The Mesopotamian diviner, and the author of the Pooraun, derived from the same source, viz. the traditions preserved in the virtuous line of Shem, the general notion of an incarnate deity to spring from the bosom of time ; but the peculiar and appropriate prediction of the Jewish Messiah, by the former, was the effect of *inspiration* by that power whose providence can make the basest instrument subservient to the noblest purposes. Those striking particulars in the history of Creeshna, that seem to bear so direct a similitude to some parts of the life of Christ, were, in all probability, added, partly from the accounts circulated over the east by the Magi, who, following the traditions of their country, and guided by the appearance of the *risen star*, visited the Saviour of the world in Bethlehem, and partly from the SPURIOUS GOSPELS, which, in the first ages of Christianity, were widely diffused over the East by numerous channels, which we shall hereafter point out.” P. 275.

The author now proceeds to show that, superadded to original traditions, there were not wanting, from time to time, in the vast circuit of Pagan Asia, enlightened men of a prophetic character, under the title of σοφοι, Magi, and other denominations, who kept alive the sacred spark of genuine religion amid

* “ Usher's Chronology, p. 34.”

the mass of gross superstitions, in which the great body of the people were universally involved, and he particularly instances Zaratusht, the cotemporary and presumed friend, if not Disciple of Daniel, whose visit to the Indian Brahmins, five hundred years before Christ, is recorded by Ammianus, and who might have initiated that sect of philosophers into the awful mysteries of the Jewish religion (for it was in their *caverns*, the scene of all the ancient mysteries, that he visited them) and the hope then ardently entertained by the virtuous Hebrews concerning the advent of Christ. This part of the argument is extremely interesting, and the fervid style of the author, implies that he feels the subject as a Christian writer ought to feel, when combating a determined and hardened foe to whatever is most dear and most sacred among men. To prove what was intended, it was necessary first to show that Zaratusht (whoever was the distinguished character in antiquity who bore that name) was actually acquainted with the principles of the Hebrew theology; in the second place, that replete with this knowledge, he visited the secluded race of Brahmin sages in their mountainous recesses, by which channel they might have obtained new and more correct ideas of a character, till then only known to them through the obscure medium of tradition. Relative to the last of these positions, the fact of his having visited the Brachmanes, Mr. Maurice cites the direct words of Ammianus;

“ That from the neighbouring mountains of Bactria, in whose capital of Balk, Zoroaster, or Zaratusht, had his school and principal fire-temple, that venerable sage, together with his patron Hyftaspes, paid a visit to the Indian Magi, in the secluded regions of UPPER INDIA, whom he found buried in the deep solitude of their native forests, exercising their lofty genius in profound astronomical speculations and celebrating the awful sanctities of their religion. The solemn and mysterious rites and doctrines, which he there saw and learned, he afterwards taught his disciples, the Persian Magi, and they were delivered traditionally down to their posterity for a succession of ages*.”
P. 277.

With respect to his own character, and the Hebrew doctrines which the Brahmins might probably have learned during this

* “ Hyftaspes, qui quum superioris Indiæ secreta fidentius penetraret, ad nemorosam quandam venerat solitudinem, cujus tranquillis silentiis præcella Bracmanorum ingenia potiuntur; eorumque monitiones mundani motus et fiderum, purorumque sacrorum ritus, quantum colligere potuit, eruditus ex his quæ didicit, aliqua sensibus magorum infudit: quæ illi cum disciplinis præsentendi futura, per suam quisque progeniem posteris ætatibus tradunt. Ammiani Marcellini, lib. 13.”
visit

visit of the Magian philosopher to India, this author argues as follows :

“ Without degrading this great reformer of the Persian religion, as Hyde has done, to the situation of a menial slave in the family of Ezekiel or Daniel, we may yet allow it to be extremely probable, and we are justified by chronology in supposing, that, in his youth, he might have familiarly conversed at Babylon, during the long residence of the Jewish captives at that city, with one or the other of those holy men; at least his writings and his precepts, so far as they are known to us, demonstrate an intimate acquaintance with the principal rites of the Jewish religion, and a diligent perusal of the ancient scriptures of the Hebrew nation. The same active curiosity, the same ardent thirst of knowledge, that led him to the woody recesses of the Brahmins, would naturally, had he no other motives, impel him rigidly to scrutinize into a system of religion so far exalted, in sublimity and purity, above the groveling systems of idolatrous worship that polluted the altars of surrounding nations. To this important acquisition of knowledge from its divine source, he doubtless added all the stores of traditional wisdom of the Noachidæ, that had descended down to him through the corrupted channel of the Pagan philosophers of Asia. Thus distinguished by the sovereigns, and thus familiar with the literati, of Asia, equally known to the Prophets of the true God, and the ministers of that false religion which had erected itself on its ruins, was it possible for the friend of Darius, and the disciple of Daniel, to be ignorant of that sublime passage, in the 7th chapter of Isaiah, which predicts in such express terms the miraculous birth of the Hebrew Messiah, **BEHOLD, A VIRGIN SHALL CONCEIVE, AND BEAR A SON!** or that in the 9th, which, in so decisive a manner, distinctly designates his exalted character, and denominates him, **WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE!** Could he possibly be ignorant of all that long chain of astonishing prophecies successively, and at that time recently, uttered by the same Prophet, by Jeremiah, and other inspired men, concerning the destruction of Jerusalem, and the captivity of the Jews, by the Babylonian sovereign? or of the subversion of the Babylonian empire itself by the Medes and Persians? those prophecies in which Cyrus himself was twice mentioned by name 150 years before he was born. Could he be ignorant of the solemn decree of Cyrus for the return and reinstatement of the Jews in their ancient domains, religious rites, and civil privileges? or, on the retardation of that event by their determined enemies, of the confirmation of the decree of Cyrus, by his patron Hytaspes, in the fourth year of his reign? These important national events, befalling a people of so peculiar a theological cast, could not have passed unnoticed under the very eye of one who united in his character at once the *courtier* and the *theologue*; and it is probable that he even befriended them in their second application for renewed permission to rebuild their temple. The conspicuous rank and station of Zeratusht in the Persian empire, and on the great theatre of Asia, added to the celebrity of his learning, gave him an unbounded influence and authority over all the subordinate

nate classes and colleges of the ancient Σοφοί dispersed over the Eastern world, among whom the Brahmins must be enumerated; and an author of high repute, from Oriental sources, informs us, that he absolutely predicted to his Disciples, that, at no very distant period, a SACRED PERSONAGE should issue from the womb of an immaculate VIRGIN, and that his coming would be preceded by a brilliant STAR, whose light would guide them to the place of his nativity*." P. 281.

The evident result of the whole argument is, that primeval traditions of a future Redeemer were the basis of the mythological part of Creeshna's exalted character; that those traditions were confirmed by the series of events above related; and that by the preaching of St. Thomas, and other Apostles in Parthia, and the Indian peninsula, added to the wide circulation of the spurious Gospels, in the first century throughout Asia, of which no fewer than eighty are enumerated by Fabricius; the Brahmins were induced to interpolate the life of Creeshna, with some of the more remarkable facts recorded of the true PRESERVER, that is to say, his humble birth; the onset of the Magi, the consequent massacre of the infants, his miracles, his descent to Hades, and his ascension.

Having thus amply replied to M. Volney's insinuations, as well as to other sceptical objections, Mr. M. proceeds to vindicate the two first chapters of St. Matthew, which contain some of the important facts above recited, from the charge of spuriousness brought against them in Mr. Williams's "Free Inquiry into their Authenticity." He observes, that he is compelled to investigate this subject, as otherwise the Life of Creeshna, now submitted to the public, might be thought to strengthen the cause of the adversary, and tend to establish that spuriousness.

"It would be an unmanly line of conduct, and argue a disingenuousness totally unworthy the exalted subject we are engaged in discussing, to conceal from the reader that the two first chapters of St. Matthew, relating these solemn facts, and tracing back the genealogy of Christ, have themselves, by certain writers not in other respects sceptical, been attacked as *spurious*. The circumstance has arisen principally from some magnified difficulties in the genealogical history in the first chapter, and from the astonishing nature of the facts recorded in the second; the journey and adoration of the Magi, and the subsequent massacre of the infants by Herod. These writers found the argument for their spuriousness, on a very absurd and chimerical basis. They *assume* (and it is mere *assumption*, without any kind of proof) that St. Matthew wrote his Gospel in the Hebrew or

* "Vide Abulfaragii Historia Dynastiarum, p. 54, edit. Oxon, 1673."

Syriac language only, and that the author of the Greek version added the initial chapters in question. It is an opinion, however, sanctioned by very high authority in antiquity, that the Apostle was the author of both Gospels, and was induced to write them in two different dialects, for the more extensive propagation of the sacred truths contained in them: the first, written, a very short time after our Lord's ascension, for the benefit of the Jewish converts; the latter, somewhat later, for the instruction of the Gentile proselytes. Those holy and considerate persons who admitted the Greek Gospel, which has descended down to us among the canonical books, had, in all probability, seen the Hebrew Gospel of St. Matthew also, and could easily have detected the forgery, had it really been one; and no doubt can be entertained but that all the sacred books thus admitted underwent a most rigid scrutiny, and that their authenticity was first incontrovertibly established.

“ Although I conceived it would be disingenuous wholly to omit noticing a circumstance so well known to the learned as the spuriousness attempted to be fixed on these chapters, yet this is not the place for entering into any extended discussions on the subject. Indeed, it is rendered in a great degree unnecessary, as well by the futility of the objections themselves as the laborious investigation of preceding writers, who may be consulted*. What is here offered is of a general nature, and retrospective on corresponding events in the annals of India; I shall, therefore, briefly observe, that, whatsoever difficulties there may be (as some there certainly are, though none insuperable) in the former of these chapters, that treats concerning the genealogy of our Saviour, the strong connecting chain of evidence produced above, both collateral and positive, relative to the continued expectations of the whole Gentile world, and particularly of the Eastern *Σοφοί*, with whom all the traditional wisdom and venerable predictions of their ancestors for ages had been treasured, renders the fact recorded in the second, of the journey and adoration of the Magi, extremely probable, if not indisputable. The savage custom too of Eastern despots, in destroying a whole generation to make themselves sure of a single victim, demonstrated also above to have been sometimes practised in Asia, will remove much of the improbability resulting from the horror of the deed; especially when it is considered, that Herod himself was at once the most profligate and sanguinary of tyrants, and not long before had put three of his own children to death; on the bare accusation of their having aspired to his crown, which drew from Augustus that well-known sarcasm, “ that he would choose rather to be Herod's hog than his son;” a reproach, which might also have an

* “ See two pamphlets on this subject; the one entitled, “ Free Thoughts upon a Free Inquiry into the Authenticity of the First and Second Chapters of St. Matthew's Gospel;” the second, “ The Authenticity of the First and Second Chapters of St. Matthew's Gospel vindicated;” and that “ Free Inquiry” itself; all published about the year 1771.”

aspect towards the massacre of the infant-children at Bethlehem, probably not unreported by his enemies at the court of Rome. For my own part, I am inclined to think, that the relation of these circumstances, with all the particulars by which they are accompanied in St. Matthew, has a far greater tendency to establish than to invalidate the genuineness of the chapters in question, as well as the reality of the events recorded; for, would indeed any person have had the audacity, so soon after those events as the Gospel of St. Matthew (I mean the Greek Gospel, nearly as old as the original in Hebrew, and which, under the apostolical sanction, has descended unmutated down to our own times) is known to have been promulged, to insert a relation which, if not founded on real facts, could so easily have been confuted? Or, waving for a moment all debate on the authenticity of these chapters, would the Apostle himself, in the face of the whole Jewish nation, in the most decided manner, have affirmed, that these amazing transactions took place, had they not been actually performed? Were there no Jews at that time living, whose immediate ancestors resided in Jerusalem and Bethlehem, while these momentous scenes were acting, and who certainly wanted no incentive to expose any false statement of the early Christians with respect to the Messiah?

“ But farther I am of opinion, that an indubitable testimony, in favour of their authenticity, may be drawn from a quarter inveterately hostile to Christianity. Celsus, the most learned and able of its assailants, wrote his invective so early as the middle of the second century; and would Celsus, with all the sources of genuine information in his power, have alluded to these solemn facts, as related in this Evangelist, which he evidently does, if cited correctly by Origen*, with a view to subvert the doctrine of Christ's divinity founded upon it, unless it formed at that time a part, and that an *undisputed* part, of the said Gospel? It was extremely important to the purpose of the laboured argument of this celebrated Epicurean philosopher, that, in his attack upon Christianity, he should accurately have distinguished between the *genuine* and the *imputed* doctrines of its first professors. Any supposition to the contrary would be at once a degradation of his understanding, and a subversion of his hypothesis. But, in truth, there scarcely existed a possibility of error on subjects so public and so notorious. That publicity is in the strongest manner intimated throughout the whole narration of St. Matthew. No part of this awful drama is represented as having been acted in the privacy of solitude, or in the shade of obscurity: every particular of the wonderful story is related with a dignified simplicity that bids defiance to the severest scrutiny. On the arrival of the Magi at Jerusalem, they speak of the star, and of the new-born King of the Jews, as things of public notoriety, as things known and seen by all: “ Where is he that is born King of the Jews; for, we have seen his star?” And the immediate convoking of the Sanhedrim by Herod, as well as his subsequent order to destroy the children, must have greatly added to that notoriety. Again, Celsus, or

* “ Vide Origen contra Celsum, lib. i. p. 45, edit. 1658.”

at least the Jew in Celsus, reproaches the Christians with the flight of their infant God into Egypt, as if a God were not able to protect himself from the cruel perfidy of man*; which argument, however absurd and futile, yet, as referring to what is related in the second chapter of Matthew, affords another proof that it then stood where it now does. There are also other allusions in Celsus to this chapter, which demonstrate that it must then have been in existence; and, as that learned writer was well informed in all matters relating to Christianity, was not regarded in the light of an interpolation, but as the genuine writing of the Evangelist, and as containing a fundamental part of the Christian code. But the most important and satisfactory result of the whole inquiry is, that those events are only scoffed at and ridiculed by Celsus and his sceptical associates; they are not denied, nor are they, any more than the miracles of Christ, attempted to be disproved. The silence therefore of one of the most learned and determined adversaries of Christianity, on a point so momentous as the preceding, may justly be deemed no unimportant additional testimony to the truth of the awful facts under consideration." P. 360.

As it is upon this Oriental ground of attack that our *Gallic*, and we may add, our *Anglo-Gallic* foes, have principally advanced their battering engines against Christianity, we have allotted a more than usual portion of our Review to the consideration of its defence, *on the same ground*, by this ingenious and indefatigable author. His Indian labours have now reached their close; and with an extract or two in our next, from this curious life of Creeshna, and a specimen of his historic style, when detailing the classical accounts of Alexander's celebrated invasion of that region, we shall also conclude our strictures on a work, to which we have uniformly wished that decided success which the cause defended, and the zeal and perseverance of the author appeared to us to deserve.

(To be concluded in our next.)

ART. X. *A Companion and useful Guide to the Beauties of Scotland, to the Lakes of Westmoreland, Cumberland, and Lancashire; and to the Curiosities in the District of Craven, in the West-Riding of Yorkshire. To which is added, a more particular Description of Scotland, especially that Part of it called the Highlands. By the Hon. Mrs. Murray, of Kensington.* 8vo. 396 pp. 7s. Nicol. 1799.

THE title-page well and truly announces the character of this volume, which cannot fail to prove a very useful guide, and agreeable companion to every traveller who shall think

* "Origen contra Celsum, lib. i. p. 51."

proper to visit the scenes and places which the author has here described. The book is recommended particularly by one distinction, and this by no means unimportant. It not only points out and describes the places most worthy of the traveller's notice, but it explains the distances between place and place, the inns on the road, the state of the roads, and, what is of no little consequence to the traveller in Scotland, he is informed where a carriage can, and where it cannot pass. With respect to its accuracy, we can only say, that it carries with it internal evidence of sincerity, and inspires confidence by an honest simplicity. A few specimens will be acceptable.

“ From Matlock to Chatsworth, 11 miles.

“ If the imagination be raised to see fine things at Chatsworth, disappointment must ensue. The building is heavy; the river is spoiled by being shaven and shorn; the fountains are children's spouts; the cascade, which cost so many thousands of pounds, is an affront to the understanding: and, for the sight of these things, you must give the housekeeper and gardener at least five shillings each, or you will hear grumbling.—When noblemen have the goodness to permit their fine seats to be seen by travellers, what a pity it is they suffer them to pay their servants' wages.

“ From Chatsworth to Tidswell, 10 miles.

“ From Tidswell to Buxton, 7 miles.

“ The Crescent at Buxton is a very fine building. The assembly rooms are at the great hotel, which is one of the general eating-houses. There is also an ordinary at Saint Ann's Hotel, and the Hall. At the Hall are the baths. In the year 1790 each person paid for dinner one shilling and six-pence, for supper one shilling, for breakfast ten-pence, for tea eight-pence. Both at Matlock and Buxton liquor of all kinds, at dinner and supper, must be paid for besides, and procured by your own servant at the eating-houses: this circumstance, and the comfort of having a footman to wait upon you at table, render a male-servant useful at Buxton and Matlock. A person comes round the dinner and supper table, as the cloth is taking off, to collect from each person for the meal. In the great hotel there are many sitting rooms, as well as bed-chambers; the former let for a guinea a week, the bed-rooms, according to their size, from fourteen shillings to a guinea a week. There are many private lodging houses in the Crescent, and in the town of Buxton; and you may join in the public ordinary, or have your meals sent to your lodgings from the hotels.

“ Within a short walk of Buxton is Pool's Hole; a cavern so called from a robber of that name, who made it his hiding-place.

“ From Buxton go to Castleton; the cavern there, and all the curiosities about it, should be seen. Those who dare to venture into the cave, should provide a change of dress, and they need not fear getting cold or rheumatism. If females, dry shoes, stockings, and petticoats will be requisite; carry also your night-caps, and a yard of coarse flannel, to pin on the head, so as to let it hang loose over the shoulders;

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it will prevent the dripping from the rocks in the cave from wetting and spoiling your habits or gowns; also take an old pair of gloves, for the tallow candle, necessary to be carried in the hand, will make an end of all gloves worn in the cavern. Take some snuff and tobacco, which will be grateful offerings to the old witch-looking beings, spinning in the dark mouth of the cave. Go to the further end of the cavern, and it bold, climb to the chancel, where the singers stand. If you have a long nose, take care of it whilst you cross the Styx, or the pointed rocks over your face may take away a bit of it. The clear stream which runs through the middle of the cave, purifies the air, so that the candles burn as bright as in a room of a house. You will be absent from the light of the sun full two hours; for the length of the cavern is at least three quarters of a mile; and you will have much to see and observe. Pay attention to the glorious effect of daylight when, on the return, you approach the mouth of the cave. When you cross the rivulet in the cavern, on a man's back, take care you do not singe his beard, which a lady in our party did, and was thereby in danger of being dropped into the water. On your arrival at the inn at Castleton, a crowd of guides will offer to attend you: the present made to them must be in proportion to the number of persons in the party, and the number of guides, men, women, and singing children engaged. The candles must be paid for besides. If the party be numerous, the procession under some of the lowest shelves of the rocks in the cave is the most ludicrous scene imaginable:—a long string of uncouth figures, with each a candle in one hand, creeping knees and nose together, in the bowels of a mountain; a rivulet on one side, and prodigious masses of solid rocks closely impending over their heads on the other; with gloom and silence reigning, and every one taking heed of his steps.

“I happened to be the foremost in our procession, and at the end of the pass turned my head, and beheld coming a tribe, like witches and wizards, creeping and slipping after me. Do not imagine you will see the sides of the cavern sparkling like diamonds: there may be an abundance of shining spar, but the constant dripping of water down the rocks, covers every part of the cavern with a slime, which must deaden the lustre of the stones, were they of ever so shining a nature; but notwithstanding there is no glitter in the cave, there is much to be admired, particularly wherever there are any smooth parts on the sides of the rocks; there you will perceive an astonishing variety of forms and patterns, created by the drizzling moisture; many of the patterns are not unlike the ramifications on the glass of windows, in a hard frost. If it be safe to enter the cave at Castleton in winter, when the dripping waters are congealed, and icicles hang in every direction throughout the cave, then, indeed, by torch-light, it must be a splendid sight. After you pass the large deep mouth of the cave, you go through a very small door and enter into darkness; you soon arrive at Styx' side, and lie flat in a tiny boat, which a man, breast deep in water, pushes to the opposite shore. In the cave the rocks sometimes hang very low; at others, they form aisles and recesses, like those in cathedrals, particularly one, in which is the chancel, the arched roof of which, to my eye, seemed as high as the aisle in Westminster Abbey, where Handel's
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music was performed. In short, the cave at Castleton is an astonishing natural curiosity." P. 6.

The author's talents at description are successfully exerted on the subject of Roslin.

" Roslin! sweet Roslin!—even though on a gloomy afternoon, and a good deal of rain, I was charmed, I was enchanted, with its beauties. The chapel was the first thing seen, being very near the inn. Its outside appeared to me like a common looking kirk, with a tiny side door for an entrance. Certainly a larger one, at the end, must have once existed, though now walled up. At present there are only two small Gothic doors, opposite each other. No sooner had I passed the threshold, and entered the side aisle, than I was struck with astonishment, at the beautiful structure and workmanship of the ceiling, and pillars; which, I suppose, were originally of a redish stone, which time and weather have changed and softened to a variety of most beautiful tints. This chapel was built in the purest age of Gothic architecture, by a Sinclair of Caithness, who married the daughter of Robert Bruce, King of Scotland. The chapel is a good way from the castle that was Sinclair's residence; which, in its time, must have been a place of great strength from its situation, on a point of a rock, inaccessible on every side but one, and that so narrow, that it is probable it was only a gate-way, and draw-bridge. The chapel of Roslin has been the burying-place of the Sinclairs of Caithness for ages; but at present they have no property at Roslin.

" As one generally learns the legend of the spot one visits, from some garrulous guide, that of Roslin Chapel must not be forgotten; but it was told in language so unintelligible, by the good wife who shewed it, that I fear my tale will be but imperfect. An abridgment, however, may not be amiss. I shall, therefore, only take up her tale from the apprentice's pillar; which is certainly very different from all the others.

" The architect employed to build this chapel, could not discover the intent of the plan given him; he was therefore obliged to go to Rome to learn his lesson. In the mean time his apprentice, having more penetration than his master, discovered the design; and in the absence of the architect, wrought the pillar that goes by his name. When the master returned, and found that his lad had more skill than himself, he struck him a violent blow upon his temple, which instantly killed him.

" Over what I suppose to have been the great door (opposite the four windows over the altar-piece) is carved the broken head of the poor apprentice, and his mother weeping, for his untimely end. After all his trouble, the architect did not succeed, if the apprentice's pillar was conformable to the original plan of the edifice; for no other part of the work in the chapel resembles it; or the employer did not like the richer, and more complicated style of the apprentice's pillar, so well as the more simple workmanship of the rest of the chapel.—Roslin chapel is not large, but is reckoned to be a specimen of a very chaste and elegant piece of Gothic architecture. It is a ruin, but the most perfect

ruin that can be seen. From the chapel to the ruined castle, is a short quarter of a mile, down a very steep hill. There is but a very small part of the castle standing; a middling modern house, being erected on a part of its wall: it is situated, as I have before mentioned, upon a small peninsulated promontory of an immense rock, high above the surrounding river, North Esk, which winds round the castle, rushing hoarsely over its rocky bed, imprisoned by perpendicular sides of towering rocks, finely covered with wood;—its noise, and its romantic beauties, increase as it rolls down towards Hawthorndean, and forms a most picturesque view from the turning at the entrance to the castle. The walks by the river's side, cut through the rocks and woods of Roslin, are enchanting beyond description. It is impossible to do justice to the romantic charms of either Roslin, or Hawthorndean; whose ancient walls rise amidst rocks and wood, hanging over the opposite side of the river, within sight of the walks of Roslin. Hawthorndean belongs to Bishop Abernethy Drummond, and was once the habitation of a [the] poet of the name of Drummond.

“ In going through Leswade, from Dalkeith to Roslin, we met a country wedding; it was then a very fine day, and the parties had just quitted the kirk, and mounted their horses. The bride and bridegroom were on the first horse, and a long cavalcade followed them; some double on a horse, some single, all trotting after the happy pair. As soon as they got down the steep hill from the kirk, they scampered through the town as fast as they could, in order to escape, as quickly as possible, the gaping curiosity of the town's-folks, who all came crowding to their doors. This, probably, was a penny-wedding. In former times, when money was of far greater value than it is at present, it was the custom, in some parts of Scotland (when a bridegroom was not in circumstances to *treat* the guests at his marriage) for all who were invited to the wedding to pay each one penny, for dinner, dancing, &c. And although a shilling, or more, be now paid on such occasions, still they are called penny-weddings. It is no very uncommon thing for the meeting at such weddings to be so numerous, as from the profits of it, to enable the new married pair to furnish their house, or take a small farm.” P. 127.

Some pleasant anecdotes are interspersed, particularly at pp. 141, 158, 229, 240, 258, 297. We shall close our account of the book with the curious account of the Lee Penny.

“ There is at Lee a curiosity of many virtues, called the Lee Penny. The good lady of Lee suffered me to take a copy of its history, which is as follows:

“ That curious piece of antiquity, called the Lee Penny, is a stone of a dark red colour, and triangular shape; and its size about half an inch each side. It is set in a piece of silver coin, which (though much defaced) by some letters still remaining, is supposed to be a shilling of Edward the First. The cross too is very plain on this shilling. It has been, by tradition, in the Lee family since the year 1320, that is, a little after the death of King Robert Bruce; who ordered his heart to be carried to the Holy Land, there to be buried. It was said, that
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one of the noble family of Douglas was sent with it, and has the crowned heart in his arms, from that circumstance : which is not so ; for the person who really did carry the royal heart, was Sir Simond Locard of Lee ; who, just about this time, borrowed a large sum of money from Sir William de Lindsey, prior of Ayr, for which he granted a bond of annuity of ten pounds of silver, during the life of the said Sir William de Lindsey, out of his (Sir Simond's) lands of Lee and Cartland. The original bond, dated 1323, and witnessed by the principal nobility of the country, is still remaining amongst the family papers." (And a curious bond it is, for I saw it.) " As ten pounds of silver, to be given annually, was a great sum in those days, the sum granted in lieu of it must have been very large indeed ; and it was thought it was borrowed for that expedition to the Holy Land. From Sir Simond being the person who carried the royal heart, he changed his name to Lockheart, as it is sometimes spelt, or Lockhart. Sir Simon having taken a Saracen prince prisoner, his wife came to ransom him ; and on counting the money and jewels, a stone fell out of her purse, which she hastily snatched up : this, and her confusion being observed by Sir Simond, he insisted upon having the stone, or else he would not give up his prisoner. Upon this the lady remonstrated, but in vain ; and she gave it him ; and told him its many virtues ; *videlicet*, that it cured all diseases in cattle, and the bite of a mad dog both in man and beast. It is used by dipping the stone in water, which is given to the diseased cattle to drink ; and the animals are to have the wounds, or parts infected, washed with the water. There are no words used in the dipping of the stone, nor any money taken by the servants, without incurring the owner's displeasure. Many are the cures said to be performed by it ; and people come from all parts of Scotland, and even as far in England as Yorkshire, to get the water in which the stone has been dipped to give to their cattle, especially when ill of the murrain and black-leg.

" In early times, a complaint was made to the ecclesiastical courts against the then Laird of Lee, Sir James Lockhart, for using witchcraft." (A copy of the act of the Glasgow synod I saw ; but I was not in the least the wiser for it, for I could not read it.) " There is no date to the act of the Glasgow ecclesiastical synod on the subject ; but from the spelling of it, and the appellants being called Goodman of Raploch, a title then given to the small lairds, and Sir James being the name of the Laird of Lee, it must be as early as 1660." (The act of the synod was in favour of Sir James, as he was thereby permitted to continue the use of the stone, without the dread of being burnt for a wizard.)

" It is said, when the plague was at Newcastle upon Tyne, the inhabitants sent for the Lee Penny, and gave a bond for a large sum of money in trust for the loan of the stone ; and they thought it did so much good, that they offered to pay the value of the bond if they might keep the Penny ; but the laird would not part with it. A copy of this bond is very well attested to have been amongst the family papers ; but supposed to have been spoilt, along with many more valuable ones, about the year 1730, by rain getting into the charter-room during a long minority, and no family residing at Lee house.

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“ The most remarkable cure performed upon a human being was on the person of Lady Baird of Saughtenhall, near Edinburgh ; who having been bit by a mad dog, was come to the length of the hydrophobia ; upon which having begged that the Lee Penny might be sent to her house, she used it for some weeks, drinking and bathing in the water it was dipped in, and was quite recovered. This happened about the year 1700 ; and the fact is very well attested by the Lady of the Laird of Lee at that time ; relating also that she and her husband were entertained at Saughtenhall by Sir — Baird and his lady for several days in the most sumptuous manner, on account of the lady’s recovery by the Lee Penny.

“ N. B. The Lee Penny has been examined by a lapidary, and found to be a stone, but of what kind he could not tell.” P. 383.

A small map of the places visited by this entertaining traveller, seems to be the only thing necessary to make the publication in a high degree entitled to attention ; but as it is at present, we recommend it without scruple, since it cannot be perused without amusement, nor consulted without benefit.

ART. XI. *The Political Economy of Inland Navigation, Irrigation, and Drainage ; with Thoughts on the Multiplication of Commercial Resources, and on the Means of bettering the Condition of Mankind, by the Construction of Canals, by the Improvement of their various Capacities for Commerce, Transfer, Agriculture, Household Supplies, and Mechanical Power, and by the unlimited Extension thereof into the remotest Interior of Great Britain, and of foreign Parts. By W. Tatham.* 4to. 500 pp. 1l. 6s. Faulder. 1799.

THIS volume consists principally of a republication of papers, or extracts from other works written on the subject, to which the author has occasionally added his own reflections and observations.

The first part contains general observations on the advantages of inland navigation, with a short sketch of the history of the canals in China, Russia, Sweden, Denmark, Holland, France, and Spain, taken from Mr. Phillips’s History of Inland Navigation ; with a very scanty portion of original matter. The next is entitled, “ Facts and Calculations respecting the Population and Territory of the United States of America, communicated to the Author by an American Gentleman,” and seems intended to invite emigration to that country, which the author describes as rapidly increasing in wealth and population.

ness. At the end of the year 1790, the United States were found to contain, he says, about four millions of inhabitants; and, by a table here given, of the present ratio of increase, he finds that, by the year 1834, the number of inhabitants will exceed eighteen millions. This rapid increase in population may be expected, the author thinks, as the necessary result of the general fruitfulness of the country in articles of commerce, and of the facility in bringing forward the produce of the remotest interior parts of the country, by means of their rivers, many of which are navigable for several hundred miles. But this facility of intercourse between the coast and the interior of the country might be improved, he adds, by making communicating canals, branching in different directions, which the inhabitants, notwithstanding their wealth and populousness, are not yet, it seems, capable of carrying into effect. This brings the author to the next section, or part, containing "A Project for employing the surplus Population, Capital and Finance of this Country, in forming Canals, and encouraging Inland Navigation in foreign Countries, particularly in America." The advantages proposed by this plan, besides that of cementing a more intimate connection and closer union between the different nations of the earth, are, to procure such parts of the produce of America, as lie at too great a distance from the sea, or great navigable rivers, to be brought into use without such assistance. These being imported into this country raw, or unmanufactured, would, he thinks, abundantly remunerate us for the expence incurred in procuring them. But the surplus population, and finance of this country, if any such there are, might be more profitably employed, we presume, in cultivating our own heath and waste-lands, and extending canals or inland navigation here, than by transporting them to America, or any other foreign country.

The next section treats of the comparative value of the different plans that have been proposed for extending the advantages of canal or inland navigation. The author gives the preference to that projected by Mr. Fulton*, proposing narrow cuts for small boats, admitting the cargoes, or the boats themselves, to be shifted, by means of machinery, from one pond or piece of water to another, and thence avoiding the expence of locks. This, however, could only be practised on a small scale, where boats carrying four or five tons are used. Such canals might be useful as branches of communication between small towns or villages, situated only a few miles distant from

* See Brit. Crit. vol. ix. p. 142.

some navigable river, or larger canal, on entering which, the lading from the small craft might be moved into larger barges. On this subject we perceive no new observations, the whole being nearly a transcript from Mr. Fulton's work.

“ To those,” the author says, “ whose situations entitle them, or whose leisure may enable them to make a proper use of detail knowledge on this very interesting subject, I beg leave to recommend the perusal of Mr. Fulton's ingenious and philanthropic treatise, with that of Mr. Chapman, who has followed him; contenting myself with such extracts from those authors, as may enable strangers to comprehend the new system, sufficiently for comparison, and form some idea of the terms and advantages of adopting it, in such of its shapes as may suit the particular subject of operation.” P. 86.

Mr. Fulton's plan is certainly eligible, and to be preferred, where the goods to be carried are capable of being divided into small parts, as the labour, time, and expence, consumed in shifting the cargoes, would be abundantly compensated by the savings in making and keeping the canal in repair. But a canal that should exclude large pieces of timber, which could not be carried in his boats, would in many parts of the country lose more than half its value. In such countries, the principal trunk must be made capable of bearing barges carrying from forty or fifty tons. Such barges are particularly required on canals entering the Thames, and bringing goods to London, afterwards to proceed to Deptford, Blackwall, &c. where small boats could not be safely sent.

The author next gives two plans, proposed by the late Mr. James Sharp, the one for making a canal to extend from Brentford upwards to Bolter's Lock, on the Thames; the other to go from Moorfields, in the direction of the River Lea, and communicating with it, to Waltham Abbey. They were both approved by the City of London, and bills preferred in Parliament, for leave to make them; but the bills were rejected.

“ Both canals were intended to become free to the public, as soon as the money advanced for the works should be defrayed by the tolls, except such small proportion of toll as might be necessary for repairing the works; so that no private property was to be made of these two great public highways, though the city was to guarantee the repayment of the sums borrowed. Perhaps there never were two propositions,” our author goes on to say, “ more perfectly disinterested, and generously intended for the public or national advantage, than these two plans, which were approved and adopted by the city of London, without any view of peculiar advantage or interest whatsoever, except what was equally open to the public, so that the city, on this occasion, has left on record a noble example for all other corporations and privileged societies.” P. 134.

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But these canals, particularly that from Bolter's Lock to Brentford, could not have been made without doing so much local injury as was thought more than a balance for the advantages proposed from it. For the trade, with the water necessary to supply that cut, being diverted from its usual channel, the bed of the Thames, which was then, and continues to be, embarrassed with numerous sand-banks, and other obstructions to navigation, would in a course of time, it was feared, have become impassable, and the trade to Windsor, and all the other towns and villages on its banks, been annihilated. Of these, and many other objections, which were made at the time, and which were the reasons inducing Parliament to reject the bills, the author takes no notice.

The author next proposes a plan for insulating London. The idea, he says, was thrown out by Mr. James Sharp, but the plan left by that gentleman is here altered and enlarged, to make it correspond with the present enlarged capacity of the metropolis. Next follows, "A Collection of Tracts on Wet-Docks, for the Port of London, with Hints on Trade and Commerce, and on Free-Ports." The author seems to have been very diligent in collecting all the publications that have appeared on this interesting subject. He declines, however, deciding on the merits of the different plans that have been proposed.

"Situations," he says, "are to be found on the river, capable of making wet-docks, of any size, for loaded and for light ships. In the point of choice, those should be preferred which would in the first instance unite the most immediate benefits, and lessen the opposition of interest and of prejudices. Experiment will confirm the utility of them; and when one has once been made, others in time will follow. Difficulties will present themselves to every scheme, but no inconvenience can be against any so strong, as the great burthen and disadvantage which the commerce of London sustains from the want of an extension of quays and wet-docks. It is sincerely to be wished, that contending interests in favour of particular spots may not cause a miscarriage in the first outset, but join to put the system in motion, as the growing commerce of London will be found capable of adopting them all." P. 141.

Plans of inclined planes, for facilitating the passage of vessels from higher to lower levels, or, the contrary, to supersede the use of locks, from designs by Mr. Fulton, with alterations suggested by this author; also of the different schemes for making wet-docks, and of the proposed canal for insulating London, are added, which contribute much to the value of the volume.

ART. XII. *Speech of the Right Honourable John Foster, Speaker of the House of Commons of Ireland; delivered in a Committee of the whole House, on Thursday the 11th of April, 1799.* 8vo. 111 pp. 2s. 6d. Robinsons. 1799.

THE much-agitated question on the expediency of a legislative Union of Great Britain and Ireland, has appeared to us of such importance, not only to the present age but posterity, that we have deemed it our duty to allot a considerable space to the most interesting publications on that subject; nor can we, on a review of our conduct, find any reason to regret having, in some instances, detailed at length those arguments which claimed attention, from the character and talents of the authors, or derived strength from their own intrinsic merit. The first (if not the last) of these considerations, intitles the Speech before us to a full examination.

Our readers cannot require to be told, that the gentleman by whom this Speech is said to have been pronounced, after having been, for many years, an active and confidential friend to administration, has declared a determined and irreconcilable opposition to an Union; or that he and his friends treat the very proposal as an attempt against the liberties and independence of their country. His sentiments indeed on a former occasion, had given some reason to suppose he might not be adverse to the measure in question, and they were accordingly cited and applied with great dexterity in the celebrated Speech of Mr. Pitt. To obviate such an interpretation, and thus repel the charge of inconsistency, is, in part, the purpose of the Speech before us, which we shall examine with a proper respect to the gentleman whose name it bears, but with that freedom, which, in the case of every work submitted to public criticism, our acknowledged duty demands.

The Speech, after some cavil (for we cannot call it by a better name) at an expression of Lord Castlereagh, goes into the question, whether the settlement of 1782, was or was not to be considered as final between Great Britain and Ireland? To prove the affirmative, the Right Honourable Gentleman cites the Message of his Majesty to the Parliaments of both Kingdoms, in April, 1782, with the Address of the Irish House of Commons in consequence, a Speech of the Duke of Portland (then Lord-Lieutenant of Ireland) to the Irish Parliament, and the Addresses of the House of Commons thereon, together with his Majesty's Answers to these Addresses, and other public documents of the like nature. The proceedings in Great Britain
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on the same occasion, are next very amply detailed, and it is inferred from them, that if any further measures were then in contemplation, such measures were not of a *constitutional* but *commercial* nature; of which last description were the propositions in 1785.

The Right Hon. Gentleman also retorts on the Minister the charge of inconsistency, for now calling the commercial propositions of 1785, a *partial and inadequate* measure, although he, at that period, declared them to be "the only possible means by which the connection between the two kingdoms could effectually and with prudence be established." He admits his own assertion at the same period, that "things could not remain as they were;" but contends that every matter of general or imperial concern, which the commercial propositions would have arranged, has since been arranged by Acts of the respective Parliaments, and that there is no difference in our present situation from what it would have been, had the commercial regulations been established.

The possible disagreement between the two Parliaments, on the question of Peace and War, and on that of a Regency, is next adverted to, and the objections thence arising are attempted to be answered. As to the first, the Right Hon. Speaker thinks "the argument, which suggests the difficulty, is entirely theoretical, and" many things, he says, "which appear hazardous in theory, are not only safe, but even reconciled in practice." Of this he gives several instances; but whether any of them apply to the present case, may perhaps be justly questioned. At the conclusion of this part of the Speech, there is a paragraph which we cannot help marking with peculiar reprobation. Speaking of the Minister's views in proposing an Union, he says,

"He wants a Union, in order to tax you and take your money where he fears your own representatives would deem it improper, and to force regulations on your trade, which your own Parliament would consider injurious or partial.—I never expected to have heard it so unequivocally acknowledged, and I trust that it will be thoroughly understood, that it is not your Constitution he wants to take away for any supposed imperfection, but because it keeps the purse of the nation in the honest hands of an Irish Parliament." P. 57.

Who, on reading this paragraph, would not suppose, either that no members for Ireland were to be admitted into the proposed general Parliament, or that such members must necessarily be deprived thereby of all those talents, that public spirit, and that attachment to Ireland, which they before possessed? Who would not conclude (as indeed this gentleman and other Anti-Unionists conclude throughout) that in ques-
tions

tions relating to Ireland, every British member would vote in opposition to the interests of that kingdom, and thus outnumber her representatives? We know of few things more improbable, none more uncandid, than such a supposition.

In the case of the Regency in 1789, the Right Hon. Gentleman admits that the two countries differed; but says the difference was not as to the person, but as to the limitations of power; nor was it, properly speaking, the Parliaments that differed; it was the two estates deprived of the third estate, which equally belonged to each Parliament. "All differences," he thinks, "must have been done away the moment of the Great Seal being again put into exercise;" but, he adds, "no real difficulty does exist;" for "the Act, annexing the Crown in Hen. VIII, extends to the person authorized by Britain to administer regal power, whether King, Queen, or Regent."

It is not our business to examine the validity of these arguments; but we cannot help observing, that (if our recollection does not greatly deceive us) the above construction of the Stat. of Hen. VIII, was far, very far, from being admitted by the Irish Parliament at the time of the Regency. They certainly held themselves, on that occasion, to be wholly independent of the legislature of Great Britain; they indeed nominated the same person, but on their own separate and uncontrouled judgment, carefully adopting the most opposite measures from those of the British Legislature, and disclaiming (in the first instance at least) this boasted authority of the Great Seal; which, our readers need not be told, was the instrument adopted by our Parliament, to sanction the intended Act for establishing a Regency.

Many of the assertions which follow are so diametrically opposite to the opinions of all statesmen, even those of the Opposition, in this kingdom, that we shall content ourselves with little more than a bare enumeration of them, leaving the discussion to those whose duty it is to examine and decide on this important question; or who have leisure to retrace the proofs of positions which (in this country at least) have been long since established and allowed. "We are now," says the Right Hon. Gentleman, "united, *so as if* our whole strength is the strength of the empire." Indeed! What ideots then are our enemies, the Jacobin Directories of France and Ireland, in supposing this, and this alone, to be the vulnerable part of the British empire! In risking, the one almost the whole of its remaining naval power, the other their own lives and fortunes, to effect a separation in the nature of things *impossible*! a separation as little in the contemplation of any mind as the separation of Kent, or Yorkshire, from the rest of England!

England! But the friends and enemies of Great Britain have hitherto been in a dream: "the consolidation of both kingdoms," says Mr. Foster, "is as firm as human policy and individual interest can make it"!

In this manner the Right Hon. Gentleman proceeds, with assertions which every man's sense and knowledge contradict, and which sometimes, we will venture to say, contradict each other*. One objection, in particular, we were surprised to find in the Speech of an experienced statesman. "The danger," it is said, "is instant; the measure for our protection, an Union, must be the work of time:" as if the danger, though instant, was not likewise continual, and likely to be lasting; as if the remedy, though it require time to its *complete* effect, might not, even in its commencement, operate to the encouragement of the well-affected in Ireland, and to the confusion of those who would separate her from Great Britain.

After combating thus, by round assertions and flat denials, the general arguments for an Union, the Right Hon. Speaker goes through the particulars of the trade and manufactures of each kingdom, in order to show that a Legislative Union will not bring capital into Ireland. On this very extensive and intricate part of the subject, it cannot be expected that we should minutely detail his arguments. On one branch of it they seem to be founded in reason. It does not seem probable that those manufactures in England which require an abundance of fuel, would be transplanted into a country where it does not abound. On the other hand, it can scarcely be denied, as a general doctrine, that the security which an Union would give against the possibility of separation, must afford to commercial men a much stronger inducement than they now have for settling in that country; a country, more advantageously situated for commerce than Great Britain herself. A number of objections are then brought forward, founded chiefly on the assumption, which we have already reprobated, that a general Parliament must be not only ignorant, but regardless of the concerns of Ireland, and that the proportion of Irish Mem-

* For instance, we are told the project (of an Union) will leave the Irish *exactly as they are*, except as to their Parliament: yet immediately afterwards the speaker, or writer, declares that Ireland will be "debilitated, its spirit debased, its trade checked," &c. &c. &c. We are told it will not raise a guinea more; yet the same Speech had informed us it was a scheme to take the purse of Ireland into Mr. Pitt's hands.

bers admitted therein, united to all those British Peers and Commons who have property or connexion in the sister kingdom, to all who are actuated by liberal principles (and consequently deem the interests of the two kingdoms the same) to all who act independently, or who oppose, from whatever motive, any Minister or party disposed to partiality and injustice, would be insufficient to protect the interests, and secure the welfare of their country.

Of the same nature is the objection that the Union, if accomplished, “ would last no longer than it was beneficial to Great Britain, but would exist for ever, though Ireland should find it injurious to her interest, the power of extinction resting in a Parliament composed of 558 British, and 100 Irish Members.” This very *liberal* assertion, which assumes not only a perpetual opposition between the interests of the two countries, but that the British Members must necessarily be void of all sense of honour and justice, is accompanied by an insinuation, that, should the Union be ever dissolved, the independent legislature of Ireland would not be restored; for the Right Hon. Gentleman says, “ the disavowal of the compact of 1782 must create a suspicion, that any compact made in 1799 may be treated as lightly.”

By which of the contracting parties the compact of 1782 has been *disavowed*, we are yet to learn: certainly not by the Parliament of Great Britain; who, since that period, have never attempted to legislate for Ireland. Is it then disavowed by the Minister, who has not prompted any such attempt, who admits the force of that compact as to the point to which it applies, namely, the controul of the British Legislature over a kingdom not represented in it; but who proposes, to the *free assent* of both, a measure consistent with the same principle, a compact, to the settlement of which, the previous independence of Ireland is essentially requisite?

The Speech next attempts to invalidate the argument arising from the many advantages derived to Scotland from her Union with Great Britain. The Right Hon. Gentleman makes several distinctions between the situation of Scotland previously to the Union, and the present state of Ireland. The connection of Scotland with England was, we are told, slighter; the constitution of her Parliament less perfect; and the circumstances that produced the Union different: “ nature seemed to point out to the inhabitants of the same island to become one people.” To this perhaps the advocate for an Union might reply, that if minute circumstances differ, the leading features are the same; that in both cases the kingdoms
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had a common Sovereign, and were united by a common interest ; that they adjoin in situation, and assimilate in language ; and that some material circumstances, particularly the resemblance of laws and constitution, are more strongly in favour of an Union with Ireland.

It cannot, we think, escape observation, that in the long Speech before us, very little notice is taken of perhaps the strongest argument in favour of an Union. We are not informed how the present religious differences can, under the present order of things, be finally composed ; how, consistently with the security of the Protestant establishment, the Catholics can be admitted to equal privileges ; or how, consistently with the future tranquillity of Ireland, they can be finally excluded from them. The measure proposed solves this difficulty, as has been shown in many excellent tracts which have come within our notice. But, in the Speech now under consideration, we are coolly asked, “ is an Irish Parliament incompetent to decide these points ? ” as if the competency to decide necessarily implied that the decision was free from dangers or difficulties. The Speech concludes with an earnest exhortation to reject the measure of an Union, and steadily to preserve the Constitution confirmed in 1782, and which, in the Right Hon. Gentleman's opinion, has given to his countrymen “ wealth, trade, prosperity, freedom, and independence.”

Such is the outline of a Speech, which, as it proceeds from the chief Anti-Unionist, we may presume has brought together all the arguments that have any weight against the measure in question. Yet, when thrown into the scale against those which so many able writers, both in past times and the present, have urged in behalf of that measure, they will, unless we are greatly deceived, be found light in the balance. The style and language of the Right Hon. Speaker very seldom rises above mediocrity, and at times sinks so low, as to form a contrast to that eloquent performance which this Speech, with equal *liberality* and *taste*, terms “ a paltry production.” We will only add our hope that, when the day of decision shall come, the proposed measure will be temperately, if not impartially discussed, and that, in this particular, the Right Hon. Gentleman's admonitions will be more regarded than his practice.

ART. XIII. *An Account of the regular Gradation in Man, and in different Animals and Vegetables, and from the former to the latter, illustrated with Engravings adapted to the Subject. By Charles White. Read to the Literary and Philosophical Society of Manchester, in the Year 1793. 4to. 146 pp. 10s. 6d. Dilly. 1799.*

THE author admonishes his readers, by a short Advertisement, that it is not his intention by any arguments here introduced, to elevate the brute creation to the ranks of humanity, or to reduce the human species to a level with brutes, he only searches to discover what are the established laws of nature respecting them, and what are the marks distinguishing the human species one from the other, and from those animals that approach nearest to them in form, structure, and intellect. He acknowledges that his opportunities for studying natural history, or obtaining such an acquaintance with the structure and habits of animals, as would be necessary to give him complete knowledge on the subject, have not been sufficiently numerous, and wishes physiologists to consider this production, rather as a collection of hints, than as a complete treatise. In this point of view the work will be found to have considerable merit, as the author has collected, with great industry and ingenuity, passages from such historians, anatomists, and other writers on natural history, as have incidentally noticed any varieties in the structure of man inhabiting different parts of the globe, which will facilitate the labour of any future writer, who shall undertake to investigate the subject.

The first part treats of gradation in general.

It is extremely difficult, this author observes, and in some cases impossible, to trace the boundaries that divide the three great orders of natural bodies, the animal, vegetable, and mineral, from each other. Some naturalists have considered the stomach and brain as peculiar to animals, and necessary to their existence; but polypi have neither stomach or brain, and vegetables have stomachs, or may be conceived to be all stomach. They imbibe their nourishment by their roots, barks, leaves, and flowers, and the fluid so absorbed, undergoing a digestion in their organs, is altered in its taste, smell, and all its sensible properties.

“No distinction of plants and animals can be derived from the sexual œconomy. The generality of plants indeed are,” he observes, “hermaphrodite; but several animals, as shell fish, and others deprived of the power of moving in search of mates, have likewise both sexes
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in one individual. The female fish, in some instances, lay their eggs upon the shore, which are afterwards impregnated by the male, without his ever seeing the female." P. 3.

Sensation is not, Mr. W. observes, confined to animals, many vegetables being much more irritable than some animals. The *Dionæa muscipula*, or Venus's fly-trap, is so irritable, that when a fly alights upon its leaves, they contract upon it so forcibly, as to squeeze it to death. Dr. Bell, in his Inaugural Thesis, published in the year 1777, says, it is in vain to search for any discriminating mark, distinguishing animals from plants, and Dr. Percival has adduced ingenious arguments to prove that plants are endowed with a power of perception, to a certain degree. Plants sleep by night, perspire, and, like animals, have lungs, by which they breathe; are subject to diseases, and death. They shed their leaves as animals do their hair and feathers, require different sorts of food, and become sickly, and die, when denied that which is congenial to them. The division of animals into those that live on land, in the air, or water, is equally incomplete. There being some quadrupeds that fly, as the bat, flying mouse, and squirrel, and some birds that are deprived of that power, as the ostrich and cassowary; there are also flying fish, and birds that live in the water.

"If then," the author concludes with saying, "we are not able to draw lines of distinction between the three kingdoms; if we cannot point out where sensation ends, nor ascertain whether organization does not always imply some degree of concomitant sensation, we may fairly infer, till the contrary can be proved, that nature descends by gradual and imperceptible steps, from man down to the least organized beings; that one sort of sensation is given in greater perfection to one creature, and another sort to another; so that often the excesses on the one hand, must compensate for the defects in the other, and thereby make it difficult to form a comparative estimate of the sum total of their sensitive powers." P. 10.

Having thus shown a variety of points in which animals and vegetables agree, the author next proceeds to treat of the gradation of animals, and considering man as the upper link of the chain, he finds the simiæ, or apes, as approaching nearer to, or having a greater number of parts and properties similar to man, than any others.

"The human species and simiæ," he observes, "are destitute of that strong elastic ligament called pax-wax, or tax-wax, which quadrupeds possess as a kind of stay-tape, to prevent the head from sinking to the ground. In both the eye-lids are moveable; but in most other animals, the upper eye-lid only is capable of movement." P. 25.

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Dr. Tyfon, in his anatomy of a Pigmy, fays,

“ Man and the Orang Outang are the only animals that have buttocks, and calves of the legs, and who of courfe are formed for walking erect; the only animals who have broad chefts, flat fhoulders, and vertebræ of the fame ftructure; the only animals whose brains, heart, lungs, liver, fpleen, ftomach, and inteflines are perfectly fimilar, and who have an appendix vermi-formis, or blind gut. The rifing in the cranium, juft under the eye-lids,” he adds, “ is different from what it is in man, and renders the face harder, as does likewise its flat nofe, and the upper jaw being more prominent, and leffer fpread than in man, and its chin, or under jaw being fhorter. The eyes were a little funk, the mouth large, the teeth perfectly like the human; the face without hair, and the colour a little tawny. The fkin of the reft of the body was white.” The Doctor adds, “ I heard it cry myfelf like a child.”

But the Orang Outang not only approaches nearer to man in its external form, and in the ftructure of its parts, than any other animal, but it feems to enjoy fimilar advantages over them, and to affimilate more nearly with man in its intellectual endowments. The Count du Buffon gives the following defcription of one that fell under his notice.

“ It was about two feet and an half high, and by the information of his proprietor, was only two years old. He walked always erect, his air was melancholy, his gait grave, his movements meafured, and his difpofition gentle, without any of the mifchievous tricks, impatience, malicioufnefs, or extravagance of other Apes, Baboons, and Monkies. He was remarkably docile, and imitative of the actions of mankind, requiring only figns and words to make him act, while other Apes require to be managed with blows; would prefent his hand to vifitors, fit down at table, unfolded his napkin, wiped his lips, ufed a fpoon or a fork, poured his liquor into a glafs, which he made to touch that of the perfon who drank along with him; would bring a cup and faucer to the tea-table, put in fugar, pour out the tea, and allow it to cool before he drank. He ate almoft every thing that was offered, but preferred ripe and dried fruits, and fweet-meats; drank a little wine, but would leave it for milk, tea, or other mild liquors. He was troubled with a cough, lived one fummer at Paris, and died in London in the following winter.”

That the Orang Outang is incapable of articulating or fpeaking, is owing to a peculiarity in the ftructure of the larynx, difcovered by the late Profeflor Camper, rather than to a deficiency of intellect. “ Linnæus,” Mr. W. obferves, p. 34, “ defcribes the Orang Outang, as living twenty-five years, and making a hisfing noife in fpeaking.” But he might have obferved, that Linnæus’s defcription of that animal is extremely defective and erroneous. M. Pauw*, who has given an ingenious

* Recherches Philof. fur les Americains, vol. ii.

and elaborate dissertation on the Orang Outang, observes that Linnæus confounds the Orang with the Albinos or White Negro, as we absurdly call them, or rather that he blends them together, and makes of them a monster, such as nature never produced. Mr. W. does not cite this work of M. Pauw, although it seems scarce possible that it can have escaped his notice. M. Pauw's account of the Albinos, or Kakerlakes, on which the author gives a chapter, was particularly deserving his attention, as were also his observations on the habits and genius of the native Americans.

"It is observable," Mr. W. says, "that no animal, whether bird or quadruped, that approaches near to man in its faculties or energies, has a flat skull. Lavater, speaking of birds, says, their distinction of character or gradation of passive and active powers, is expressed by the following physiognomical varieties; by the form of the skull; the more flat the skull, the more weak, flexible, and tender is the character of the animal. This flatness contains less, and resists less. By the length, breadth, and arching, or obliquity of their beaks, and here again we find," he says, "that where there is arching there is a greater extent of docility and capacity. The goose which has a flat skull, and a flat bill, has so little sense, that its name is proverbial; but the ostrich, which has the flattest skull and the flattest bill of all birds, is of all animals the most foolish, having no sense that we know of in perfection. It seems neither to have the faculty of smell, nor of taste, as it makes no distinction in food, but will eat its own excrements or iron nails indiscriminately. It has the flattest skull of any animal we are acquainted with, the smallest head in proportion to its body, and the largest eyes in proportion to the head; so that owing to the smallness and flatness of the head, and the size of the bony sockets which contain the eyes, there is very little room for cerebrum or cerebellum," P. 35.

Part the second treats on the gradation in man.

Having shown the gradation in animals, and that the links connecting the different orders are so minute as to be scarcely perceptible, that the simia or ape is the animal that approaches nearest to man in external form, organization, and faculties, Mr. W. next attempts to show, that among men, as among most of the tribes of animals, there are different species, and endeavours to point out the marks by which they may be distinguished. The most striking differences in the form, structure, and complexions of men, being observable in the natives of the four great divisions or regions of the globe, the author divides them into four classes, the European, the Asiatic, the American, and the African. As this difference is most remarkable between the European and the African, he confines his enquiries to an examination of those two varieties or species. But as this difference is usually supposed to have been induced by difference

in the temperature of the climates, or to the customs and manners of different people, the author endeavours to establish his position, principally on the difference in the form and size of the bones, as the parts least likely to suffer any material alteration from those circumstances.

He had before observed, that no animal that approaches to man, in its faculties or energies, has a flat skull. On examination, he finds that the skull of the European is more globular and capacious than that of the original natives of any other part of the globe, and greatly more so than the Africans.

“ I found,” he says, “ the frontal and occipital bones narrower in the Negro than in the European; the foramen magnum in the occipital bone situated more backward, and the occipital bone itself, pointing upwards, and forming a more obtuse angle with the spine in the former than in the latter. The internal capacity of the skull was less in the former; and the fore parts of the upper and lower jaw where they meet, were considerably more prominent. In the Negro, the depth of the lower jaw, betwixt the teeth and the chin, was less; and that of the upper, betwixt the nose and the teeth, was greater; the distance from the back part of the occiput to the meatus auditorius, was less; and from thence to the fore-teeth was greater. The fore-teeth were larger, not placed so perpendicularly in their sockets, and projecting more at their points than in Europeans: the angle of the lower jaw was nearer to a right angle, and the whole apparatus for mastication was stronger. The bones of the nose projected less. The chin, instead of projecting, receded. The meatus auditorius was wider. The bony sockets, which contained the eyes, were more capacious. The bones of the leg and thigh more gibbous; and, by the marks which were left upon the skull, it plainly appeared, that the temporal muscles had been much larger. In all these points it differed from the European, and approached to the Ape. I wish it to be understood,” the author adds, “ that I consider the chin of the Negro as deserving peculiar attention. This part has either not been properly characterised, or the account has been much misunderstood. It is said by some, that the chin of the Negro projects, the reverse however is the fact; for, besides that the distance of the fore-teeth from the bottom of the chin is less than in the European, the lower part of the chin, instead of projecting outward, retreats, or falls back, as in the Ape.” P. 42.

The author having compared several skeletons of Europeans and Negroes, found that the bones of the fore-arm are nearly an inch longer in the Negro than in an European of the same stature; that the foot of the Negro is flatter, and that the os calcis differed from the European in length, breadth, shape, and position, not forming an arch with the tarsal bones, but making with them nearly a straight horizontal line.

“ Upon

“ Upon the whole, therefore,” he says, “ I think it cannot be doubted, that, from whatever cause it may arise, there actually subsists a characteristic difference in the bony system, betwixt the European and the African.” P. 55.

The author next proceeds to show a variety of other points, in which the African differs or recedes from the European. The *Gastrocnemii* muscles are smaller, and placed higher, in the African than in the European; they are still smaller and higher in the Orang Outang; in the Monkey they are totally wanting. The temporal muscles are larger in the African than in the European, and still larger in Apes. The tendo Achillis is longer in the African than in the European, and still longer in the Ape. The skin is thicker in the Negro, and still thicker in the Ape. The sense of feeling is supposed to be much less acute in the Negro than in the European. “ I have amputated the legs,” Dr. Moseley says, “ of many Negroes, who have held the upper part of the limb themselves.” They sooner arrive at maturity, suffer less in parturition, and die at an earlier age than Europeans. There are many diseases peculiar to Negroes, others that affect them more vehemently than they do Europeans; others again, to which Europeans are subject, from which they are exempt. The louse found on the body of the Negro is black, and larger than that affecting Europeans. On the other hand, their sense of smell is said to be more exquisite, their sight and hearing more acute and quick, and their power of mastication stronger than in Europeans; in these respects approaching nearer to brute animals.

As the capacities of their skulls are smaller, and consequently the quantity of brain contained in them less than in the European skull, so they are found to be proportionably less docile and intelligent.

“ Dr. Thunberg says, the language, which frequently is almost the only thing that distinguishes the indolent Hottentots from the brute creation, is poor, unlike any other in the world, is pronounced with a clack of the tongue, and is never written; Gamon says, the sound of their voice resembles sighing; Spitsbergh says, that their language resembles the cluck of the turkey.”

The author next considers the hair or other covering of the head, and colour of the skin or complexion, common to the natives of the different continents. The difference observable in these, is thought to have been occasioned by diversity of climate; and particularly it has been thought, that the short curled air, resembling wool, and the jet black colour of the Negro, are the effects of the intense and burning heat of the climate under the equator. But the author observes, that the
Caffres,

Caffres, living more than thirty degrees from the equator, have the same dark complexion and short curling hair as the Negroes ; while the Americans, under every climate, and in every part of that immense continent, have uniformly a red or copper-coloured complexion, and long lank hair. If colour were the produce or consequence of climate, why, he asks, are not such of the Americans as live in climates of the same temperature as many parts of Europe, as fair as Europeans ?

In conclusion, the author observes, that although among the various facts which he has adduced to prove the gradations of men, and that the varieties observed among them cannot have been the effect of climate, or of any other incidental circumstances, some should be rejected, as depending upon evidence, the authority of which may be doubtful, yet sufficient will remain, he thinks, to prove his position. In an Appendix, the author gives " Detached Passages, selected from Professor Soemmering's Essay on the comparative Anatomy of the Negro and European." These, in general, confirm the statements Mr. W. has given of the different configuration of various parts of the skeletons of Europeans and Africans ; but for these, as well as for numerous other observations, illustrative of the subject, which our limits would not permit us to notice, we must refer our readers to the book.

The reader will observe that in examining this work, we have contented ourselves with stating the facts as we find them there inserted. But we are by no means ready to adopt the conclusions which the author seems inclined to deduce. The number of skeletons of Negroes which he professes to have examined, is by far from sufficient to authorize the persuasion, that the differences there perceived, invariably exist : and when we consider the amazing differences which arise in many of the inferior animals, from domestication, and other circumstances, which yet confessedly originated from a single species, we see no manner of reason for inclining at all to the opinion, that the differences remarked in the human race, are capable of proving the existence of distinct species among them. To this point, however, Mr. White seems to direct his reasonings, which some very important considerations might have rendered more guarded, and probably, at the same time, more judicious.

ART. XIV. *Pantographia, containing accurate Copies of all the known Alphabets in the World, together with an English Explanation of the peculiar Force of each Letter. To which are added, Specimens of all well-authenticated Oral Languages, forming a comprehensive Digest of Phonology. By Edmund Fry, Letter-Founder. Super-Royal Octavo. 360 pp. 2l. 2s. Arch, &c.*

WHEN we first saw the Prospectus of this work, we were not a little surprised at the idea of comprehending a view of the alphabets of all languages in an octavo volume, when Montfaucon had employed a large folio, in delineating the history of the Greek alphabet only. The author has, however, surmounted this difficulty, by omitting minute variations in the forms of particular letters, which were not generally received, or perhaps are only to be found in a single inscription, and confining himself to those forms which were in common use. He has also very rarely indulged himself in conjectural observations, which, not uncommonly, occupy the researches of the antiquary. His object appears to have been that of exhibiting correct copies of the several alphabets, rather than that of giving their histories, for which he generally contents himself with referring to the authors from whom they are taken.

The work is preceded by a Preface, or general Introduction, of considerable length, in which Mr. Fry has given an abridged account of the principal arguments that have been urged on each side, respecting the origin of articulate language, and the use of alphabets; himself professedly adopting the opinions of those who consider them both as the immediate gift of the Deity.

Lord Monboddo, and Mr. Aftle, in his book on the Origin and Progress of Language, may be considered as the ablest champions on the other side, who endeavour to show that men, from a wild, savage state, might so improve themselves by associating together, as to be able to *invent* the necessary articulations of the human voice, and to teach them to adults. When articulate language had been used for some centuries, these authors contend, that men would analyze the sounds of their language, and reduce them into their simplest elements, and then adapt a character or letter to each element. With great deference to those learned authorities, we consider these not only as mere conjectures, but such as are far removed from probability.

At the conclusion of the Preface, Mr. Fry gives the following account of his views in this publication.

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“ The design of this work is to promote the diffusion of science, which is effected in all cases by facilitating the communication of ideas, at present done by means of oral or written language only.

“ The limits prescribed to this volume render it impossible for the author to enter into minute details or anecdotes, even of the most important languages : his view is rather to give an outline of the subject, to shew what is commonly known, and to put it into the power of philologists to extend the sphere of our knowledge ; and to furnish them with a centre of communication, to which their researches and discoveries may be directed. He has, therefore, only given what he promised in his Prospectus ; hoping it will enable both his friends and critics to state the errors, omissions, redundancies, &c. which he will endeavour to rectify on some future occasion. No extensive work was ever brought to perfection at once ; but something must be begun to form a ground for criticism and improvement.

“ Secret alfabers, or methods of conducting private correspondences admit of infinite diversity ; and as no one method has ever obtained generally in any country, they were not judged admissible in a work of this kind.

“ The only, or, at least, most impenetrable method of secret correspondence, is by means of the same edition of a printed or manuscript book possessed by each correspondent ; so that the word intended may be found, by quoting the page, line, and word of that line, which may be conducted in such a manner as to frustrate all the principles of decyphering.

“ The note respecting each alphabet or specimen, contains the time when it was used ; the inventor or patron ; the time it continued in use or flourished ; and the authorities for these several circumstances, as far as could be collected.

“ We cannot vouch for the authenticity of the ancient alphabets, as those of Adam, Noah, Ninus, &c. but in a work professing to exhibit all, it was thought proper to give those met with on respectable authority.

“ There is no doubt that all the alphabets in the world are very imperfect, in point of letters, for the several simple or usual sounds in those languages ; as perhaps, no tongue can express its sounds with less than about forty characters.

“ The principal object of an undertaking of this nature, is to exhibit correct copies or representations of those alphabets which are at present known ; for this purpose, the author has spared no pains nor expence in procuring the most authentic originals and engraved copies which have come to his knowledge. He cannot omit this opportunity of expressing his grateful acknowledgments to those liberal and enlightened antiquaries who have so kindly communicated their stores to him. From these sources he has copied every character with his own hand, and with all the exactness in his power.

“ With respect to the sound or force of each letter, the author has collected them from the same respectable authorities ; but it will be obvious to his learned readers, that no combination of letters in one language, can exactly represent the pronunciation of those of another ; for instance, no letters in the English can represent the sound of the French *u*, *eu*, *en*, &c. If the author could not, in the compass allotted
to

to this work, enter into a discussion of the pronunciation of the letters of the several alphabets, still less would it have been consistent with his plan, had he been qualified for the task, to enter upon the grammatical construction or peculiarities of the different languages.

“ Though oral languages are not strictly connected with an exhibition of alphabets, yet the author concluded that it would be a considerable gratification to his readers to see the diversity of dialects which have arisen from the original tongue, if any such existed.

“ The alphabetical arrangement of the matter of this work, has been preferred to any other mode with an index, and we trust it will be generally most approved; but great care has been taken to place alphabets, or languages of one name, in chronological order.

“ Many alphabets and dialects having received a variety of names, all of which could not, with propriety, be introduced under the alphabetic titles, a Table of Synonyms is added, to facilitate the finding of any article: which table the reader is referred to, if he find himself at any loss in this respect; for example, *Sansekrita* is not found in the alphabetical arrangement, but under the more appropriate name *Nāgari*, &c.

With respect to the execution of the work, we think the alphabets are exhibited very correctly in general; but the Notes containing the accounts, or history of many of them, appear to us unnecessarily, and unpleasingly short; which part of the work might easily have been rendered more entertaining, interesting, and instructive.

We also think, although the Preface extends to no less than 24 pages, that some particular account should have been given of the diffusion and history of those alphabets, which are confessedly derived from the Phœnician; as well as some discussion of the question, respecting the origin of those which are supposed to be derived from other sources. If Mr. Fry should receive communications of sufficient importance to induce him to publish a supplement, or if a new edition should be called for, we hope to see these hints attended to.

Our readers will not expect us to give extracts from a work of this kind, the author alone being in possession of the necessary types for printing them.

Having offered the foregoing remarks, with a considerable extract from the Preface of this elaborate book, we cannot withhold our opinion of the national importance of such a publication; which we wish to see enlarged by literary contributions, so as to make it an object of general encouragement.

The work before us, we understand, has cost the labour of many years, and great expence has been bestowed upon it; we can promise also that the antiquary, the scholar, and the virtuoso, will find much pleasure; and some information in the perusal of it.

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BRITISH

BRITISH CATALOGUE.

POETRY.

ART. 15. *Original Poems. By the Rev. Benjamin Thompson.* 8vo.
3s. 6d. Rivingtons. 1799.

A very respectable list of subscribers introduces this volume of Miscellaneous Poetry, among which are some interesting pieces, and some very good versification. We object strongly to one, which disgraces the volume, and more particularly, when we reflect that it was written by a clergyman. The following, however, may be inserted with commendation.

In all the wand'rings of my soul,
The Gods have known me true,
For, like the needle to the pole,
I always turn to You.

If thro' the meads my way I take,
And brush the morning dew,
The pleasing scenes no diff'rence make,
I always turn to You.

When ev'ning veils the azure sky,
With clouds of russet hue;
In fond rememb'rance, as I sigh,
I always turn to You.

When o'er the plain Spring gaily smiles,
And flow'rets spring anew,
Or gloomy shade the heart beguiles,
I always turn to You.

When bounteous Autumn decks the fields,
And loads the fruitful bough:
When Winter stern dire prospects yields,
I always turn to You.

If chill misfortune should assail,
And blast each joy in view,
In spite of ev'ry boist'rous gale,
I'd always turn to You.

Tho' each companion and each friend,
Whom once I fondly knew,
To their endearments put an end,
I'd always turn to You.

If prosp'rous days my life should bless,
 (And they to love are due)
 With thankful heart I'll these possess,
 And always turn to You.

If when the tender tale I read
 Of love, that's pictur'd true,
 My honest heart for others bleed,
 It always turns to You.

It tells me what for me you feel,
 Your tears presents to view,
 While ev'ry wish I dare reveal,
 I always turn to You.

And if kind Heav'n will grant my pray'r,
 Our fondness to renew,
 From me no pow'r shall rend my fair,
 I'll always turn to You.

ART. 16. *Poems, by Edward Atkyns Bray.* 12mo. 5s. Rivingtons.
 1799.

These are called by the author "*Juvenile Poems*," and they certainly are so; but they are distinguished by simplicity, tenderness, and sensibility. They are divided into Ballads, Tales, Sonnets, and Miscellaneous Poetry. The Ballads are not always properly denominated, and are the greater part of them of a very melancholy tendency, resembling, in structure of verse, as well as sentiment, the admired Ballads of William and Margaret, and Tickell's "*Lucy*." We give a specimen from the Miscellaneous Poetry.

" SONG.

Ah! credit not the rival swain,
 Who whispers in thy jealous ear,
 That other maids my vows obtain,
 And call my passion insincere.

I own, dear maid, I love to seek
 The plain, where sport the virgin choir;
 And oft the form, the blushing cheek,
 The charms of many a fair admire.

But tho' each love inspiring dame
 My eye with earnest gaze surveys,
 Ah! cease, my love thy swain to blame,
 Because he gives each beauty praise.

By blending ev'ry virgin's grace,
 A something like thyself I see;
 For all the charms of ev'ry face
 Are surely, Celia, found in thee."

- ART. 17. *Albio-Hibernia; or, the Isle of Erin. A Poem. By John Joseph Stockdale, Jun. 4to. 1s. Stockdale. 1799.*

We can warmly praise the object, the sentiment, and much of the versification of this essay, and particularly the description of the Cotager seduced from his duty and his home, by a traitor, at p. 8. After relating the defeat of the French, both by sea and land, who disturbed Ireland, the author concludes, by pointing out the good effects of an Union.

Rul'd by one Monarch, in one heart combin'd,
Sway'd by one interest, &c. &c.

- ART. 18. *The Patriot. A Poem. By a Citizen of the World. 8vo. 55 pp. 1s. 6d. Debrett. 1798.*

From the term "Citizen of the World," in the title-page, as also the Dedication to Earl Stanhope, we were apprehensive that this Patriot was of a kind little suited to our taste or principles; but, on a perusal of the Poem; we see nothing objectionable in the design or the sentiments. A valiant Irish chieftain is killed in defending his country against the Danes: his wife, rather too suddenly, it is true, but very affectionately, dies of grief. A tale of this sort, though not new, certainly admits of spirited versification; but, although the hero is a Patriot, the author is, unfortunately, no poet. We cannot produce a passage above mediocrity, and the lines in general fall below it. A few shorter Poems are subjoined, but of still inferior merit (if possible) to the principal. In one upon Earl Stanhope's feat at Chevening, it is said, "There Stanhope rules," &c. surely the patriotic Earl will not thank his poet for such an expression.

- ART. 19. *Britannia Triumphant over the French Fleet, by Admiral Lord Nelson, off the Mouth of the Nile, a Poem. By W. King. 8vo. 25 pp. 1s. Euston, Salisbury.*

A very honest effusion of loyalty from a peasant, as the author denominates himself, and the style of his work sufficiently shows. The best parts of this publication are the copy of Lord Nelson's Gazette prefixed, and (for the author) the List of Subscribers subjoined.

DRAMATIC.

- ART. 20. *Neither's the Man; a Comedy, in Five Acts; as performed at the Theatre Royal, Chester. By Mrs. Holford, Author of Fanny, Selima, Gresford Vale, &c. 8vo. 82 pp. 2s. Sael.*

The production of a Comedy, at a provincial theatre, gives no great promise of excellence: we were therefore agreeably disappointed on perusing the piece before us. "Neither's the Man," though faulty in some respects, and not likely, without material alterations, to ensure success with a London audience, has, in many parts of its dialogue,

more

more vivacity and neatness than can be found in many plays which have been endured, and even applauded, on our stage. The story is indeed rather whimsical and improbable. A young heiress, of great beauty and wit, has promised her guardian that, on her coming of age, she will decide on the pretensions of two lovers (an effeminate Peer, and a Jew) whom he equally favours. Instead of accepting either, she unexpectedly declares for a young and a poor soldier (as she deems him) who proves to be a Baronet, with a larger fortune than either; his accession to which he had concealed, left her preference of him, which however he does not expect, should be imputable to an interested motive. The self-confidence of the two persons who have been selected by the guardian, is well contrasted with the diffidence and dependency of the really favoured lover. Should the author think of offering this play to a London theatre, we would recommend the omission of her female conjuror, as too farcical; and the substitution of a better episode than that of Squire Mortimer and Miss Hastings. The character of her heroine, which is a good sketch, might be considerably heightened and improved.

ART. 21. *The Castle of Montval, a Tragedy, in Five Acts, as it is now performing with universal Applause at the Theatre Royal, Drury-Lane.* By the Rev. T. S. Whalley. 8vo. 80 pp. Symonds. 1799.

The author of this Tragedy has chosen a striking subject. It is said to be founded on a real fact, which happened, not many years ago, in the south of France. The fable is, in substance, as follows: An old Count had been for several years immured in a dungeon of his own castle by his unnatural son, prompted and assisted by one of his attendants, a most abandoned villain. They had persuaded the world that the Count was dead; but the young Count's lady, a person of great worth and excellence, to whom he had lately been married, having heard that an apartment of the castle has been kept shut, and is supposed to be haunted, determines, in the absence of her Lord, to explore it. By accident she obtains the keys, and after sitting for some time in the chamber, is alarmed by groans from a vault beneath; directed by these, she discovers a private door, and at length sees the unhappy prisoner, and learns a part of his story; when Lapont, the seducer and agent of her guilty husband, rushes in with a dagger, determined to destroy the Countess and old Count, in order to preserve himself. In his struggle with the Countess (who also has a dagger), her weapon falls to the ground, and is caught up by the old man, who, unobserved by Lapont, exerting all his remaining strength, slays the villain just in time to save the life of his benefactress. Exhausted by this effort, and unable to bear the light, from which he had been secluded during sixteen years, he faints, and soon afterwards dies, having first pardoned his son; who, returning in the midst of this scene, is struck with the deepest remorse and contrition. The Countess, struggling between the abhorrence of her husband's guilt, and her affection for him, at first rejects his professions of repentance and love, but when, driven by her scorn to despair, he has stabbed himself, she
relents.

relents, accuses herself as having murdered him, and falls into a swoon on his body. With this the piece concludes.

In a Dedication to Mrs. Siddons, the author, with great modesty, ascribes the success of his play to her transcendent abilities. These, no doubt, displayed to the highest advantage the production of an old and valued friend : but we, who have not hitherto attended the representation, can testify, that the work has much intrinsic merit. The plot is conducted with skill, and (except perhaps that the young Count appears rather too amiable in his general behaviour, to suppose him guilty of such an aggravated parricide) the characters are well supported, that of the Countess in particular ; in which the union of firmness with feeling is strikingly displayed. In the early part of the play the language is rather feeble, but it rises with the subject, and the Tragedy is, upon the whole, so interesting, that it deserves, in our opinion, a permanent place on the stage.

ART. 22. *The Noble Lie. A Drama, in One Act. Being a Continuation of the Play of Misanthropy and Repentance, or the Stranger ; now acting, with the greatest Applause, at the Theatre-Royal, Drury-Lane. Translated from the German of Kotzebue. By Maria Grijfweiller. Second Edition. 43 pp. 1s. Robinsons. 1799.*

From the reputation of Kotzebue, and the success of his play, the *Stranger*, on the English stage, it might naturally be expected that a continuation of that drama, by the same author, would not long remain untranslated. The short piece before us represents Baron Meinau (in our English play, *the Stranger*) as living in great happiness with Eulalia, his repentant wife, and blest with two children ; whom he instructs to contribute, by every little attention, to their father's recreation and comfort. Still the fond husband perceives, occasionally, by her demeanour, that remorse for her past misconduct preys on her mind. His scheme to dispel this grief, and reconcile her to herself, is so extraordinary, that we hardly think it would have occurred to any writer but those of the German school. A servant girl having been seduced by one of the men-servants, he insists, on pain of discharge, that she shall name herself as the gallant, and promises she shall be married to her lover, and portioned, if she complies. He hopes the mind of Eulalia will be more at ease, if she believes her husband as faulty as herself.

This is the *Noble Lie* from which the piece is denominated. The scheme, however, fails of success. Conrad, the girl's lover, disdaining to be considered as the screen of her frailty, avows the deceit. Eulalia, seeing the generous intention of her husband, embraces him in a transport of gratitude, but adds the following just and striking observations :

“ I thank you for your love ; but leave to heaven its justice ! I cannot—dare not be quite happy ! and was it otherwise, what would virtue be ? If I have, by inward repentance and contrition, made some atonement, I have been rewarded for it. Without every thing smiles around me : I have one enemy alone ; and that I carry within me. That the Almighty should attach to a perfect conscience alone,
perfect

perfect happiness, is just and right, how dare I murmur? Be satisfied, my beloved! I am as happy as I ought to be: and, when on my death-bed, my husband and my children will bear me witness, that I have never forgotten my duty since that unhappy hour,—then, perhaps, a merciful Judge will strike out from the record of my life, the day in which I became a guilty being."

This is good morality: and the piece, if we can reconcile ourselves to such a dangerous experiment as that of the husband, will be found pathetic and interesting.

NOVELS.

ART. 23. *Canterbury Tales. Volume the Third. By Sophia and Harriet Lee. 8vo. 7s. Robinsons. 1799.*

We spoke favourably of the two first volumes of these Tales, in our 12th volume, p. 306, to which the name of Harriet Lee was alone annexed. This third volume comprehends the Officer's Tale and the Clergyman's Tale, and is professedly written by two different hands; the first by Harriet, the second by Sophia, as appears by the initial letters at the conclusion of each tale. There is a neatness and simplicity in the language and sentiment of the first tale, which inclines us to prefer it. The second is very good, but protracted somewhat too much, and of a most melancholy tendency. The whole, however, forms an agreeable addition to the two former volumes, and will probably be followed by others, which we doubt not will be entitled to the same commendation of good sense, good morality, and good writing.

ART. 24. *The Man of Nature; or, Nature and Love: from the German of Miltenburg. By William Wennington, after the Edition of Bauer, 1797; with Notes illustrative and comparative, by the Translator. 8vo. 7s. For the Translator, Thaives-Ion; and for Joseph Gerald. Vienna. 1799.*

We have often observed that few, very few indeed, of the translations from the German, seem, in our judgment, at all likely to benefit the cause of morality, or to form any desirable addition to the literature of our country. The present publication is marked by the greatest extravagance and improbability, and is, in many places, highly offensive to delicacy. Yet we will not pretend to deny the author the praise of considerable ingenuity, and of a variety of well-contrived incidents. This commendation however is confined to the original author; the translation is very exceptionable. Mr. Wennington is probably a foreigner, and this circumstance alone can excuse innumerable errors in style and phraseology. Various words occur, which our language disowns, and which are too frequent for specification. Why the work was translated we can hardly imagine, unless it were by way of exercise to an individual desirous of becoming an adept in the German language, and in our own.

ART.

ART. 25. *The Young Exiles, or Correspondence of some Juvenile Emigrants. A Work intended for the Entertainment and Instruction of Youth. From the French of Madame de Genlis.* 12mo. 10s. 6d. Wright. 1799.

The versatile talents of this ingenious female have here produced a work of considerable invention, and no contemptible contrivance. But the incidents, the characters, and the personages, are of that description, that the performance will alone interest juvenile readers. The translation is well performed, and seemingly by a skilful and experienced pen; the book may, without impropriety, be put into the hands of youth, and this, considering the licentiousness of the times, is no mean praise.

MEDICINE.

ART. 26. *Reports of a Series of Inoculations for the Variolæ Vaccinæ, or Cow-Pox, with Remarks and Observations on the Disease, considered as a Substitute for the Small-Pox.* By William Woodville, M. D. Physician to the Small-Pox and Inoculation Hospitals. 8vo. 156 pp. 3s. 6d. Phillips. 1799.

In the month of January last, the cow-pox broke out, Doctor Woodville says, in a herd of cows belonging to a dealer in Gray's-Inn Lane, which gave him an opportunity of watching its progress, and observing its nature and appearance. Nearly four fifths of the cows were infected; but whether the disease was generated in each of them, or communicated from one to the other by the effluvia or breath, or inoculated by the hands of the milkers, is not distinctly noticed; although the latter seemed to be the mode by which it was disseminated, as the cows not in milk did not take the infection. The cows were observed to be sickly during the continuance of the disease, and the teats of some of them were considerably ulcerated. The author's situation as physician to the Inoculation Hospital, supplying him with abundance of subjects, or candidates for inoculation, he determined to try the effects of the vaccine matter upon a large scale, that he might see whether the disease produced by it was similar, or in what points it varied or differed from the small-pox; and whether persons who had passed through the cow-pox, were afterwards capable of receiving or being infected by the small-pox. For this purpose two persons were inoculated with matter obtained from the pustules on the teats of one of the cows, from them others, and in succession, until six hundred persons were inoculated with cow-pox matter. Four hundred of these patients were inoculated with variolous matter, soon after they had recovered from the cow-pox, but no other effect was produced than is occasionally observed in persons who have had the small-pox, and been afterwards inoculated; that is, in a small number of them, the arms were lightly inflamed, and a pustule appeared over the puncture, but which soon dried away, without producing any effect on the constitution. The fact seems therefore established, that persons who have suffered the

COW.

cow-pox, are rendered incapable of being infected by the small-pox; but there are many circumstances which seem to show the two diseases to be essentially, or at least materially different. Cow-pox matter taken from a pustule in the teat of a cow, or from a pustule on the arm, or other part of the body of a human subject, who has taken the infection, and inserted into the teat of a healthy cow, produces the disease, but the matter of the small-pox inserted in the same manner, produces no disease in the cow. Again, persons who have had the small-pox, may be infected by the cow-pox matter, of which an example is given in Case 27 of this work. It is known also, that persons may have the cow-pox twice or oftener, but no person can be infected with the small-pox more than once. "The local tumour," this author says, "excited from the inoculation of the cow-pox, is commonly of a different appearance from that which is the consequence of inoculation with variolous matter; for if the inoculation be performed by a simple puncture, the consequent tumour, in the proportion of three times out of four or more, assumes a form completely circular, and it continues circumscribed, with its edges elevated, and well defined, and its surface flat, through every stage of the disease; while that which is produced from variolous matter, either preserves a pustular form, or spreads along the skin, and becomes angulated and irregular, or disfigured by numerous vesiculæ. Another distinction still more general and decisive," he adds, "is to be drawn from the contents of the cow-pox tumour; for the fluid it forms, unless from some accidental circumstance, very rarely becomes puriform, and the scab which succeeds is of a harder texture, exhibits a smoother surface, and differs in its colour from that which is formed by the concretion of pus." P. 146.

From the experiments here recorded it also appears, that the cow-pox is sometimes a severe, and even a dangerous disease, and that the pustules are not so limited in number, or confined in situation, as Doctor Jenner supposed, for although, in a great majority of the cases, a few pustules only appeared near the part inoculated, and the health of the patients was very little affected, yet in others the fever was considerable, and the eruptions numerous and general. Eighty-five of the 400 patients, that is, more than one fifth of the number, had from 100 to 1000 pustules, in one the pocks were confluent, and the life of the patient was in danger, and one child died convulsed during the eruption fever. Doctor Woodville thinks, however, that the quantity of illness altogether was not so great as is usually suffered by an equal number of patients inoculated with variolous matter, and that if care was taken only to obtain the matter from patients in whom the disease was mild, the result would be more favourable.

ART. 27. *Medical Cases and Remarks. Part I; on the good Effects of Salivation in Jaundice, arising from Calculi. Part II; on the free Use of Nitre in Hæmorrhagy.* By Thomas Gibbons, M. D. 8vo. 108 pp. 3s. Murray and Highley. 1799.

The twelve cases of jaundice, from calculi, were published in the first volume of the *Annals of Medicine**; a few additional observa-

* See Brit. Crit. vol. x. p. 66.

tions, still further confirming the author in his opinion of the beneficial effects of salivation in that disease, are here given. In the first case, the author gave a preparation, consisting of calomel, rhubarb, aloes, and soap, as a deobstruent and aperient, but without intending to salivate the patient; that effect, however, supervening, although the patient had taken but a small quantity of calomel, and the author observing the icteric symptoms disappear earlier than he had been accustomed to see them, he was induced afterwards to give the calomel in larger doses, and continue it until it produced that effect. A moderate salivation was then kept up, until an entire solution of the disease was produced. If the salivation happened to be checked, by purging the patient before the cure was completed, the jaundice returned, and was not again subdued, until by a free exhibition of mercury the salivation was reproduced. Different preparations of opium, we should observe, were also occasionally given, to quiet pain, and to prevent the calomel from running too hastily through the bowels.

Calomel, rhubarb, aloes, soap, and opium, are among the medicines most commonly used to assist in procuring the discharge of biliary calculi, interposing, every third or fourth day, a purge with jalap, or some other active medicine, to carry off any portion of concretions those medicines may have loosened, and frequently with the happiest effect; but as the persons most prone to this disease are often so debilitated, as to render the repetition of rough and drastic purgatives unsafe, the method recommended by the author will, in such cases, prove highly advantageous. Purges can only evacuate such concretions as have fallen, or about to fall, into the intestinal tube, but mercury, exhibited until it produces its specific effect on the constitution, seems to act by relaxing the bile ducts, and allowing free egress to all matter obstructing the liver, or the passage from the liver and gall bladder to the intestines; hence persons cured by mercury, are not so liable to a return of the disease, as those whose cure has been effected by purgatives; which is consonant to our author's experience, the patients cured by him having continued many years free from the disease.

Part II. On the free Use of Nitre in Hæmorrhagy.—The efficacy of nitre in checking hæmorrhage, either from the lungs, stomach, or uterus, is well known. The dose usually given is, from a scruple to half a drachm, or two scruples; the author found its efficacy considerably increased, by giving it in larger doses. Three cases of hæmorrhage are related, in which a drachm of nitre was given every four hours, with manifest advantage, without occasioning any considerable uneasiness in the stomachs of the patients, although the medicine was continued until more than seven ounces had been taken. The cases seem to have been drawn up with care and fidelity, and may lead to an improvement in the practice, or mode of treatment, in the several diseases enumerated.

ART. 28. *A Treatise on Bilious Diseases and Indigestion, with the Effects of Natron and Quassia in these Disorders.* By John Gibson, M. D. Surgeon in the Royal Navy, and in the Practice of Surgery, &c. London. 8vo. 68 pp. 2s. Murray and Highley. 1799.

The author was surgeon to one of the ships in Lord Rodney's fleet, in the year 1782, and being stationed for some time at Jamaica, was frequently

frequently consulted by persons afflicted with bilious complaints. Finding the practice adopted in those complaints, he says, defective, and that the stomach and bowels were left in a debilitated state, he was induced to try an infusion of quassia-wood with soda, which completely remedied that inconvenience. When the patients were colicive, he added sal polychrest, soluble Tartar, or some other neutral salt. The same medicines, he says, were found to be eminently useful in calculous, icteric, and chlorotic complaints. In intermittents, he gave a composition consisting of blue vitriol one grain, ipecacuanha two grains, opium half a grain. This was repeated three times a day, and frequently succeeded, after the Peruvian bark had proved ineffectual. In conclusion, and to illustrate his practice, he relates the cases of nine patients afflicted with bilious and other stomach complaints, cured by the method here recommended.

Infusion of rhubarb with soda or salt of Tartar, neutral salts, calomel, aloes, quassia, and other bitters, are among the remedies usually resorted to in bilious complaints; we see therefore no material difference between the ordinary practice, and that recommended by the author.

ART. 29. *Hints on Temperance and Exercise, shewing their Advantage in the Cure of Dyspepsia, Rheumatism, Polysarcia, and certain Stages of Palsy.* By J. Tweedie, Surgeon, &c. 8vo. 56 pp. 2s. 6d. London. 1799.

The author is very warm in his encomiums on the use of temperance, air, and exercise, as general preservatives of health, and as assisting very much in the cure of dyspepsia, rheumatism, palsy, polysarcia, &c. but their effects would be much heightened, it seems, and the cure of rheumatism and palsy particularly much accelerated, if the patients were at the same time to rub the parts affected with an embrocation, which, from its effects, the author says, may be called Anti-rheumatic Essence. Having said so much, it remains only for us to inform our readers, that this valuable medicine, with the book recommending it, may be had of the author and preparer, in Bridges-Street, Covent-Garden.

DIVINITY.

ART. 30. *A Sermon, preached in the Parish-Church of Boston, in the County of Lincoln, at the Consecration of the Colours of the Boston Independent Armed Association, August 23, 1799.* By Samuel Partridge, M. A. Vicar, Chaplain to the Corps. Crown 8vo. 23 pp. Kelley, at Boston. 1799.

There are names which at once excite a favourable expectation, and produce even a firm persuasion of finding something excellent under their sanction. Such to us is the name of the Vicar of Boston, whom a knowledge, much less fallible than common fame, points out to us as a man excellent in all relations of life; above all, as an active, intelligent,

ligent, and upright magistrate, and a sincere, diligent, and exemplary parish Priest. It could not be supposed that such a man would deliver a discourse, on a public and solemn occasion, which did not unite a zealous and well-informed patriotism, with a pure and manly piety. Such are in fact the characteristics by which the present Sermon is marked, which could not certainly be heard, for it cannot even be read, without awakening a generous and just enthusiasm. After speaking in a judicious manner of the directing Providence of God, with respect to nations, and touching with equal propriety on the general use and effect of military banners, the author introduces this animated encomium on the constitution, in defence of which our countrymen have associated.

“ These Banners, and the motives which induce us thus to assemble, may be contemplated in another point of view. They are to be considered as an emblem of that inviolable regard, which, as Englishmen, we feel for the constitution of our country; that constitution which has endured for ages, the pride of civilized life, and the envy of the world: which the ambitious and the profligate have assailed in vain; which the subtle speculations of modern times have vainly endeavoured to undermine; and by which true Liberty has its best sanction, in preserving the equipoise among the different ranks of society; defending with equal vigilance the rights of the great and the humble, the rich and the poor.” The text, which in itself is impressive and sublime, is soon after introduced with great effect. “ In this great and solemn work” of defending our social blessings, “ let us, my brethren, with earnest devotion implore the Divine Favour: Let us exclaim, one to another (in the words of the text) and let the sound reach unto distant nations—*All ye inhabitants of the World, and dwellers on the Earth, see ye when HE lifteth up an Ensign on the mountains, and when HE bloweth a trumpet, hear ye.*” Some excellent observations follow, explaining that nothing superstitious is intended by the present mode of consecrating colours, nor any extraordinary qualities pretended to be communicated to them. On the patriotism and piety of those who bear them, their efficacy depends; and these are warmly excited by the conclusion of the discourse. We observe that the Sermon bears not the usual marks of being printed for sale, but we think it ought to be published; and we hope the Boston Stationer will be fatigued with applications for it,

ART. 31. *A Sermon, preached at the Parish Church of St. Mary, in Truro, before the Governors of the Cornwall General Infirmary, on its being opened for the Reception of Patients, Monday, August 12, 1799. By Cornelius Cardew, D. D. Master of the Grammar School in Truro, and One of the Chaplains in Ordinary to his Royal Highness the Prince of Wales. 1s. 6d. Wallis, Paternoster-Row. 1799.*

The preacher of this Sermon, which is published at the request of the Governors, and for the benefit of the Infirmary, has drawn from us a just tribute of praise before, for a Sermon preached at the Assizes. On such an occasion, the range of matter and the scope of oratory, are naturally more expanded, than either of them can be upon the present. To the honour of our religion, the motives to charity have been explained

plained so clearly, have been pressed so warmly, have indeed been pressed and explained so repeatedly, that little remains of reasoning or of rhetoric, for a preacher upon the subject at present. Yet Dr. Cardew has contrived to throw some air of novelty over an old topic, to set some of its old points in a new light, and to combine all into a good whole.

“ Shall we suffer ourselves then,” asks the Doctor, concerning Charity, “ to be remiss in the practice of a virtue, of which we are hourly reminded by the common wants, and common weaknesses of our nature, and to which we are stimulated equally by motives of duty, of interest, and of happiness? Shall we be so insensible as to neglect the cultivation of this amiable grace, which has the peculiarly happy quality, of blessing alike both him that gives and him that receives? Can we imagine, that, in the various and unequal distribution of the divine bounty, God ever intended, that wealth and eminence of station should be subservient merely to the ease and luxury of the possessors? Can it be meant, that any should live in pampered idleness, without ever turning his attention to those that are beneath him, and whose unintermitted toil and labour administer to his gratifications? For, however the thoughtlessness of affluence may overlook the circumstance, a little reflection may suffice to convince us, that to the poor we are indebted for all the elegancies, all the accommodations, which improved and polished life affords us. It is in the service of the more opulent, that they haste to rise up early, and so late take rest, and earn and eat, in the sweat of their brows, the hard and scanty bread of carefulness. For our convenience, for the furtherance of our pleasures, they collect the produce of the most remote countries, and penetrate into the deep recesses of the earth; for us they are chilled by damps, and suffocated by noxious steams; for us they are exposed to the pestilential air of unwholesome climates, “ where nature sickens, and where each gale is death.”

Urging the instability of all worldly possessions, as another argument to charity, the preacher proceeds thus: “ This consideration, strong as it is in itself, seems to acquire additional strength, from the peculiar circumstances of the times in which we live. “ Fallen” as we are “ on evil days,” when the whole system of political society seems to be convulsed, we have before our eyes, in consequence of the sudden revolutions that have of late agitated several nations, and threatened also our own, the alarming spectacle, not only of many persons once possessed of an easy competence, but even of others of the highest rank and greatest affluence, now reduced by a sad reverse of circumstances, to extreme distress and penury. While then the uncertainty of the tenure, by which all our possessions are held, evidently points out to us a liberal use of them at all times, the present juncture seems, more immediately, to call for extraordinary exertions of kindness and beneficence.”

The author then comes to his own object of charity, the Infirmary. “ A moderate acquaintance with history will inform us,” he remarks, “ how wretched and humiliating the state of the lower orders of the people was, even among the most polished of the Heathen nations, and how much their condition has been meliorated, wherever Christianity has been introduced. Of which, among many others, one proof is the erection

erection of houses of mercy of various kinds, which were perfectly unknown during the prevalence of Paganism."

"When we consider," he adds with a still closer view to his object, "the extent, the populousness, the opulence, and general respectability of the County of Cornwall, it may appear somewhat extraordinary, that nothing of this kind had ever been before projected; especially as a great part of this district of the kingdom seems, in a more appropriated manner, to demand such a provision, from the many disorders and casualties to which the labourers, employed in our mines, are peculiarly exposed."

But "it is not without some hesitation," he subjoins, "that I prevail on myself even to allude to the objections, that are said to have been made to this benevolent object. Hard indeed must be that heart; and cold that charity, which can suffer its ardour to be damped by any narrow prejudice or discriminating circumstances; which, on an occasion like this, and in a scheme that must indisputably be attended with some, and that no inconsiderable, degree of good, can stop to balance with nice exactness local conveniences and inconveniences, and can measure with geographical accuracy, the limits of its beneficence." Language very happy and pointed! "And especially very, very ill will he merit the kindness of Providence, if it can be supposed that any such may be found among us, who having been advanced to ease, to independence, to opulence, by the labours of his poor neighbours, without any exertion either bodily or mental of his own, can grudge to contribute, I will not say a small, but even a liberal share of his profits, for the support of a charity, peculiarly calculated to relieve the distresses of those, who in his service have incurred bruises and wounds, and have contracted diseases, which without speedy and effectual remedies, would deprive the public of many valuable members, and their hapless families of their chief subsistence."

To the Sermon is added a list of subscribers, of whom we note, with high satisfaction, Lord de Duntanville and Bassiet, as in his example, and in his influence, the benevolent, the beneficent *father* of the institution; yet among them we look in vain for names, that in our personal knowledge of the county *we think ought to have been there*.

ART. 32. *Christian Institutes: designed for Families, Students, and Others. By a Clergyman of the Church of England.* 8vo. 2s. Rivingtons. 1799.

To give illustrations of the most general parts of the church service, which may render them more intelligible to the understandings of the community at large, is an office incumbent upon the teachers of Christianity; and there certainly are passages in many parts of our service, which, where they are not understood, are sometimes repeated without zeal and fervour, and heard without attention or respect. The solution of these difficulties, and the expounding their mysteries, was the frequent employment of some of our oldest divines; but the language, and the terms in which they conveyed their information, are so different from those of the present day, that to many the perusal of their labours would be only throwing before them additional impediments where they

they looked for information, and difficulties where they expected solution. This author has, therefore, consulted and availed himself of their industry; and has offered an easy and perspicuous, or, as he styles it, a popular illustration of the Creed, the Lord's Prayer, and the Ten Commandments, with the Sacraments of Baptism, and the Lord's Supper. We shall only add, that it is a useful work, but not without its defects; in particular, we do not approve of the latitude which he allows to the observance of the fourth commandment. The present general profaners of the sabbath, will not be displeased to hear from a clergyman, that when a due attendance has been given to its morning and evening service, "the lawfulness or unlawfulness of this or that recreation afterwards, must depend upon human law, which varies according to the various exigencies of times and places." We are sure that he does best who does the most upon this day; who keeps it as the Lord's day, not as his own; and devotes it entirely to the exercises of religious duties.

ART. 33. *Tax upon Income. A Discourse delivered in the Parish-Church of Sheffield (pursuant to the Will of the late Dr. Waterhouse) on the 30th of January, 1799, being the Anniversary of the Martyrdom of King Charles I. To which are annexed, some short Observations on the Word "Loyalty," in Answer to Mr. Urban's Reviewer. By George Smith, A. M. Curate of the said Church, and late of Trinity College, Cambridge. 8vo. 24 pp. 6d. Montgomery, Sheffield. 1799.*

"Tax upon Income," is a whimsical title for a sermon, especially for one preached on the 30th of January. But the discourse is whimsical throughout; and so we take our leave of it.

POLITICS.

ART. 34. *Observations on the Speech of the Right Honourable John Foster, Speaker of the House of Commons of Ireland, delivered there, April 11, 1799. By a Gentleman at the Bar. 8vo. 63 pp. 2s. Downes. 1799.*

This writer is very severe (and perhaps in some points with justice) upon the gentleman on whose Speech he animadverts. He maintains, with Lord Castlereagh, that the present evils of Ireland have arisen out of the settlement of 1782; but he goes further, and asserts that settlement to have been "a mere delegation of power for the purpose of experiment." Neither this, nor the subsequent opinion, that "the means used to obtain that settlement would justify the adoption of similar means to break it," will, we think, be adopted by any calm and impartial observer. The settlement of 1782 was, we conceive, a solemn renunciation by the British Parliament, as such, of their right to legislate for Ireland, or it was nothing; and whatever opinion we may entertain of the conduct which produced that renunciation, it would ill become the characteristic good faith of Britain to take advantage of subsequent

quent circumstances, in order to resume the power thus relinquished; especially when a more just and satisfactory remedy for all the inconveniences and dangers which have arisen, is presented to them. On the other hand, Mr. Foster himself hardly goes the length of asserting, that no evils which might have flowed from that settlement, no advantages which may be expected from a change, will justify the Parliaments of both kingdoms in forming a new arrangement, and voluntarily incorporating the two kingdoms for the benefit of both.

The writer before us properly reprobates the paltry quibble in Mr. F.'s Speech, which accuses the Minister of saying, that "what puts an end to a thing is not final." The meaning of Mr. Pitt, in his Speech on that subject, could not, we think, have been easily misconceived, and certainly ought not to have been misrepresented. On the construction put on his Majesty's Message to the Commons of Ireland, there are some just observations; and a very pertinent question is asked by this writer: "What," says he, "would Mr. F. have thought in 1782, if his Majesty, instead of acting as he did, had said that the government of Ireland was already finally fixed, or that it was so at the Revolution, and that he could not therefore interfere?" The writer proceeds to some severe remarks on the conduct of Ireland at that period, which we think (considering the temper which all parties should bring to the discussion of such a measure as an Union) might as well have been spared. The arguments, which follow, derived from the state of Ireland, and the occurrences there since 1782, are both more candid, and more applicable to the question. Some of the subsequent assertions (respecting the power of the King and Parliament of Great Britain over Ireland) are too strong, and evidently unnecessary, because the author himself does not recommend their being adopted in practice; for he very properly declares it to be his wish and advice, that an Union should be effected with the free consent of Ireland.

The author then argues, and on parts of the subject ingeniously, that there is nothing in the declarations of Parliament, or of individuals, cited by Mr. Foster, that precludes a further constitutional settlement. He objects also (properly, we think) to Mr. Foster's assertion, that "two independent legislatures may exist on commerce being settled;" as if commerce could be settled on a permanent footing by two legislatures independent of each other.

A variety of remarks follow on the other parts of Mr. Foster's Speech; and passages are pointed out, in which the Right Hon. Speaker contradicts himself; but the specimens we have given, will show that this tract, though well intended, and in some respects ingenious, is not, upon the whole, written with judgment. It is too bold in its assertions, and (occasionally) too petulant in its language.

ART. 35. *The Speech of Sir John Sinclair, Bart. M. P. &c. on the Bill for imposing a Tax upon Income, in the Debate on that Bill, on Friday, the 14th of December, 1798.* 8vo. 19 pp. 6d. Debrett: 1799.

The Hon. Baronet, in whose name this Speech is published, is well known for his attention to matters of finance. Unfortunately however
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for his arguments, though happily for his country, few, if any, of the evils predicted from the measure he reprobates, have yet occurred, although it has for some time been under trial. It appears by this Speech, that Sir J. S. highly approves of the Funding System; but he says nothing to prove, that it might be carried on to an unlimited extent. He recommends, that “if it is at all to be abandoned,” the *whole* of the supplies should be raised within the year, yet he has not proved that, in such a case, the monied men would as readily lend to individuals as they now do to government. The Hon. Baronet next endeavours to show, that a late rise in the Funds (which, from April to December, 1798, amounted to 6 per cent.) was to be ascribed to other causes than the operation of the new system, and that, at all events, it had not been so considerable as to influence Parliament to adopt the measure in question. Here too it must strike every observer, that the subsequent state of things by no means corroborates the Hon. Gentleman’s arguments; since, between the period at which this Speech was delivered and the present, a further very considerable rise in the Funds has taken place; and although this may, in part, have arisen from some favourable public events, there are few, who judge impartially, that will not ascribe a part of this increase to the measure in question.

It is next proposed in this Speech, that the extraordinary contribution required should be raised by blending the Tax on Income with a Tax on Capital; namely, that every man should pay, instead of 10 per cent. on his income, one half per cent. on his capital, and 5 per cent. on his income; “by which, persons who had no capital would be greatly relieved, and those who are possessed of considerable property would pay more in proportion to their opulence, than under the system now proposed.” It must, we think, strike every considerate person, that this suggestion, equitable as it may appear, presents an increase of difficulties. Yet it is not impossible but that some similar plan may, when matured by experience, be rendered effectual. The Hon. Baronet then goes through the objections to a taxation of income, as applied to landed, to commercial, and to professional incomes; on which we will only remark, that some of these objections were afterwards obviated in the bill itself, and some do not appear to have occurred in the execution of it. Answers to most of them may indeed be collected from the judicious Speech of Lord Auckland on the same subject*. But when, in the midst of the Hon. Baronet’s Philippic on the Income Tax, we met with a complaint of the little encouragement given by the Minister to the Board of Agriculture, we could hardly help exclaiming “*hinc illæ lacrymæ!*” We believe that useful institution has received, if not as rapid an encouragement as could satisfy a *fond parent*, yet as much as, in the present crisis of public affairs, could reasonably be expected.

* See Brit. Crit. vol. xiii. p. 367.

ART. 36. *The Beauties of the Right Hon. Edmund Burke, selected from the Writings, &c. of that extraordinary Man, alphabetically arranged; to which is prefixed, A Sketch of the Life, with some Original Anecdotes of Mr. Burke. In Two Volumes. 8vo. 499 pp. West. 1798.*

We are not very fond of publications of this kind, which have multiplied to excess in the present age, when the love of indolence bears at least an equal proportion to the desire of knowledge. But, though we agree with the excellent Mrs. More, that the *beauty-mongers* (as she calls them) are bad instructors for our youth, we will not deny that they may sometimes afford agreeable amusement to those who wish to retrace, without much expence of time, the sources of their knowledge or their pleasure. With this view we have reperused these passages more minutely than perhaps was necessary to pronounce on the merits of the compiler; who appears to have employed a proper diligence, and sufficient taste and judgment, in the selection. Partial extracts, by which the chain of reasoning must unavoidably be broken, in general do more injustice to a political speaker and writer, like Mr. Burke, than to the works of a mere moralist; from which it is easier to select detached aphorisms and remarks. Yet the genius of Burke overcomes this disadvantage; and his wonderful power of adorning every subject strikingly appears in this compilation. The passages are arranged alphabetically, and extracted from all the Speeches and Tracts of which Mr. Burke is known to have been the author. Prefixed is a long account of his life, containing some anecdotes not generally known; and though rather a compilation of memoirs than a regular and well-digested piece of biography, it is not unentertaining. We will not discuss its literary merits, as the author modestly apologizes for it as a first attempt: but we cannot suffer to pass without reprehension, the gross partiality which is manifest throughout his whole account of the dispute which arose between Mr. Burke and Mr. Fox, respecting the Revolution in France. Discerning, at a very early period, the fallacy of their principles, and foreseeing the consequence of their actions, Mr. Burke naturally felt an earnest zeal to expose them; nor is it at all surprising, that the avowed partiality of his friend to those principles, his extenuation of all the enormities, and his panegyric on the general scheme of that revolution, should have raised indignation in a mind warm in its feelings, and assured of its conviction. We must therefore strongly reprobate the manner in which this dispute is related, and indeed most of the remarks on Mr. Burke's political conduct from the period in question; which are gross misrepresentations, couched in very sarcastic language. In other respects, this compilation is as creditable to the persons concerned as most publications of the same nature.

ART. 37. *Three Letters to a Noble Lord, on the projected Legislative Union of Great Britain and Ireland. By a Nobleman. 8vo. 60 pp. 2s. Wright. 1799.*

We know not to what Nobleman these Letters are to be ascribed; but they evince, in our opinion, a candid and enlarged mind; considerable

able talents, and an intimate local knowledge of Ireland. The writer considers the question of an Union in three points of view: its influence on the Legislation, on the Commerce and Finances, and on the Religion and Morals of the Country. On each of these topics his remarks are judicious, and his arguments forcible. In discussing the first, he avows the opinion, that the independence which has been so much the boast of his countrymen, so far from being to Ireland "the source of her interest or her glory, has been the source of all the miseries she has suffered." He proves this at large, from the consideration that her legislature, which ought to possess universal confidence, is regarded by her with jealousy and distrust: that she "refuses obedience to the laws, wastes her blood and vigour in internal war, and court the aid of an ambitious foe, to enable her to throw off the yoke of that government, which she now considers as oppressive." He explains the cause of this distrust, which, he thinks, can only be removed by an Union, and then refutes the several arguments by which that measure is opposed. We think him particularly successful in answering the objection, so often made, or rather assumed, in the speeches and pamphlets of anti-unionists, that the Irish Members (in the proposed general or imperial Parliament) would be out-voted by the English and Scotch. The second Letter discusses the probable effect of an Union on the Commerce and Finances of Ireland. In this part the natural advantages of that kingdom for commerce are well described, as they apply to the four provinces into which she is divided; the benefits each would probably derive from an Union are distinctly pointed out; and the opposition of several places and bodies of men to that important measure, clearly accounted for. It would be doing injustice to the noble author, were we to attempt abridging these details; but one fact it is very material to state; he declares himself to be convinced, from a variety of information, "that a great majority of the lower orders are most decidedly in favour of an Union, considering it as the only means of rescuing them from their present degraded, miserable state." The influence of an Union on Religion and Morals, occupies the third and last Letter. Here too the state of each province is described as applied to the subject in question. In those where the Roman Catholic religion most prevails, he thinks, if manufactures and commerce were introduced and carried to that extent, which, from their natural advantages they might be, the Catholic religion would, in a great measure, lose its ascendancy, the discussion of the question of emancipation become unnecessary, and religious distinctions vanish. At all events, he is of opinion, that "an Union alone would enable Great Britain to do away the political incapacities of the Catholics with safety to herself, by making the interest of Ireland inseparable from her own." On the subject of Tithes in Ireland, he is far from agreeing with those who demand their total abolition; but he thinks "they should be amended, more particularly as to the manner of collecting them." We are sorry that our limits will not permit us to give these Letters more in detail; as they contain much that deserves the attention even of those who have perused all the former able publications on this important subject.

ART. 38. *Tests of the National Wealth and Finances of Great-Britain, in December, 1798.* 8vo. 47 pp. 1s. 6d. White. 1799.

In the outset of this little tract, the writer professes that he is "no dependant on Ministers, belongs to no public office, has been taught no lesson, has imbibed no prejudice from the conversation of ministerial societies, but has sought in solitude, by patient investigation, the result of what he is about to communicate." From the air of sincerity which this declaration breathes, the freedom with which the writer expresses his dissent from one important measure, and indeed the general style of his work, we are inclined to give full credit to this declaration, and are pleased to see that the sentiments of a retired and independent man, judging only from public documents, are such as must gratify the hopes of the most sanguine well-wishers to the cause of our country. Admitting that the expences of the present war have been beyond all example, he states the only question to be, *what proportion the debt bears to the advantages gained, and to the comparative riches of the nation?* The former part of this question he does not profess to discuss, but intimates his persuasion, that the advantages gained are "no less than the salvation of the country:" on the latter, he produces what he justly calls "undeniable proofs."

These are, a statement of the deficiency at the end of the American war, in the produce of taxes imposed to pay the interest of the new debt, or debt incurred in that war (which deficiency amounted to 3,108,741l.); an estimate of the annual charge for the permanent debt contracted during the present war (including the supplies for 1799) which annual charge, he thinks, cannot be less than 8,250,000l.; and statements to show in what manner this charge has hitherto been paid. These statements most strikingly exhibit the increased opulence and resources of the country, since it appears that the produce of the permanent taxes, which in 1787 amounted only to 12,389,555l. 1s. 1½d. had in 1792 increased to 14,132,000l.; and, by the accounts of the produce of the old and new duties for each year since that period, it appears that on the 5th of April, 1798, they together produced 18,570,486l. 19s. 7d. and (including those of 1797) are likely in future to produce more than twenty millions. Adding to this sum the subsequent taxes, the writer estimates the future amount at more than twenty millions above the produce of 1787.

The sagacious and perspicuous writer (for so we think he will be found on examination) highly extols the measures adopted by the Minister, in order to terminate the ruinous system of funding, and thinks it even practicable to raise within the year a sum as large as the exigencies of government may require. He however disapproves of the plan for redeeming the land-tax, thinking that the greater part of the landholders will not be able to make the purchase; that, in failure of them, there is no sufficient inducement to the monied interest to buy it, and if they did so, no benefit would accrue to the public. Experience will soon decide on these objections, which in a Letter to Mr. Pitt subjoined, the author himself suggests a plan for removing. A sale of the tithes, however, is strongly recommended by him, upon which we shall not now repeat our opinion. On the whole, we consider
this

this tract as the production of a well-informed and public-spirited writer.

ART. 39. *Pro Patria. Gold for the Increase of voluntary Contributions. In English, French, and German. By Obadiah Prim, One of the People called Quakers. First Part 2s. 6d. Second Part 3s. 6d. Robinsons. 1798.*

It is not easy to give a general character of this singular publication, which, upon the whole, appears to be well intended; but, though it has some just and spirited observations on the conduct of the French Republic towards the rest of Europe, is frequently quaint in its language, trite in its remarks, and declamatory in its style. It is indeed so prolix, that not all the author's affectation of uncommon expressions, could preserve us from weariness in the perusal. Yet there are passages worthy of attention; especially the justification and praise of Great Britain, as a commercial people (in answer to a publication, entitled *An Address to the Congress at Rastadt*, by a Statesman) in p. 21, &c. of Part the First; and the reasonings respecting the boundaries between states, in the *Address to Bonaparte*, in p. 10, &c. of Part Second. To the extravagant compliments paid to that General (though mixed with severe reproofs) we cannot assent; for, in our opinion, even the early part of his career exhibited proofs of that cruelty and perfidy, which this writer justly ascribes to his later acts. There are also *Addresses to the Sovereigns and People of Europe*, and a *List of the Crimes of the French*, contrasted with their pretended virtues. The character, as well as the name, of a Quaker, is, we conceive, assumed in this work; which, from the general complexion of the style, seems to have been a translation from the French or German, by some person not thoroughly versed in the English language.

LAW.

ART. 40. *The Lord Thanet's Case considered, as to the Question whether the Judgment be Specific or Arbitrary. Together with the fullest Reports of the Cases on the Subject. By William Firth, of Lincoln's-Inn, Esq. Barrister at Law. 60 pp. 1s. Butterworth. 1799.*

Mr. Firth, after giving a copy of the information, and transcribing all the cases upon the subject, contends that the punishment cannot be specific, 1st, because the word "*strike*" is indispensable to the creation of the offence, and is not in the information; 2d, that the words *coram domino rege* are also essential for the same purpose, and are likewise omitted; and, lastly, because the operative words, "*beat, bruise, wound, and ill-treat*," do not meet the force and meaning of the word "*strike*." This last is most properly a branch of the first point, and we fear that such an attempt to prove, that a man who *beats* another cannot be said to *strike* him, may give rise to some unlucky witticisms upon the practitioners of the law. It is fair, however, that the world should know how the author demonstrates it. "I contend that the word '*beat*' is merely a collective term, because it never properly can be made use of to express a single stroke: it is a kind of plural to the word '*strike*,' and must of consequence signify and comprehend at least a repetition of the first

first blow." Suppose this phrase to be made use of, "such a person had or received a *beating*," would it not, *in vi termini*, negative the *act* of the striking? Again, "it is very true, that evidence of a single stroke is enough to constitute a battery in law, but still it is a *non sequitur* & convertible; that the word '*beat*,' being a collective term, and in comprehension including a '*striking*,' *therefore* can by implication be well put in the information *for* the real law term, the word of art, the formal and technical word '*strike*.' The real good sense and sound construction of this argument is, if you give two blows, you by no means can be said to have given one; for thus, if to strike a single blow in the King's Court while his justices are sitting, is a crime that subjects the striker to have his hand cut off, &c. the offender has only to inflict a dozen or two sound knocks, and he must escape from the punishment. It appears to us, that if the words *coram domino rege* were essential in an indictment or information for this crime, the punishment could never be inflicted for striking in any other court, except that of the King's Bench, a consequence for which we do not think that Mr. Firth could contend. But the event of the case has superseded the necessity of criticizing the argument, and it must be allowed, that the conduct of the late most distinguished ornament to the office of Attorney-General, the present Lord Eldon, and the acquiescence of Lord Thane's council, seem rather to stand in opposition to the opinions of Mr. Firth.

ART. 41. *A Treatise on the Law of Homicide, and of Larceny, at Common Law.* By Robert Bevell, of the Inner Temple, Esq. Barrister at Law. 8vo. 5s. Clarke and Son. 1799.

So many treatises have been composed upon the Law of Homicide, by persons of great eminence and authority in the law, that it would not be easy for any author, taking up the same subject, to appear very original on the one hand, or, on the other, to make any very material mistake. The lawyer who comes after Lord Hale, Serjeant Hawkins, and Mr. Justice Forster, can have little more to do, than add such cases as have occurred subsequent to the time when they wrote. Thus Mr. B. seems to have carefully done, and he has arranged the whole of this part of his book with considerable clearness. We were surprised however, in reading his report of Tooley's case, p. 195, to find that he has not adverted to the remarks made upon it by Sir Michael Forster, p. 312, of his Crown Law. We incline to agree with Mr. B. that the decision of Lord Holt, and the majority of the judges, was right. But the very ingenious arguments of the learned judge who has doubted its legality, were highly deserving of notice, and would have furnished the author with an opportunity of displaying his talents for discussion much better than he could hope for in any other part of his work. The Treatise upon Larceny does not appear to us to be as well done as that upon Homicide. The definition of the crime is less accurate than that of Hale and Hawkins, and which has been used in our law with very little variation in the expression, from the time of Bracton. Part of Mr. B.'s description of the offence is, that the person who takes the thing must have "no right to it." Although this is true in most cases, yet it ought not to have been admitted into a definition, since

Since there are some in which a man may be guilty of larceny by taking things to which he has a right. The author seems also to have fallen into some confusion, with respect to the distinctions, when goods are obtained from the possessor by delivery, when it is to be considered as a felony, and when as a mere fraud. It may indeed be urged in his excuse, that the boundary of constructive felonies is not very accurately marked in the reported discussions; and that it was not very easy to express, in general principles, a branch of the law, which the judges have in general contented themselves with laying down, so far only as was required by the case which called for their immediate determination.

MISCELLANIES.

ART. 42. *Some Hints to young Women engaged in rearing Infants, or educating Children, either in private Families or Schools.* 12mo. 2s. Newbery. 1799.

This volume contains much information in a small compass. From its form and style, it seems rather to have been intended to impress salutary maxims upon the minds of young female readers, than to have been considered as a vehicle of instruction to teachers. We were, however, much pleased with the performance, and recommend it without scruple.

ART. 43. *A Letter to the Executor of the deceased Author of the Pursuits of Literature, wherein mention is also made of the Poem, called the Shade of A. Pope on the Banks of the Thames. By a Friend to the Author of the Impartial Strictures.* 8vo. 39 pp. 1s. 6d. Bell, 148, Oxford-Street. 1799.

Much wit and ingenuity conspire to give this pamphlet an eminent place among its brethren, produced in this authorial contest. To the praise of candour the author has a most legitimate claim; nor will that of good sense, or of judgment, be much invalidated, by a few mistakes which have insinuated themselves into his tract. The expression of the "deceased author of the P. of L." in the title-page, is founded on a passage, towards the close of the last defensive Preface, which many readers would overlook, but which the antagonists of the author have chosen thus to interpret.

This author much too strongly, and too generally condemns the style of the P. of L. in which, though there may be some passages to censure, there is much more to commend. It is not perhaps quite to decide a canon of our language, that *or* should never follow a negative sentence, as he presumes; and on this rule most of the objections in pp. 5 and 6 solely depend. Of the verses to which he objects in p. 7, only the first appears liable to the slightest censure; and if he thinks that such words as *holiest*, *happier*, *willowey*, &c. cannot be used as disyllables, he ought to be told that they cannot, without a most weak and flimsy effect, ever be otherwise used in verse. This the ear alone might tell, but the works of all our best writers will abundantly demonstrate.

strate. The quotation, in p. 10, is so far from being a defence of the commentators in whose favour it is produced, that it is itself an offence. This letter-writer is remarkably fond of alluding to Don Quixote, which he does frequently with good effect. He is undoubtedly a better friend to Mr. Pitt than the author of the P. of L. against whom he brings some accusations that are valid; nor does he condemn in the gross, like several of those who have drawn their pens on this occasion.

ART. 44. *The Young Gentleman's and Lady's Magazine; or, Universal Repository of Knowledge, Instruction, and Amusement: intended to open the tender Mind to an Acquaintance with Life, Morals, and Science, the Works of Nature and of Art, and to serve as an useful Auxiliary to public and private Tuition. Volume I. 8vo. 7s. Walker. 1799.*

This is a very agreeable and well-arranged miscellany, to which we heartily wish success; how far the numerous extracts from modern publications may be supposed to interfere with the rights of literary property, we pretend not to determine; but the volume, as intended for the benefit and amusement of young persons, is unexceptionably good. It is also remarkably well and correctly printed, which, in a work professedly produced for youth, is a circumstance of no trifling importance. The idea of giving opinions on publications intended for juvenile readers, or for schools, is useful, and well executed.

ART. 45. *An Account of the Navies of Foreign Powers, particularly those of France, Spain, and Batavia, now at War with Great Britain; including a List of Frigates, Corvettes, and Sloops. Also the Navies of Russia, Sweden, Denmark, and Naples; with a comparative State of the Line of Battle Ships in the late War, and the present State of the British Navy. By James Browell, of the Royal Navy. 4to. 1s. Steel. 1799.*

This account, which is very interesting, seems, as far as we are able to judge, drawn up with great diligence and accuracy. The immense number of ships taken from the enemy is almost beyond belief; and the artifices of the French in calling their vessels by different names at different times, in order to have their countrymen believe that their navy was stronger than it really was, is a matter of curious information. There can be no doubt of this performance having a great circulation in the Navy; to which we recommend it.

ART. 46. *The Spirit of the Public Journals for 1798, being an impartial Selection of the most exquisite Essays and Jeux d'Esprits, principally Prose, that appear in the Newspapers, and other Publications; with explanatory Notes. Vol. II. 3s. Ridgway. 1799.*

It was properly objected to the former part of this work, that the impartial selection was made principally from writers on one side of the question. It is but justice to say, that the same censure cannot be passed upon this volume, which contains many ingenious and excellent pieces, from writers of very different parties. The former volume comprised some things highly offensive to decency, and to religion; we have not met with similar cause of offence in this second

cond part, which cannot be read without a great deal of entertainment. At p. 210, a mistake occurs, which it is in our power to rectify. The portrait under which Gray wrote his epigram, was drawn, not by Mason, but by the Rev. Michael Tyson, of Corpus Christi College, Cambridge.

ART. 47. *Narrative of the Deportation to Cayenne of Barthelemy, Picbegru, Willot, Marbois, La Rue, Ramel, &c. &c. in Consequence of the Revolution of the 18th Fructidor (September 4, 1797) containing a Variety of important Facts relative to that Revolution, and to the Voyage, Residence, and Escape of Barthelemy, Picbegru, &c. From the French of General Ramel, Commandant of the Legislative Body Guard.* 8vo. 3s. 6d. Wright. 1799.

The atrocities which were inflicted on the victims of one among the numerous revolutions, which in a few years have distinguished and dishonoured France, would exceed all belief, if unfortunately there were not too many parallel facts on record, the truth of which are beyond all dispute. Many important incidents are related in this narrative, and much light thrown on the characters of individuals, whose station and whose crimes have excited the curiosity of the world. The unfortunate individuals whose fate and sufferings are here detailed, in the greater part, as might indeed be expected, perished in the place to which they were exiled; a few escaped, and found in this island a refuge from persecution and calamity. This is acknowledged, in warm and grateful terms, by the writer of this performance; which is one of those documents that will be resorted to by the future historian, whose office it will be to record a most eventful period, big with every horror and every crime. We take it for granted, that every thing related in this pamphlet by General Ramel is true; for a long time has elapsed since its appearance, and no one has thought proper to dispute or contradict his assertions. There is indeed an unadorned plainness and simplicity throughout, which excites confidence and justifies belief.

ART. 48. *A new Italian Grammar, in English and Italian, on a Plan different from any hitherto published, pointing out, in a clear and concise Manner, the best Rules and easiest Method for the Attainment of that elegant and harmonious Language; equally calculated for the Use of Schools, and private Instruction.* By Gaetano Ravizzotti, late Teacher of Languages at Naples. Dedicated to the Honourable Henry Temple. Second Edition. Crown 8vo. 430 pp. 6s. Dilly, &c. &c. 1799.

Living languages being subject to a perpetual change, it must inevitably happen, that what has once deserved the utmost approbation, will in time become obsolete and imperfect. Without criticizing it in other respects, this must, in the nature of things, have happened to the *Italian Master* of Veneroni, long received in English and in French, as the best Grammar of the Tuscan language. It was attacked, even on other grounds, by Signior Peretti, whose Italian Grammar, written in French, was noticed in our eighth volume, p. 442. On every plea, therefore, Signior Ravizzotti is abundantly justified, in offering to this nation a new Grammar in Italian and English. But this Grammar, besides

besides the advantage of novelty, has also to boast of a material improvement in its plan. It is divided into eight parts: the first contains the Rudiments; the second, Grammatical Observations on Prose and Poetry; the third and fourth, a copious Vocabulary, with new Dialogues, and a Collection of Italian Proverbs; the fifth, Poetry selected from the best Italian Authors; the sixth, a concise System of Mythology; the seventh, an Introduction to Geography; the eighth, Miscellaneous Extracts. Subjoined to each verb, in the conjugations, is a most useful collection of phrases, explaining the particular and various applications of the preceding verb. There cannot be a doubt that an Italian Grammar composed with so much care, by an author highly qualified for the task, will be received as a valuable acquisition by all students and admirers of that beautiful language.

ART. 49. *Biography for Boys; or, Characteristic Histories: calculated to impress the youthful Mind with an Admiration of virtuous Principles, and a Detestation of vicious Ones.* By Mrs. Pilkington. 12mo. 2s. Vernor and Hood. 1799.

We have often commended the diligence and assiduity of this author, who now exercises her talents for the benefit of young people. This volume may be perused with benefit and amusement by those for whom it is intended. The tales are agreeably diversified, the morality unexceptionable, and the style plain, simple, and unaffected.

ART. 50. *Biography for Girls; or, moral and instructive Examples for Young Ladies.* By Mrs. Pilkington. 12mo. 2s. By Mrs. Pilkington. 1799.

This is the production of the same pen with the foregoing article, and is entitled to similar commendation. As boys were the heroes of the former tales, girls are of these.

ART. 51. *The Life of the Rev. John Machin, A. B. a holy and laborious Preacher of the Gospel, formerly Minister of the Parish of Astbury near Congleton, in Cheshire. With a recommendatory Preface, by the late Sir Charles Wolseley, Bart. Revised and republished by George Burder.* 12mo. 54 pp. 8d. Button. 1799.

A very short extract will show for what description of readers this republication is principally intended; and they will, doubtless, be highly gratified by it: "My labours in Staffordshire, &c. I saw was for the destruction of the devil's work; and an aching tooth he carried against me." P. 14. Why cannot these pious men forbear to gratify scoffers by their absurdities!

FOREIGN CATALOGUE.

FRANCE.

ART. 52. *Mémoires de la Société médicale d'émulation pour l'an 5 de la république.* Paris, large 8vo.

This volume consists of 44 Dissertations and Memoirs, together with a list of such Essays as have been sent to the editors, but are not yet printed. The Society fully answers its title, not being in any respect inferior to the *Société de médecine et de pharmacie*, which is authorized and supported by the state, and which in the place of the *Journal de Médecine*, discontinued in the year 1793, now publishes a new Journal, entitled :

ART. 53. *Recueil périodique de la Société de Médecine de Paris.* 4to.

Of this work, a number, forming six sheets, appears every month. Nineteen such have already been published. Some of the last have treated particularly of the Brownian System, two translations of which into French have lately been made; one from the Italian, with the observations of *Frank*, by *Leveille*, and the other from the German version of *Weikard*, by *Bertin*. We may likewise take this opportunity of mentioning three other Medical Journals, namely :

ART. 54. *Observations médicales, Journal périodique, par les Citoyens Waton et Guérin;*

which is likewise published monthly, and commences with the present year: the

ART. 55. *Journal de l'Art de conserver la santé et de prolonger la Vie, par Giles Latourette;*

a number of which appears at the end of every decade; and the

ART. 56. *Journal, or Recueil de découvertes et d'observations sur la Pharmacologie, par la Société des Pharmaciens à Paris;*

of which two numbers only have appeared. In the first number is given, by *Truffon*, Director of the Society, the History of the *Collège des Pharmaciens*, together with the plan of Lectures and instructions, adopted by its members.

ART. 57. *Observations de Lamoignon Malesherbes sur l'histoire générale et particulière de Buffon et Daubenton.* Paris, 2 Voll. in 8vo. (pr. 6 livr.)

To this posthumous work of a very able and ingenious writer, is prefixed an Introduction, from which the reader will be able to form some

some judgment of his uncommon industry, and comprehensive knowledge. Those persons who possess the Natural History of *Buffon* and *Daubenton*, will consider this as an indispensably necessary supplement to it, rendered still more valuable by the interesting literary notices with which it is enriched.

ART. 58. *Le Botaniste cultivateur, ou description, culture, et usages de la plus grande partie des plantes étrangères, naturalisées et indigènes, cultivées en France et en Angleterre, rangées suivant la méthode de Jussieu, par Dumont-Courset.* Paris, 3 Voll. in 8vo.

We are here presented with a compilation, which, according to the *Magazin Encyclopédique*, may, to the general botanical student, in some measure supply the place of more expensive works, such as the *Hortus Kewensis*, *Miller's Lexicon*, the *Flora Française*, &c. and which, indeed, appears to be as perfect and comprehensive, as such an abridgment can be expected to be. On the subject of botany, to which it seems that a more than ordinary degree of attention is at present paid in that country, we may likewise point out the three following new, and really valuable publications, namely :

ART. 59. *Tableau synoptique de la méthode botanique de Durande*, printed for the *école polytechnique* (pr. 3 liv.)

ART. 60. *Tableau synoptique de la méthode botanique de B. et L. Jussieu*—printed likewise for the use of the *école polytechnique* (pr. 18 liv.) and

ART. 61. *Histoire des plantes d'Europe, ou Elémens de Botanique pratique*, par Gilibert. 2 Voll. in 8vo. (pr. 15 liv.)

ART. 62. *Histoire naturelle des Oiseaux d'Afrique*, par Vaillant.

Of this expensive and important work two volumes have appeared, in three different forms. That in 12mo. may be regarded as a sequel to *Buffon*, and has only black plates. The price of each *livraison* in this size is 7 liv. only.

GERMANY.

ART. 63. *Allgemeine geographische Ephemeriden, herausgegeben von Hr. Maj. von Zach*, 1798; 10 St.—*General Geographical Ephemerides, published by Mr. de Zach*, 1798; Part 10.

Besides original geographical and astronomical communications, by *Oriani* and *Wurm*, articles of Correspondence from St. Petersburg and Paris, and miscellaneous accounts relative to *Malespina's* and *Bastiamente's* Voyage of Discovery, and the discoveries made by *Etche* in North-West America, this volume contains *Renier's* of, and criticisms upon, the following Books and Maps, namely, 1. *L'Inde en rapport avec l'Europe*, par *Anquetil du Perron*; 2. A Voyage of Discovery to the North Pacific Ocean, and round the World, by *G. Vancouver*;

3. An Account of the English Colony in New South-Wales, with some Particulars of New Zealand, by *D. Collins*; 4. *Russischer Atlas des Bergcadetten corps* (Russian Atlas Southern Provinces, Continuation); and, 5. *Karte vom Herzogthum Holstein, &c.* Chart of the Dutchy of Holstein, the Districts of Hamburg, Lübeck, and Eutin, by *B.* *Jena ALZ.*

ART. 64. *Magyar Minerva. Első Kötet.* Anyos Pál Munkái.—*Hungarian Minerva. Vol. I. Works of Paul Anyos.* Vienna, 260 pp. 8vo. (pr. 1 Fl.)

This author died in the year 1784. His works are here published by *Joh. Batsányi*, a distinguished poet, and heretofore editor of the *Magyar Museum*. They consist of moral and occasional poems, as also of letters in verse and prose, and have undoubtedly considerable merit. A Preface and Notes have been added, by the editor.

ART. 65. *Kleinere Hebräische Sprachlehre. Ein Auszug aus dem größern Werke, von Joh. Severin Vater, Prof. zu Jena.*—*Short Hebrew Grammar; an Extract from the larger Work of J. S. Vater, Professor at Jena.* iv and 170 pp. 8vo. Jena, 1798.

A very excellent abridgment of a deservedly approved Hebrew Grammar, calculated chiefly for the use of those who, not having studied this language according to any other system, have no prejudices to combat, and nothing to unlearn. *Ibid.*

ART. 66. *Joh. Jac. Griesbachii, Commentarius criticus in textum Græcum Novi Testamenti. Particula I.* 168 pp. in 1. 8vo. Jena, 1798.

The first Part, which contains a re-impression of six Programmata written four years ago, proceeds indeed no further than through the first twenty chapters of *Matthew*, but will occasionally be continued. The author's object in it is, to state more fully than could be done consistently with the plan of his edition of the Greek Testament, his grounds for the opinions which he has given in it of the most important various readings, to which it is his intention in this work chiefly to confine himself. The writers against whom his opposition seems to be principally directed, though they are indeed seldom named, are *Mill*, *Weisstein*, and *Matthæi*. *Ibid.*

ART. 67. *Plato's Briefe nebst einer historischen Anleitung und Anmerkungen von J. G. Schlosser.*—*Plato's Letters, together with an historical Introduction and Remarks, by J. G. Schlosser.* xxxii and 250 pp. in 8vo. Königsberg.

Several writers, among whom we may particularly reckon *Meineri*, have expressed their doubts in regard to the authenticity of these Letters, which is, as may be expected, maintained by the present translator. He appeals, on this occasion, to the *Bibliotheca Græca* of *Fabricius*, and to the opinion of *Tennemann*, stated in his *Dissertation on the Decrines*

trine of the Immortality of the Soul, as held by the Socratics, and in his System of the Platonic Philosophy. The style certainly bears very little resemblance to that of *Plato*, and the want of order which prevails in many of the Letters, is altogether unworthy of him.

In the *historical Introduction*, which has unquestionably considerable merit, we are presented with the history of the state of Syracuse, from its first origin to the overthrow of the government of Dionysius by Timoleon, in which the author very properly dwells on those events to which the Letters themselves have a reference. The Letters likewise in the translation, which is sometimes not perfectly correct, and generally inferior to that of *Morgenstern*, are arranged in chronological order. The notes are intended either to illustrate historical events, or to answer objections to the genuineness of the Letters, or, lastly, to account for, and vindicate, the translator's version of different passages.

Ibid.

SWEDEN.

ART. 68. *Guide du Voyageur aux carrières et mines de Suède, à l'usage des étrangers curieux, des Mineurs et Mineraloges par Gustave Engeström, Conseiller des Mines.* Stockholm; 110 pp. with a large Chart.

This work, as indeed appears from the title, is designed for the accommodation of foreigners, who visit Sweden for the sake of examining the mines there, or of making mineralogical collections. In the Royal College of Mineralogy are charts of all the different mines, with collections not only of Swedish, but likewise of foreign minerals, both arranged according to the places where they are found. He who would visit these mines to the greatest advantage, should choose the summer for this purpose, about the latter part of May, and the beginning of June, when the nights are very far from being dark. Mr. E. has, both in the work, and in the chart, described for them seven distinct tours, or excursions, from Stockholm as the middle point, with the several posts and distances, in Swedish miles; and at each mine, the different sorts of minerals which are to be found there. He has likewise occasionally mentioned other objects of curiosity, and antiquities, to be met with on these routes.

ART. 69. *Skrifter af Sällskapet för allmänne medborgerlige kunskaper. III. Bandet.—Writings of the Society for the Improvement of General Civil Knowledge. Vol. III. Part I—VI.* 220 pp. 8vo. Stockholm.

The most interesting articles forming these new *livraisons* of a valuable collection of dissertations on subjects of common life, are, Part I. *Is there any material difference between Man and Woman, exclusively of that of sex?* Answered very much in favour of the fair sex, chiefly on the grounds adduced in an essay on the same subject, published

published at Berlin, 1792. 2. *Observations on the custom of exposing the bodies of malefactors under execution to the public view*; of which the author highly disapproves. 4. *Exhortation to institute parochial schools*. Holland, says the writer, has 1700 public schools; the city of London only 131 schools for the instruction of the poor; and the whole kingdom of Sweden not more than 500.

In the Second Part, we should point out, 1. *Proposals for promoting marriages and population*—among country people of the lower classes. 2. *On certain prejudices of civil society*—such as that of its not being allowed to private persons in Sweden to write on public affairs; on the idea of improving the moral conduct of men by means of corporal punishment, &c.

From the Third Part may be selected the following articles: 2. *Some observations on the general state of agriculture*. The author reckons in Sweden 160,000 citizens, and 1,883,537 boors.

In the Fourth Part we may recommend the following pieces: 2. *On the disadvantages arising from the cessation of commerce by means of exchange, and the general use of money*. 3. *On certain ceremonies and customs among ancient nations, which have had a great influence on their characters and manners*. 4. *Proposals intended to prevent the decrease of population*—chiefly by a diminution of the number of capital punishments, and good medical institutions.

Some observations on Banks form the most important article in the Fifth Part; and, in the Sixth, the continuation of those on the decrease of population.

ART. 70. *Vetenskaps-Handlingar för Läkare och Fälskärer utgifne af Sven Hedin, M. D.—Scientific Notices for Physicians and Surgeons, published by S. Hedin, M. D. Assessor of the Medical College, and Fellow of the Royal Medical Society at Copenhagen. Vol. II—IV. 8vo. Stockholm, 1798.*

The plan of this work is more extensive than that of the *Wöchentliche für Läkare—Journal for Physicians*, of which twelve volumes have been published. It contains indeed but few original medical dissertations, but very circumstantial accounts of the latest medical writings, collected either from the works themselves, or the different foreign journals, in which they are reviewed; such as, the *Journal der Erfindungen* (Journal of Discoveries); the *Medicinische chirurgische Zeitung* (Medico-Chirurgical Journal); *Gruener's Almanach*; *Richter's Medicinische und chirurgische Bemerkungen* (Richter's Medical and Chirurgical Observations); *Theden's neue Bemerkungen* (Theden's new Observations); *Crell's and Girtanner's Annals*; the Italian *Biblioteca Medico-chirurgica*; the *Mémoires de la Société de Médecine*; the *Journal de Médecine*; the *Médecine éclairée*; *Medicinal Facts and Observations*; the *Memorie di Matematica e fisica della Società Italiana*, &c. At the end of each number are given short biographical accounts of eminent ancient and modern physicians, in alphabetical order, as far as the letter M.

ACKNOW.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

Candour may sometimes fancy that she reconciles things not capable of reconciliation ; and such is the fate of our correspondent who has assumed that signature.

The following intimation, from an unknown correspondent, we insert exactly as we received it:

The respectable Editors of the British Critic,

Who have, in so candid and liberal manner, given their opinion on the several publications concerning a *Cow-pox*, and impartially related the various accounts, justly commending the medical writers for their activity and diligence, are informed, That the extraordinary *Cow-pox*, so generally and minutely described, is in fact no other *eruptive fever* than the *Chicken-Pox*, appearing commonly every spring and autumn with the SMALL-POX, particularly at the seasons of *Inoculation*; and first applied in the Western Counties of ENGLAND, when inoculating the Horned Cattle; for the *Variolous Contagion*, in those Counties, was absolutely forbidden by authority, to prevent that distemper among the Horned Cattle from being naturalized, and becoming *endemic* in GREAT BRITAIN. An authentic testimony of which event is expected to be soon published.

Cantab is informed, that the book of which he enquires has been received, and will be duly noticed.

LITERARY INTELLIGENCE.

A second volume of *Mr. King's Munimenta Antiqua* is in great forwardness at the press.

A second volume of *the Fabliaux* versified, will soon be published, from the MSS. of the late respectable *Mr. Way*.

The Tragedy of *the Father's Revenge*, by the *Earl of Carlisle*, will appear in the course of the winter; with fine engravings, from designs which were exhibited this year at the Royal Academy.

We understand that *Dr. Anderson* is preparing an improved edition of *his Lives of the British Poets*, to be published separately, with great additions and improvements.

In consequence of the extraordinary encouragement given to *Chauchard's Map of Germany*, &c. *Mr. Stockdale* intends to present his subscribers with a quarto volume of explanatory matter.

We hear from Dublin, that *Mr. Magee*, of that city, some of whose publications have been honourably noticed in our volumes, is preparing a volume of *Discourses on the Scriptural Doctrines of Atonement and Sacrifice*.

THE
BRITISH CRITIC,

For NOVEMBER, 1799.

Quanta effectu res est, tam plena laboris. MANIL.

The more the use, the greater is the toil.

ART. I. *Munimenta Antiqua; or, Observations on Antient Castles, including Remarks on the whole Progress of Architecture, Ecclesiastical as well as Military, in Great Britain; and on the corresponding Changes in Manners, Laws, and Customs, tending both to illustrate Modern History, and to elucidate many interesting Passages in various antient Classic Authors. By Edward King, Esq. F. R. S. and A. S. Vol. I. Folio. 3l. 13s. 6d. Nicol. 1799.*

TO recapitulate this author's works, would be to mention some of the most important and useful publications of modern times. In whatever point of view we contemplate his talents, he is entitled to our warmest praise. His labours, which tend to elucidate the Scriptures, although we do not always accord in his conclusions, carry with them not only the marks of the most exemplary piety, but of acute remark, diligent investigation, and extensive reading. A kind of Prospectus of the present work was published some years since, under the title of *Vestiges of Oxford Castle*; and we are happy to know, that the whole design of the author is now perfected,

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waiting only his convenience and his health, for which he has our most unaffected good wishes, for their entire publication.

As this work, whether we consider its extent, its importance, its splendour, and consequent expence, but, above all, the interest and instruction it involves, is one of no common occurrence, it will certainly be thought right that we should bestow upon it a more particular attention.

This first volume is confined to the representation of Architecture in Britain, and to the elucidation of the manners which prevailed here previous to the invasion of the Romans. The language in which Mr. King explains his object and motives to the reader, is remarkable for an unadorned and manly simplicity, alike creditable to his taste, his sincerity, and his learning. He thus expresses himself :

“ The original intention of writing these sheets was, to apply the study of antiquities to the elucidation of the history of the ways of Divine Providence, in gradual successive dispensations: and of his dealings with the sons of men, in leading them from strength to strength, till his wondrous work and purpose in the very first creation of the human soul, shall be finally accomplished. And this strange change of human manners, which has *now*, so suddenly, and so dreadfully taken place checking apparently, for a short time, the progress of improvement, does only render the important history even still more interesting.

“ The tale therefore of antient deeds, and of antient modes of living, begun in these pages, may still be allowed to go on, without interruption; though modern barbarity of manners, becomes such a sad refinement of the antient, and more execrable barbarism, as to render the tale somewhat less surprising and striking.

“ The beginning of our narration and which is contained in this volume relates solely to *the earliest periods* in Britain, before the invasion of the Romans. The days of primæval simplicity and rudeness; the days of Druidism; and of Patriarchal manners.

“ And here, with regard to such of the Druidical structures as were indeed unquestionable temples, I have carefully avoided as much as possible, the repeating or interfering with what has been written so much at large by Doctor Stukeley: leaving the curious still to draw their own conclusions from his learned dissertations; though it cannot but be observed, that in the course of this work, conclusions even on different grounds, have led me very much to agree with him. My object it will be found has been to add, if possible, by fair observations, new and additional light to the interesting subject; by an investigation of circumstances, which had before escaped due notice. And in other points, with regard to Rowland, Borlase, and other able writers to whom we are much indebted, it will be found that I have as much as possible observed the same rule.”

One of the great and praise-worthy inducements which has led the venerable author to these pursuits, and this publication,

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is the illustration of passages in the Holy Scriptures, in which he has been in a very high degree successful, and of which we shall give pertinent examples in our progress through the work. The prefatory address we in a particular manner recommend, as being one of the happiest dissertations of the kind which it has been our good fortune to peruse. It not only perspicuously explains what is proposed to be accomplished, but, considered in the abstract, is a valuable tract, of great use to those who shall be inclined to follow a similar course; and satisfactorily demonstrating, that whatever talents, whatever learning, whatever views could be required of an individual engaged in such pursuits, evidently distinguish the author of this curious publication. Among various striking and brilliant passages, this which follows is not the least worthy of serious consideration.

“ Now then it only remains to be said that antient ruins are in this latter period of the world, become some of the best means of aiding us to trace out by their different peculiar styles, the different peculiar characters, dispositions and acquirements of different successive ages; for almost every age has had its peculiar marks and character, left strongly impressed on the style, and manifest design of all its buildings. And in these sheets, justice has been endeavoured to be rendered to all; neither ascribing merit from an idle veneration of antiquity to such æras and structures as abounded with rude blunders; nor depriving any, of the credit of those extraordinary exertions, which were wonderfully made in the midst of the greatest disadvantages, and under circumstances in which a fierce, hardy race of men dwelt in ignorance, and sometimes almost literally in *darkness visible*; serving an hardy warfare with few comforts of life, and with still fewer improvements of mind.

“ The gloomy mansions of Saxon and of Norman days, strike the mind often times with awe and reverence; but however wondered at, they cannot often be sincerely praised, nor be compared with the admired elegance of Grecian and Roman structures. They have, however, frequently such a rude sublimity of thought and design manifested in their architecture, as produces uniformly an effect upon the mind far surpassing any ideas of grandeur that could possibly be excited by the more regular rules of Grecian art, even when aided by Roman greatness. They were unhappily, in general, most horrible mansions, either of war and desolation, or of blind superstition and of imposition. And indeed their best recommendation was, that they were occasionally protections also against ferocious and savage barbarity; which could hardly have been avoided any otherwise; and residences, where sometimes were nurtured and cherished, those admirable spirits of intelligence, by whose honest labours, science was not only restored in the world, but made at last to rear its head with redoubled vigour. Much oftener however were they the cradles of that very state of ferocity, and stupid ignorance that generally prevailed, and that bore

down all before it; and, indeed, the very instruments of *maintaining* violence and oppression. Much does it import us, in these days to be watchful, lest a licentious disposition on the one hand, artful imposition on the other, and an abuse of the advantages we have enjoyed, should insensibly drive us back to a situation, wherein again may be wanted such *castellated mansions*, to protect us in like manner against almost forgotten cruelties; against revived barbarity; and against modern savages. And lest again should, no less gloomy dens, to preserve and cherish whatever real science, and good meaning may be left in the world. For all that has been good in the world, appears very much to have been in its first root merely derivative; and only the due cultivation of divine instruction, and of certain principles of rectitude and ingenuity, first imbibed from the information and guidance of those who went before us, and then brought to maturity by reflection and diligence. And even what are called *inventions*, are (when fully considered) found to be only additional branches of improvement, proceeding from the first vast stem. Whatever may be philosophically (as it is called) fancied or concluded, concerning the innate faculties of the human soul, and its own powers of exertion, experience has now taught us, in every age, and in every climate, that it is totally unable of itself, and by its own energy alone, to emerge from barbarism or ignorance; or to produce, without external assistance and borrowed light, the boasted improvements of art and of civilization. The New Hollanders; the South Sea Islanders; the Kamtschadales; the Indians, both of North and South America; and the Negro inhabitants of Africa; are all standing proofs of this fact; having advanced very little, if at all, during so many centuries beyond the bare supply of the wants and necessities of nature, in the rudest manner, as first taught them by those wretched, wandering, ignorant parents, from whom, in those respective countries, they derived their antient descent."

The volume commences with an investigation of the History of the Works of the Ancient Britons: we think proper to make this extract from the author's introductory observations.

"The examination of what remains in our own country, and the consideration of its gradual improvements in all these particular respects, is indeed what belongs most peculiarly to ourselves, and demands the most properly our first attention. But the modes by which several other civilized nations, have at various periods, in all ages, arrived to such advantages as they obtained, are so exceedingly similar to, and so much connected with, what has passed on this spot which we inhabit, that in carrying on the enquiry which relates to ourselves, we cannot but unavoidably find much light flung upon the history of the whole world; and upon several curious details in the antient records of many other regions. Records, which though continually perused by the learned, have too often for want of the illustration that might have been derived from such sort of inquiries, been much misunderstood. What kind of poor savages dwelt in this island, in some of the very early ages in the world, in the days of Moses or of Solomon, or of Numa, or Nebuchadnezzar, or Cyrus, or Darius (if this island had

at that time any inhabitants at all besides the wild beasts of the forest) is perhaps of as little import to us now, as it is to know who the poor beings were who dwelt in New Holland, during the last three centuries. Herodotus who has so often, by persons wanting candour, been deemed too credulous; was with regard to this matter only too incredulous. For at the same time that he gravely tells us, "he could not forbear laughter, when he considered how some men described the circumference of the earth, *without any kind of judgment*, pretending that the ocean surrounds the whole, and that the earth *is made round, as if it came out of a turner's lathe*; and that Europe is equal in extent to Asia;" he says also, "neither can I assent to those who tell us of a river, by the barbarians called Eridanus, which they say furnishes amber, *and runs northward into the sea*. Neither do I know any thing of the islands called *Cassiterides*, from the *tin* which is thence imported among us. And though I have diligently inquired, yet I have never seen any man, who by his own experience could inform me, concerning the nature of that sea, which bounds the extremities of Europe. However it is certain that *amber*, and *tin*, come from the remotest parts." We may therefore from these words conclude, that whatever inhabitants there were of Britain, in the days of Herodotus, they were still in a state of such *utter barbarity*, as to be almost entirely unnoticed by the then civilized part of mankind. And we well know they continued in a very barbarous state, even down to the time of Cæsar and Tacitus.

"But although this venerable father of history, who dwelt amidst the first dawn of science in Greece, *could not believe the earth to be spherical*; and candidly confessed his ignorance of the geography of this part of the world, and of *the existence of any inhabitants in any such island as THIS*; yet what he says concerning *tin*, is a clear proof against his own doubts; and a proof that the coasts of Cornwall had been visited previous to that time by the Phœnicians; for there was no other part of the world then discovered from whence that metal could be had. We shall find reason to conclude, in the course of our inquiries, that we even still have remains of architecture in being, that were not only long prior to the time of the Roman invasion; but most likely prior to the days of Herodotus. The remains I mean are those called Druidical. With the examination of which therefore, together with the consideration of the traces of British strong holds, it will be necessary to begin these observations."

Mr. K. proceeds to explain the form and construction of the British Huts and Towns, and discusses, at some length, the famous old entrenchment known by the name of Ambresbury Banks. The remainder of the volume is divided into seven Chapters. The first treats of Aboriginal British Fortresses, and Hill Fortresses in General; the second, of Stones of Memorial; the third, of Circles of Memorial of Observance and Observation; the fourth, of Sacred Circles, with Altars of Oblation; the fifth, of Cromleches; the sixth, of Barrows, Cairns, and Kistvaens; the seventh, of Rocking Stones, Tolmen, and Bason Stones.

In the first Chapter it is, we think, satisfactorily proved, that the term of Danish, Saxon, and Roman Entrènement, has frequently and improperly been applied to what were in reality the strong posts and fastnesses of the ancient Britons, the first settlers in this island. We shall conclude the first part of our observations on the "*Munimenta Antiqua*," with the author's sentiments on this curious subject of antiquarian research,

" Chap. I. *Concerning Aboriginal Fortresses, and Hill Fortresses in General; and concerning Caves, and hiding Places.*

" There are a vast number of strong intrènements in all parts of this island of a very peculiar kind, situated chiefly on the tops of *natural hills*; and which can be attributed to none of the various different people who have ever dwelt in the adjacent country, except to the Antient Britons; although indeed the subsequent conquerors, Romans Saxons, and Danes, and even the Normans, have on certain emergencies, made use of them at different times, on account of their great original strength; and although the erroneous hasty conjectures of persons ill-informed, for want of more experience, and even the crude reports of the country, have often called them Roman camps, Danish forts, or Saxon intrènements. They could not be originally of Roman construction; because we well know, that wheresoever the Romans certainly did form any camps, and stations, either in this island or abroad, they always were of a very different sort. They could not be Danish; both because they do not resemble such as we assuredly know to have been constructed by those marauders, in their invasions, who could not venture so far inland as several of these works are found to be; nor stay to undertake the excessive labour of raising them on such high hills and mountains as they are often placed; nor run the risk of being cooped up, and starved there when they had done so. And as they were not the works of those people during their state of piracy; so neither can they be deemed to have been fortresses designed by them, when they had obtained an establishment here. For the great castle, built by Canute, at Norwich; the great tower, at Bury; and other works of theirs; shew that they had *then* arrived at such a state of improvement in point of civilization, and of architectural skill, as to fortify themselves in cities, and within strong walls; when they did not use merely temporary camps; and not to be driven to the shift of contriving such places as these for stationary defence. Neither could these intrènements have been originally the works of the Saxons. For even during the Heptarchy we shall find fortresses of *stone* were erected; and are still subsisting, of a far different sort. And the remains of architecture of the ages of Edgar and Alfred; and the latter's well-known complaint of *there being few castles in England*; together with the specimen of the great castle of his son Edward the Elder, at Colchester; and their strong cities mentioned in history; shew that they had far different ideas of security, and of protecting themselves against invaders, than would correspond with a dependance on these kind of retreats. Besides, indeed, we shall find several instances in the sequel, when their mere earth-works, when for temporary

convenience they did ever construct such, were encampments on plain ground, with *double ditches*, and with either the whole, or at least part of the area raised above the level of the adjacent country, and sometimes with a very small mount for watch guard. And quite different from those either of the Danes or Normans. And as to the Normans themselves, their magnificence, and the great castles still remaining, which they constructed, in different periods, puts it quite out of the question to allow even the least conjecture of their having had any share in casting up the works of these retreats, and intrenchments, which are most properly the first objects of our attention.

“ They must therefore have been the strong posts, and fastnesses of the Ancient Britons, the first settlers in this island. Where they lodged their wives and their children, on account of any sudden war or invasion; and to which they drove their cattle, at the same time from the low adjacent country. Here they formed garrisons, and made their stand; and from hence they sallied forth to repel the foe. And that such were by these people first devised and fortified for this use, appears most evidently from the account given of British fortresses by *Tacitus*. For describing the strong holds formed, and resorted to by Caratacus; he says, “ *Tunc montibus arduis, et si qua clementer accedj poterant, in modum valli saxa præstitit.*” Which we may very well translate, “ Then they fortified themselves on steep mountains, and whenever there was any possibility of access in any part, he constructed a bank of stones like a vallum.

“ Mr. Pennant instantly saw so strongly the exact conformity of this description, with one of these sort of intrenchments still remaining on a mountain hanging over the Vale of Nannerch in Flintshire, in North Wales, and called *Mael Arthur*, that he could not forbear immediately to apply it, and to form the right conclusion concerning these hill fortifications.

“ *Mael Arthur* is one of the high summits of the mountain, a smooth terrace being levelled on the top of all, and having, *on the only accessible side*, where there are not precipices, two ditches of prodigious depth, with suitable dikes.

“ Many others of these fortresses are rendered defensible exactly in the same manner; but there are sometimes more deep ditches; and high banks, formed either of earth or *loose stones*: and there are sometimes only one, though more often two entrances.

“ They were indeed such as might well defy an enemy: as similar ones often did, in various other countries, even from the time of Alexander the Great (as related by *Quintus Curtius*) down to the time of Agricola.

“ But their situation being so high that they could have no supply of water, except from the clouds, they were often liable to be untenable for a long season from that very circumstance alone, though their situations amongst hills, subject to much wet, gave the defenders of them a better chance in this respect than they could have had in other places.

“ One of the most important and most considerable of these fastnesses in our country, is situated on a spot, that could not but be an object of the utmost attention to the original inhabitants of those territories

ritories which afterwards were deemed distinctly England, and Wales, from the very division here formed.

“ It is on the summit of one of the highest of the Malvern ridge of hills; and is known by the name of the Herefordshire Beacon, commanding that which was once the *only* pass through them from the one side to the other, and which indeed is very nearly so to the present hour.

“ This has sometimes been called, without the least proof or reason to form any such conclusion, *a Roman camp*. It has also been called *a Danish camp*, with still less ground for any such conclusion. It has been talked of as being *Saxon*; and because the tradition of the country still preserves the curious memorial of the fact, that Owen Glendour or *Glyndwr*, made use of it as one of the fastnesses to which he resorted in his distress (as he did to several of this sort) it has been sometimes idly supposed to be one of his works.

“ But the construction of the whole strong hold shews it to have been formed for a more important use than he and his refugees could ever make of it. Its extent is so great as to shew it was designed for the security of an whole adjacent country, on any emergency.

“ And the access to its summit is to this day so exceeding difficult, that almost for that reason alone it has been so seldom accurately surveyed.

“ A view of its appearance on the North-East side is placed as a frontispiece to this book.

“ Pl. 1st. fig. 1st. Is a plan of the roots, or foundation of the mountain, and of the several works formed on its sides and summit.

“ a, Is the area of the camp; on the very highest part. An irregular oblong of 175 feet in its longest diameter; and 110 in its shortest, surrounded by an high steep vallum (or bank) of stones and earth, now covered with turf, and by a very deep ditch on the outside.”

There is certainly no more common mistake among antiquarians of limited information and accomplishments, than the confounding the Roman with the Danish, the Danish with the ancient British places of encampment. Mr. King appears to have happily discriminated between all and each of these, and to have added progressively, as he proceeds, many curious facts illustrative of the habits and manners of our forefathers. This also seems a proper place to observe, that the plate alluded to at the conclusion of our last extract, namely, of the Herefordshire Beacon, is eminently beautiful.

(To be continued.)

ART. II. *Elements of Christian Theology, containing Proofs of the Authenticity and Inspiration of the Holy Scriptures; a Summary of the History of the Jews; a brief Statement of the Contents of the several Books of the Old and New Testaments; a short Account of the English Translations of the Bible, and of the Liturgy of the Church of England; and a scriptural Exposition of the Thirty-Nine Articles of Religion. By George Pretyman, D. D. F. R. S. Lord Bishop of Lincoln. Designed principally for the Use of Young Students in Divinity. Two Volumes. 8vo. 14s. Cadell and Davies. 1799.*

IT has long been a matter of serious regret with those who are best qualified to judge of its importance, that the candidates for holy orders, however desirous they might be of accomplishing themselves for their profession, still wanted an easy and familiar guide, by which they might be progressively conducted in their theological pursuits. It could hardly be expected even of the most ingenuous and most diligent, to plunge immediately and abruptly into the profound depths of a science, in which, above all others, it is required that the ardour of zeal should be tempered by the seriousness of reflection, and that the assiduity of study should feel, and should obey the sober restraints of a maturer judgment. This void in literature is at length filled up, and filled up in the best and most effectual manner. The learned prelate, the author of this valuable work, is known to be eminently qualified for the part he has undertaken, by the solidity of his judgment, by a patient and successful investigation of the most obscure branches of science, and last of all, and which is more to the purpose, by a careful and conscientious discharge of his episcopal duties; in which he has been distinguished by firmness, without pride, by a condescending attention to every claim, without any unbecoming relaxation from the dignity of his office. But this is not all, these qualities have appeared, and these talents have been demonstrated by still less equivocal proofs. The various Sermons and Charges of the Bishop of Lincoln (to say nothing of the conspicuous excellence with which he appears in Mr. Kett's learned and elaborate publication on Prophecy) are eminently remarkable for the soundest judgment, the happiest professional accomplishments, and the unostentatious desire of instructing by his labours, and improving by his example. Having said thus much, it only remains for us to justify this by no means too ample commendation, by explaining the plan which the learned author has pursued, and by giving extracts from different parts of his performance.

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The work commences with a Dedication to Mr. Pitt, in which the emotions of a warm, a generous, and a grateful heart are allowed to expand and indulge themselves, without the smallest tincture of adulatory meanness. It is no more than justice to observe, that the language employed in this address, is not so much that of an obliged and grateful individual returning acknowledgments to the patron of his fortunes, as that of an ardent, sincere, and long-tried friend, looking back with delight to the interchange of past kindness, and expecting, with a justifiable confidence, the continuance and perpetuity of those reciprocal sentiments.

We now come to the Preface, the greater part of which we shall extract, as it perspicuously and satisfactorily explains the contents and arrangements of the work.

“ The great deficiency with respect to professional knowledge, which I frequently found in the candidates for holy orders, suggested the idea of the following work. In consequence of the system of education at present pursued in our Universities previous to the first Degree, and of the short interval between the admission of young men to that Degree, and their offering themselves to the Bishop for ordination; it too often happens, that they have not applied themselves to theological studies to the extent which might be wished. It would be easy to recommend books, provided there were time and inclination to peruse them; but it is difficult to point out such as should contain that portion of knowledge which every Minister of Religion ought to possess, and which might be read and understood within the period usually allotted to preparation for holy orders. I thought therefore that I could not better employ the little leisure which the duties of this very extensive diocese allow, than in compiling a short work, which might serve at least to convey general ideas upon some of the most important branches of Christian Theology.

“ In considering the plan to be adopted for this purpose, the subject appeared naturally to divide itself into three parts.—The Old Testament, the New Testament, and our own Establishment. It is not necessary to adduce any arguments to prove, that a person who professes himself willing to become a Minister of the Church of England ought to be acquainted with his Bible, and that he ought to know the peculiar Doctrines which it will be his indispensable duty to inculcate: these are points which will readily be granted.

“ In treating of the Old Testament, I have begun with proving the Authenticity and Inspiration of the Books of which it consists, and have entered into these subjects at considerable length, but I trust not more fully than their importance demands. They form a material branch in the evidences for the truth of the Christian Religion, as the Old Testament is in fact the foundation of the New. In the second chapter I have given a very brief Account of the Contents of the several Books of the Old Testament, and have mentioned their respective authors, and the times when they lived. In the historical books I have stated the period which they comprehend, and the principal
facts

facts which they relate; and in the prophetic books I have enumerated the prophecies they contain, and the few particulars which are known concerning the Prophets themselves. The third chapter is an Abridgment of the History of the Old Testament; and as a connexion between the Old and New Testaments, and to make the historical part of the New Testament more intelligible, the history of the Jews is continued down to the destruction of Jerusalem by Titus. The fourth and last chapter of this part contains an Account of the Jewish Sects, not only of such as are mentioned in the Old and New Testaments, but also of those which were known at any period among the Jews, although their names do not occur in Scripture. I doubted for some time whether this chapter ought to be placed in the first or second part; but upon consideration it appeared better to include it in the first, because all the sects here noticed originated within the period contained in the preceding chapter, and the knowledge of the principles of some of them is necessary to the right understanding of the New Testament.

“ The first chapter of the second part is upon the Canon and Inspiration of the Books of the New Testament, and corresponds to the first chapter of the first part. The thirty following chapters contain a separate Account of the Books of the New Testament. I have there stated the grounds for believing that each book was written by the person to whom it is usually ascribed, and have given the History of its Author. I have mentioned the place where it was published, or from which it was written: its date: the cause or design of its being written; its contents, and such other particulars as belong to the respective books. The last chapter of this part is an Abridgment of the New Testament History, in which I have related the leading circumstances of the life and ministry of our Saviour, and the exertions and sufferings of the Apostles, after his ascension into Heaven.

“ These two parts occupy the first volume.

“ The first chapter of the third part contains a short account of the English Translations of the Bible, from the first known attempt to translate the Scriptures into the language of this country, to the Translation now in use. The second chapter is upon the Liturgy of the Church of England; and here I have noticed all the principal alterations which were made in the public service of our Church, from the first English Liturgy in the time of Henry the Eighth, to the last revision soon after the Restoration of Charles the Second. These two chapters occupy but little more than thirty pages; and the remainder of the second volume is devoted to an Exposition of the Thirty-nine Articles of the Church of England. In this exposition I have not contented myself with stating the general doctrine of each article, but I have taken every sentence, and endeavoured to explain or prove it, as the case required; so that there is not a single proposition or expression in these articles, the truth of which I have not attempted to establish. I have not only been very copious in quotations from Scripture in proof of the articles, but I have also had recourse to the ancient Fathers, and have shewn that the Doctrines of our Church perfectly accord with the Faith of the early Christians.

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“ When I consider the comprehensive nature of this plan, and the numerous avocations and interruptions which I have experienced in the execution of it, I cannot but fear that the work will be found in some respects inaccurate and defective. I can only say that it has been my earnest wish and endeavour to be correct, to advance nothing but upon sufficient authority, and to compress as much useful information as I could within the limits to which I thought it right to confine myself. If I might presume that a second edition of this Work would ever be called for, I would add, that I shall very readily attend to any suggestion or advice which I may receive, whether it relates to error or omission.

“ I have designedly avoided entering into any particular discussion of the evidences for the truth of the Christian Religion, as upon that point I wish to refer the reader to the very able and excellent work of Dr. Paley. At the same time it may be observed, that whatever proves the Authenticity and Inspiration of the Scripture, does in fact confirm the Divine origin of our Religion. And at the end of the second part I have concisely enumerated the various proofs by which the truth of Christianity is established.

“ As Utility is my only object in this work, I have not scrupled to borrow from other authors whatever suited my purpose; and every obligation of this sort I have been careful to acknowledge.

“ It is hoped that young students in divinity will remember, that these volumes are designed not only to give a general view of the subjects with which it is absolutely necessary that every Minister of the Church of England should be acquainted, but also, by laying a foundation, to give a taste for theological pursuits. One of the great advantages of an established ministry is, that it affords leisure for study; and I desire to remind the Clergy, that at the time of their ordination they solemnly promise to be “ diligent in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same.” Without such diligence they cannot support the dignity of the clerical character, “ be ready to give an answer to every one that asketh them a reason of the hope that is in them,” or be qualified “ to maintain true religion, and to banish and drive away all erroneous and strange doctrines contrary to God’s word.” There never was a period when professional learning was more requisite in the Clergy than at present, or when they were more loudly called upon to inculcate and enforce the genuine doctrines and duties of the Gospel.” P. vii.

The Preface concludes with a list of books, judiciously selected, which ought to form a part of every clergyman’s library. It may be probably be objected, that among the inferior clergy, few will be able to possess themselves of books of such considerable number and expence. But they may, nevertheless, find advantage from having those pointed out, which are most entitled to their attention, and which may be procured at different opportunities.

The learned Bishop having stated the proofs and arguments which support the authenticity, and prove the inspiration of the books

books of the Old Testament, adverts to the objections of modern sceptics in the following very able manner.

“ I have thus given an historical detail of the gradual production and preservation of the Books of the Old Testament, and of their formation into a regular canon ; I have also stated the grounds of our belief in the integrity of the copies which have been transmitted to us, and the general arguments in favour of the Authenticity and Inspiration of these invaluable writings. But as it is the practice of the sceptics of the present day to endeavour to shake the foundations of Christianity by undermining the authority of the Old Testament ; and as their attacks are particularly directed against the genuineness and credit of the Books of Moses, upon which the other antient Scriptures greatly depend, it may be useful to offer some farther considerations to prove, that the Pentateuch was really the work of Moses, and that it is our duty, as St. Paul thought it his, “ to believe all things which are written in the law and in the prophets.” P. 29.

And thus again, on the same subject, at p. 44.

“ The treasures of oriental learning, which Mr. Maurice has collected with so much industry, and explained with so much judgment, in his History and Antiquities of India, supply abundance of incontrovertible evidence for the existence of opinions in the early ages of the world, which perfectly agree with the leading articles of our faith, as well as the principal events related in the Pentateuch. I must confine myself to a single extract from this interesting author. “ Whether the reader will allow or not the inspiration of the sacred writer, his mind on the perusal must be struck with the force of one very remarkable fact, viz. that the names which are assigned by Moses to eastern countries and cities, derived to them immediately from the patriarchs, their original founders, are for the most part the very names by which they were antiently known over all the east ; many of them were afterwards translated, with little variation, by the Greeks in their systems of geography. Moses has traced, in one short chapter, all the inhabitants of the earth, from the Caspian and Persian seas to the extreme Gades, to their original, and recorded at once the period and occasion of their dispersion.” This fact, and the conclusions from it, which are thus incontrovertibly established by the newly acquired knowledge of the Sanscreeet language, were contended for and strongly enforced by Bochart and Stillingfleet, who could only refer to oriental opinions and traditions, as they came to them through the medium of Grecian interpretation. To the late excellent and learned president of the Asiatic society we are chiefly indebted for the light recently thrown from the east upon this important subject. Avoowing himself to be attached to no system, and as much disposed to reject the Mosaic history, if it were proved to be erroneous, as to believe it if he found it confirmed by sound reasoning and satisfactory evidence, he engaged in those researches to which his talents and situation were equally adapted ; and the result of his laborious enquiries into the chronology, history, mythology, and languages of the nations, from whence infidels have long derived their most formidable objections, was

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a full conviction that neither accident nor ingenuity could account for the very numerous instances of similar traditions, and of near coincidence in the names of persons and places, which are to be found in the Bible, and in ancient monuments of eastern literature. Whoever, indeed, is acquainted with the writings of Mr. Brvant and Mr. Maurice, and with the Asiatic Researches published at Calcutta, cannot but have observed, that the accounts of the Creation, the Fall, the Deluge, and the Dispersion of Mankind, recorded by the nations upon the vast continent of Asia, bear a strong resemblance to each other, and to the narrative in the sacred history, and evidently contain the fragments of one original truth, which was broken by the dispersion of the patriarchal families, and corrupted by length of time, allegory, and idolatry. From this universal concurrence on this head, one of these things is necessarily true, either that all these traditions must have been taken from the author of the book of Genesis, or that the author of the book of Genesis made up his history from some or all such traditions as were already extant; or lastly, that he received his knowledge of past events by revelation. Were then all these traditions taken from the Mosaic history? It has been shewn by Sir William Jones and Mr. Maurice, that they were received too generally and too early to make this supposition even possible; for they existed in different parts of the world in the very age when Moses lived. Was the Mosaic history composed from the traditions then existing? It is certain that the Chaldeans, the Persians, the most ancient inhabitants of India, and the Egyptians, all possessed the same story; but they had, by the time of Moses, wrapped it up in their own mysteries, and disguised it by their own fanciful conceits: and surely no rational mind can believe, that if Moses had been acquainted with all the mystic fables of the East, as well as of Egypt, he could, out of such an endless variety of obscure allegory, by the power of human sagacity alone, have discovered their real origin, much less, that from a partial knowledge of some of them, he could have been able to discover the facts which suit and explain them all. His plain recital, however, of the Creation, the Fall, the Deluge, and the Dispersion of Mankind, does unquestionably develope that origin, and bring to light those facts; and it therefore follows, not only that the account is the true one, but, there being no human means of his acquiring the knowledge of it, that it was, as he asserts it to have been, revealed to him by God himself."

The refutation of the infidel objections against the Mosaic writings, occupy the succeeding pages, and concludes with these wise remonstrances.

"I have thought it right to notice these objections, because I have lately seen a good deal of importance attributed to them; and indeed such objections are very frequent in modern publications. Those who advance them know but too well, that by stating them in a specious and confident manner, they may shake the faith of the unwary, and by degrees draw them over to their own sceptical opinions. Let me then caution my young readers against these insidious and mischievous attempts. Let the direct and positive proofs of the divine authority of the

the Scriptures, or of any other branch of our religion which may be attacked, be constantly recollected. Let it be remembered, that upon every point, however clearly and undoubtedly proved, it is easy to find cavils and difficulties; and that to these cavils and difficulties there must be satisfactory answers, although they may not occur to the mind, or have not fallen within the reading, of every person. Above all, let recourse be had upon all such occasions to this general principle, that when the truth of any proposition is established upon just and legitimate grounds, or when any doctrine is revealed in the written Word of God, no weight whatever is due to objections founded in probable reasoning, metaphysical speculation, or conjectural criticism; and we may safely pronounce, that no other have ever been brought to oppose the conclusions which we have seen derived from facts, by arguments obviously resulting from those facts, and consistent with each other, in favour of the Authenticity and Inspiration of the antient Scriptures." P. 76.

It is impossible not to be highly gratified with the animated description of St. Paul's manner of writing at p. 374, as well as with the abridged account of the history of the New Testament.

"Such is the history of the New Testament; and that the books which contain this history were written, and immediately published, by persons contemporary with the events, is fully proved, as we have seen in the preceding chapters, by the testimony of an unbroken series of authors, reaching from the days of the Evangelists to the present times; by the concurrent belief of Christians of all denominations; and by the unreserved confession of avowed enemies to the Gospel. In this point of view the writings of the antient fathers of the Christian church are invaluable. They contain not only frequent references and allusions to the books of the New Testament, but also such numerous professed quotations from them, that it is demonstratively certain, that these books existed in their present state a few years after the appearance of Christ in the world. No unbeliever in the apostolic age, in the age immediately subsequent to it, or indeed in any age whatever, was ever able to disprove the facts recorded in these books; and it does not appear, that in the early times any such attempt was made. The facts therefore related in the New Testament must be admitted to have really happened. But if all the circumstances of the history of Jesus, that is, his miraculous conception in the womb of the Virgin, the time at which he was born, the place where he was born, the family from which he was descended, the nature of the doctrines which he preached, the meanness of his condition, his rejection, sufferings, death, burial, resurrection, and ascension, with many other minute particulars; if, I say, all these various circumstances in the history of Jesus exactly accord with the predictions of the Old Testament relative to the promised Messiah, in whom all the nations of the earth were to be blessed, it follows that Jesus was that Messiah.—And again, if Jesus really performed the miracles as related in the Gospels, and was perfectly acquainted with the thoughts and designs of men, his divine mission cannot be doubted.—Lastly, if he really foretold his own death

death and resurrection, the descent of the Holy Ghost, its miraculous effects, the sufferings of the Apostles, the call of the Gentiles, and the destruction of Jerusalem, it necessarily follows that he spake by the authority of God himself. These and many other arguments, founded in the more than human character of Jesus, in the rapid propagation of the Gospel, in the excellence of its precepts and doctrines, and in the constancy, intrepidity, and fortitude of its early professors, incontrovertibly establish the truth and divine origin of the Christian religion, and afford to us, who live in these latter times, the most positive confirmation of the promise of our Lord, that "the gates of hell shall not prevail against it." P. 529.

Thus concludes the first volume; the consideration of the second we shall defer till next month.

(To be continued.)

ART. III. *Essays on the Picturesque, as compared with the Sublime and the Beautiful; and on the Use of studying Pictures for the Purpose of improving real Landscape.* By Uvedale Price, Esq. Vol. II. 8vo. 432 pp. 6s. Hereford printed; for Robson, London. 1798.

THAT, in rousing and delighting the imagination, the wild grandeur, and the perpetually diversified beauties of nature surpass the most laborious and the most skilful efforts of art, is a truth deeply felt by every cultivated mind. To feel it is, in fact, only to feel that the works of man are inferior to those of God. Man however is, by the appointment of his Creator, connected and encircled with art. His habitation, in civilized society, is not the natural shelter of a hollow tree or a cavern, but an artificial, a regular, and an ornamented edifice. The rude and broken ground contiguous to his door, he perhaps discerns to be more beautiful, if considered as an independent object, with all its varied tints, its contrasted inequalities, and its native bushes and thickets, than it would be if thrown into any new form within the powers of his fancy or his spade. Yet he perceives that it cannot remain as it is. In the first place, utility demands a change. Some portions, but these may be out of sight, she requires for purposes purely domestic. She requires too that every other part be rendered easily accessible, by dry, firm, and durable paths. Art in the next place prefers her claims. Regarding the mansion as a structure of her own, she advances on the plea, the just plea of congruity, her

her title to the command of its immediate environs. She asks whether the residence of the owner is to stand disjoined from every adjacent object; whether it is so to stand that, if by magic it could be instantaneously removed, no chasm, no deficiency, in the general scene should result; or whether it ought not to be so blended by connecting accompaniments into union with the surrounding display of nature, as at once to appear to the spectator's eye, an essential part of one accordant whole? She affirms that architectural decorations, in harmony with the principal structure, may be repeated in its vicinity; that the abrupt transitions in the surface of the ground may be softened; that the wild herbage may be replaced by a neater verdure; that the native thickets may give way to flowering shrubs, even of foreign growth; and that although the beauty removed by each of these alterations should intrinsically exceed that which is substituted in its stead, the loss is more than compensated by the relative congruity of the latter. But in the midst of her pretensions she uniformly owns, unless she presumptuously forgets the limits and the objects of her powers, the inferiority of the works of her instrument, man, to those of the creator. Hence she regards it as an incontrovertible truth, that in arranging her materials of earth, wood, and water, her highest praise is to produce as close a resemblance to the neighbouring beauties of nature, or of the beauties of other natural scenes, which would accord with the spot which she decorates, as is compatible with the vicinity and the character of the presiding mansion: and that in proportion as the parts of the scene recede from the mansion, the traces of her hand should fade away.

Such we apprehend to be the rational and fundamental principles of the science of Landscape-Gardening; to which the work now under consideration relates. In the application of these principles to practice there is room, within due limits, for diversity of opinion and taste; without approaching too nearly towards either the one or the other of the opposite extremes, rudeness and formality. Yet it seems evident that the error likely to prevail, is that of excess on the side of artificial smoothness and ostentatious polish. The inherent bias of ornament is towards doing too much rather than too little. To show that in every part something has been done gratifies vanity, and indicates that expence has not been spared. Defective taste has always manifested an undue fondness for regularity; and though it can no longer persuade us to be in raptures with mathematical ponds and staircase cascades, it still disposes numbers to delight in the unbroken sameness of circular and oval clumps, of naked lawns, of bare and similar

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slopes, and of serpentine curves applied alike with perpetual recurrence to the course of the gravel walk, the outline of the wood, and the sweep of the lake and of the river.

Mr. P. while he reprehends with frequent, but not unmerited severity, the uninteresting monotony which has thus been diffused over many places ornamented by the hand of modern improvement, judiciously distinguishes between the proper use and the entire proscription of smoothness, continuity of surface, undulation, serpentine lines, and distinctness of boundary. He states that the purpose of his first volume, as of the present, is to show,

“not that these qualities are by any means to be abandoned or neglected, but that there are striking effects and attractions in those of a totally opposite nature: and that both must be mixed in various degrees, in order to produce that beauty of combination, which is displayed in the choicest works of art and of nature.” P. xvi.

This purpose, with others collateral to it, he now prosecutes in three separate Essays.

The first Essay is on Artificial Water and its Banks.

“The art here consists,” Mr. P. observes, “(by no means an easy art) in preserving a general play and connection of outline, yet varied by breaks and inlets of different heights and characters: it consists in avoiding sameness, and insipid curves, yet in no less carefully avoiding such frequent and distinct breaks, as from a different cause, would disfigure the outline.” P. 26.

For the study of the varied tints of broken soil, the half uncovered stones, the ledges of rock, the twisted roots, the overhanging margin, the combination of forest-trees with underwood, and all the other irregularities, by a happy mixture of which with each other, and with gentle slopes, and smooth vegetation, the banks of natural lakes and rivers are decorated, he refers the landscape-gardener to the great prototype, Nature.

“Where the professed aim is that of imitating a river, surely those circumstances which give such effect, variety, and naturalness to rivers, ought not to be proscribed. On the contrary, the improver ought to make them the object of his search, his study, and his imitation, not only on lakes and rivers, but wherever there are rich and varied banks; for we must be sure that water and reflection would double their beauties. All such banks afford studies for painters, either alone, or combined with water; but without some variety of tint in their accompaniments, rivers, either in nature or painting, would be most insipid objects.” P. 36.

Respecting the construction of the banks of artificial water, Mr. P. subjoins many practical observations worthy of the attention of the improver; he justly condemns the common cus-

tom of regarding the extent of the water rather than its accompaniments; and intersperses useful remarks on picturesque simplicity, richness, concealment, and connection.

We must, however, mention two points stated in this Essay, concerning which we cannot accord with the writer.

“ In one opinion,” says Mr. P. “ I am more and more confirmed; namely, that the character of a lake, and not that of a river, should in most cases be the object of imitation.” P. 88.

We admit that an imitative lake, well situated and formed, and of an adequate extent, possesses charms superior to those of an imitative river; and if the grounds to be improved afford the opportunity of floating some fortunate hollow, where two or more wooded vallies meet, a lake, disappearing in different parts as it winds round the feet of the hills, will be equally beautiful and appropriate. But in ordinary situations a decent resemblance of a principal reach, with one or two subordinate revivals of a river, is much more easily attainable, and usually more in character. Unless you are particularly favoured by local circumstances, the expence necessary to elevate your lake above the rank of a mere pool is extreme; and the disgusting formality of an immense head, generally sets picturesque discipline at defiance. Again, Mr. P. seems to recommend (p. 112) the planting of flags and bulrushes some way into the lake, as a method of gradually obscuring its termination. We remember too well the exquisite lines,

Non illic canna palustris,
Non steriles ulvæ, nec acutâ cuspide junci,

to be advocates for an ambiguous mixture of a species of vegetation, which suggests the ideas, not of the sparkling pebbles and lucid chrystal of natural lakes, but of a muddy bottom, of impure water, of a pool degenerating into a plashy swamp.

The second and shortest of the Essays is on Decorations near the House. In the outset, and elsewhere, Mr. P. without reason, condemns the author of the English Garden, for making simplicity the arbiters of improvement. The tenor of Mason's rules, and the practical illustration of them in his fourth book, show that the arbitrating power of simplicity was not intended to exclude the utmost richness of proper ornaments judiciously placed; but was wisely intended to be a security against *ambitiosa ornamenta*, ornaments excessive in degree, or incongruous in kind or in situation. Mr. P. in avowing his error, real or supposed, in destroying an antique garden of his own, exhibits candour. We cannot extend this praise to the succeeding political remarks (p. 152). The introduction of

them is forced; and they seem designed to bear an invidious reference to the existing administration. As an abstract proposition, it is undoubtedly true that ministers, who have plunged their country into unjust and unnecessary wars, might do well to record a confession of their guilt: and it is equally true, though Mr. P. has omitted to notice the truth, that a confession of guilt would be a "testament politique" no less becoming such oppositions as have endangered their country, by an unpatriotic resistance to wars that were just and necessary.

The leading principle inculcated in this Essay, namely, that a house may fitly be connected by architectural decorations with the garden, is certainly just; and many of Mr. P.'s observations on the modes of applying that principle are judicious: yet we cannot but think him somewhat too partial to terraces, jets d'eau, and statues. Not that we despotically proscribe any of these appendages. A terrace, serving as a platform to a grand and ancient edifice, may be magnificent and in place. Remove it further, and the evils of its formality can scarcely fail to preponderate. An upright fountain, projected from a suitable structure, may be an appropriate architectural ornament in the public square of a city, or the court of a palace: station it among trees and vegetation, and its unnatural effect (for jets d'eau are totally unknown to nature in England, whatever may be the case in Iceland) will be offensive. Even in the highly embellished flower-garden (p. 187) a stream gushing like the *Fons Blandusæ* from a stony cleft, richly overhung, in conformity to the genius of the spot, with kalmias and rhododendrons, and trailing plants of beautiful leaf and bloom, would be more captivating than if squirted into the air from a decorated shrine, and received into a marble cistern. With respect to statues, their unsheltered appearance accords so little with our climate, that nothing but the vicinity of architecture reconciles us to their occurrence out of doors. When they are placed in a garden, they commonly seem as if they had strayed out of their knowledge: and when we see Hercules himself with his face green from weather-stains, and his limbs over-spread with lichens, we feel a sympathetic inclination to lend him an umbrella.

The third Essay treats of Architecture and Buildings, as connected with scenery. Mr. P. enlarges on the superior beauty of a mansion, rising pre-eminent amidst inferior appendages, with its lines broken from different points of view, by some trees growing near it, when contrasted with the square, naked edifices which are not uncommon; and confirms his opinion, by referring to the happy combinations of trees and architecture
displayed

displayed in the productions of eminent painters. He complains of the little attention shown, in a picturesque light, to the summits of modern buildings; discriminates, on the principles laid down in his former volume, between the grand, the beautiful, and the picturesque, as relating to his present subject; dwells at great length on the different species of architecture, preferred by the several great masters of painting, in these compositions; and concludes with distinct and detailed observations respecting bridges, cottages, and villages.

As a specimen of Mr. P.'s style, we select from this Essay the following extracts, chiefly because they relate to a celebrated English structure, by an English artist.

“ Sir Joshua Reynolds is, I believe, the first who has done justice to the architecture of Vanbrugh, by shewing that it was not a mere fantastic style, without any other object than that of singularity, but that he worked on the principles of painting, and has produced the most painter-like effects.” P. 251.

“ In walking about Blenheim, I have been repeatedly struck with the excellence of the principle displayed by Vanbrugh, in all that regards the summit, whatever objections may be made to many of the parts in detail. Wherever the smallest portion of it was to be seen, and from whatever quarter, whether between, or above trees, the grandeur, richness, and variety of it, never failed to make a strong impression, and to suggest to me, how insipid a bit of slated roof and a detached chimney, would have been in the same view. It certainly appears to be the most obvious of all reflections, that as the highest part of an object is the most seen, the form of it should be the most studied; but look at our houses, and you would suppose that it had seldom occurred to the builders, or that it was considered by them as a matter of little consequence. On this subject we have received an important lesson, from one whom Swift has represented, as an architect, not only without lecture, but without thought*.

“ Vanbrugh's aim in decorating the summit of Blenheim, was to produce richness and variety, and still to preserve the idea of massiveness; and where an artist of genius has any point strongly in view, and pursues it with enthusiasm, he will generally go beyond the mark: what he does produce, however, will not have that worst of faults, insipidity. The enthusiasm of Michael Angelo, which produced the grandest and most striking attitudes, at other times led him to twist the human figure into such singular and capricious forms, as border on caricatura; so Vanbrugh, by pursuing his favourite ideas, may have made some of the parts more broken, or more massive (especially in the summit) than was necessary for his own purposes; but his defects should be corrected, like those of Michael Angelo, by a Raphael in architecture, not by a Carlo Marat; and even then, though the style would be purer, and altogether more excellent, it might lose something of ori-

* Van's genius, without thought or lecture,
Is hugely turn'd to architecture.

ginal character; and of that, perhaps, inseparable mixture of excellencies and blemishes, which sometimes appear to belong to each other, and to strengthen the general effect.

“It was natural that Vanbrugh should succeed in those points, to which he sacrificed so many other considerations; but for that degree of richness and diversity in the summits, which accords with greater purity and elegance, and for the enchanting effects of those summits when mixed with trees and scenery, we must have recourse to the pictures of the great masters, and to many of the magnificent villas in Italy, and in other countries, where our taste for laying every thing open, has not prevailed. Those who have no opportunity of examining the real buildings, may yet, from the numerous representations of them, and from the various architectural inventions and combinations displayed in the works of painters, find examples of a number of different gradations, from the most splendid and varied summits, to the flat roof with plain unadorned parapets. All of them have their distinct characters of grandeur, of variety, of richness, of elegance, or of simplicity; from which the judicious architect, and the judicious painter, will select what suits the idea they mean to impress.” P. 263.

The specific remarks which we have already made, sufficiently show our general opinion of the work. Though we do not assent in every point, we think it highly deserving of the consideration of improvers, and of those who employ improvers. We should have read the anecdote, p. 243, note, with more satisfaction, had Mr. P. thought proper to omit the profane expletive. We feel it our duty to observe generally, that nothing is a stronger symptom of a want of habitual and due reverence for the Deity, than the use of such expressions. The language of Mr. P. is, in general, easy and accurate. We meet, however, with the solecism “*lesser*,” with “*strait* (narrow) lines”; “*strait* timbers,” instead of *straight*; and repeatedly with the phrase “made-water,” a most inelegant term, which we hope Taste will expunge from its vocabulary.

ART. IV. *The Annual Anthology. Volume I.* 12mo. 6s.
Longman and Rees. 1799.

THIS publication is professedly in imitation of those which have been known both in France and Germany, under the title of Almanacks of the Muses. We are further informed, that many of these Poems have already been printed in the *Morning Post*, and that it is the intention of the editor to publish annually a similar volume. The names which occur are very familiar to the readers of modern poetry, and are those of Dyer, Southey, Charles Lloyd, Mrs. Opie, Cottle, and Beddoes.

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The poems are very various, in their style, subjects, and merits. Many are entitled to commendation, though not of the highest kind; all are sufficiently correct; and though none are sublime, a few are beautiful. Those of Mrs. Opie are remarkable for a chaste simplicity, and are, in our opinion, much the best. We subjoin a few specimens.

“ *To Mr. Opie, on his having painted for me the Picture of Mrs. Twiss.*
By Mrs. Opie.

Hail to thy pencil! well its glowing art
Has trac'd those features painted on my heart:
Now, tho' in distant scenes she soon will rove,
Still shall I here behold the friend I love;
Still see that smile “endearing, artless, kind,”
The eye's mild beam that speaks the candid mind,
Which, sportive oft, yet fearful to offend,
By humour charms, but never wounds a friend.
But in my breast contending feelings rise,
While this lov'd semblance fascinates my eyes;
Now pleas'd, I mark the painter's skilful line,
Now joy, because the skill I mark was thine:
And while I prize the gift by thee bestow'd,
My heart proclaims, I'm of the giver proud.
Thus pride and friendship war with equal strife,
And now the FRIEND exults, and now the WIFE.”

“ *Ode to the River Cam.* By George Dyer.

While yon sky-lark warbles high,
While yon rustic whistles gay,
On thy banks, oh Cam, I lie;
Museful pour the pensive lay.
Willowy Cam, thy ling'ring stream
Suits too well the thoughtful breast,
Languor here might love to dream,
Sorrow here might sigh to rest.
Near yon steeple's tap'ring height,
Beauteous *Julia* thou art laid,
I could linger thro' the night,
Still to mourn thee, lovely maid!
In yon garden fancy reads,
“*Sophron* strays no longer here:”
Then again my bosom bleeds;
Then I drop the silent tear.
Hoary Cam! steal flow along!
Near yon desolated grove
Sleep the partners of my song;
There with them I wont to rove.

He the youth of fairest fame,
 Hasten'd to an early tomb;
 Friendship shall record his name,
 Pity mourn his hapless doom.
 Hark! I hear the death-bell sound!
 'Tis another spirit fled!
 Still mine ears the tidings wound;
Philo slumbers with the dead.
 Well he knew the critic's part;
 Shakespeare's name to him was dear,
 Kind and gentle was his heart,
 Now again I drop a tear.

Bending sad beside thy stream,
 While I heave the frequent sigh,
 Do thy rippling waters gleam
 Sympathetic murmur'ing by?
 Then, oh Cam! will I return,
 Hail thy soothing stream again,
 And as viewing *Julia's* urn,
 Grateful bless thee in my strain.
 Still there are who raptur'd view,
 Scenes which youthful hopes endear,
 Where they Science learn to woo,
 Still they love to wander here.
 Peace they meet in ev'ry grove;
 Lives again the rapt'rous song;
 Sweetly sportive still they rove,
 Cam! thy sedgey banks along.
 Stately streams, and glens, and lakes,
 They can leave to *Scotia's* plains;
 Mountains hoar, and vales and brakes,
 They resign to *Cambrian* swains.
 But these placid scenes full well
 Suit the quiet musing breast:
 Here if Fancy may not dwell,
 Science shall delight to rest."

"SONG. BY MRS. OPIE.

Think not while gayer swains invite
 Thy feet, dear girl, to Pleasure's bowers,
 My faded form shall meet thy sight,
 And cloud my Laura's smiling hours.
 Thou art the world's delighted guest,
 And all the young admire is thine;
 Then I'll not wound thy gentle breast,
 By numb'ring o'er the wounds of mine.

I will

I will not say how well, how long,
This faithful heart has sigh'd for thee,
But leave the happier swains among
Content, if thou contented be.

But Laura, should Misfortune's wand
Bid all thy youth's gay visions fly,
From thy soft cheek the rose command,
And force the lustre from thine eye;

Then, thoughtless of my own distress,
I'll haste thy comforter to prove;
And Laura shall my *friendship* bless,
Altho', alas! she scorns my *love*."

" THE WELL OF ST. KEYNE.

" I know not whether it be worth the reporting, that there is in Cornwall, near the parish of St. Neot's, a well, arch'd over with the robes of four kinds of trees, withy, oak, elm, and ash, dedicated to St. Keyne. The reported virtue of the water is this, that whether husband or wife come first to drink thereof, they get the mallery thereby. FULLER.

A well there is in the west-country,
And a clearer one never was seen;
There is not a wife in the west-country
But has heard of the well of St. Keyne.

An oak and an elm-tree stand beside,
And behind does an ash-tree grow;
And a willow from the bank above
Droops to the water below.

A traveller came to the well of St. Keyne,
Pleasant it was to his eye,
For from cock-crow he had been travelling,
And there was not a cloud in the sky.

He drank of the water so cool and clear,
For thirsty and hot was he;
And he sat down upon the bank,
Under the willow-tree.

There came a man from the neighb'ring town,
At the well to fill his pail,
On the well-side he rested it,
And bade the stranger hail.

Now art thou a batchelor stranger? quoth he;
For an if thou hast a wife,
The happiest draught thou hast drank this day,
That ever thou didst in thy life.

Or has your good woman, if one you have,
 In Cornwall ever been?
 For an if she have, I'll venture my life
 She has drank of the well of St. Keyne.

I have left a good woman who never was here,
 The stranger he made reply,
 But that my draught should be better for that,
 I pray you answer me why.

St. Keyne, quoth the countryman, many a time,
 Drank of this crystal well,
 And before the angel summoned her
 She laid on the water a spell.

If the husband of this gifted well
 Shall drink before his wife,
 A happy man thenceforth is he,
 For he shall be master for life.

But if the wife should drink of it first,
 God help the husband then!
 The stranger stoopt to the well of St. Keyne,
 And drank of the waters again.

You drank of the well, I warrant, betimes?
 He to the countryman said;
 But the countryman smil'd as the stranger spake,
 And sheepishly shook his head.

I hasten'd as soon as the wedding was done,
 And left my wife in the porch;
 But I faith she had been wiser than me,
 For she took a bottle to church."

We are not surpris'd nor much offended at meeting, in the performances of young authors, high-flown notions of liberty, or extravagant effusions of wire-drawn sensibility. We therefore are contented to smile, without censure, at different passages to be found in this volume; which we do not think it worth while to specify. There are some good parodies on the ballad of Alonzo the Brave and the fair Imogene. The mock Elegies of Mr. Shufflebottom, are well-imagined, and happily executed. The Inscription for the Monument at Old Sarum, is no better than the effusion of a school-boy; the verses on the Ivy, and the alarm for the dangers to which our Constitution is expos'd, are equally puerile; but, on the whole, the collection is ingenious and agreeable.

ART. V. *The History of Devonshire. By the Rev. Richard Polwhele, &c. &c. Vol. I. Part I.*

(Concluded from vol. xiii. p. 423.)

WE are this month enabled, after a longer interval of delay than we could have wished, to resume our observations on the History of Devonshire, undertaken by Mr. Polwhele; an author, to whose genius we have often had an opportunity of paying our tribute of commendation, and who appears, from the work before us, to unite to that genius the very important qualities of industry and perseverance. Should different parts of this History possess different degrees of merit, or be chequered with traces of imperfection, who can wonder, when he considers the difficulties inseparable from such an undertaking? When we recollect of what a multifarious assemblage of materials a provincial History is composed, what a wide field of enquiry it opens, what a variety of information, appertaining to different and unconnected sciences, it presses into its service; when we consider, that it demands from the author not only sedentary lucubrations at home, but also bodily labour and active investigation abroad; that it compels him, not only to wade through many a long and tedious record of antiquity, but also to pass o'er

many a region dolorous,
O'er many a frozen, many a fiery Alp,
Rocks, caves, lakes, fens, bogs, dens, and shades——

that he may see with his own eyes the country which he has undertaken to describe, and make an accurate report of the works of Nature and Art scattered abroad throughout an extensive province; when all these difficulties and discouragements are considered, we confess Criticism should disarm herself of some part of her severity, and of all that fastidiousness which would require perfection in a species of work, wherein perfection is scarcely attainable. It is indeed our opinion, that the History of a large County is an undertaking which exceeds the grasp of any *one man's* ability. If we were asked, "How such a History should be written?" we should answer, that it ought to be the joint-production of several men; that it should consist of a contribution from the industry and talents of various persons, respectively qualified for particular departments of science. Here, as in the arts, we should see the great advantages which are to be derived from

from the division of labour. Each writer would be enabled to contribute his portion to the common stock with ease and satisfaction to himself, and we might then repose with confidence on that information, the accuracy of which would be guaranteed to us by the competence of the several communicators. *In arte sua cuique perito credendum est.*

Some one indeed of these associates should not only labour himself in his particular province, but should superintend the progress and execution of the whole work. Like the master artist, who adjusts the wheels and pinions, which separate workmen have manufactured, and combines them into a complete watch, or other machine, he should collect, revise, and arrange the detached materials, and give the last polish to the whole, by imparting to it the uniformity of design and diction of one performance. A History of a County, thus methodically executed, would be a source of genuine information, and would be appealed to as authority. The part relating to its antiquities being a portion of our national history, brought forward into nearer view, and magnified into importance, by becoming *a particular subject*, would be examined with scrupulous accuracy and minuteness of detail: it would, therefore, be a check upon general history, and would tend to discover and establish truth, by cutting off (if we may be allowed the expression) the entail of those mistakes and misrepresentations, which historian has been used to inherit and transmit to historian. The part relating to its Natural History would contain an accurate representation of the state of physical knowledge at a given period, illustrated by facts and examples, which are furnished by a particular province.

But such a mode of conducting a provincial History is rather to be wished in theory, than expected to take place in practice; for where shall we find persons thus qualified and thus disposed? If indolence, and the precariousness of patronage, and more engaging occupations, scarcely permit one individual in many years to step forward to such an arduous task, the chances will be multiplied still further against the co-operation of different persons in a work, where the profit and the fame to be obtained bear no proportion to the risk and the difficulty it involves.

Mr. Polwhele has had no professed coadjutors in his laborious undertaking, but he has judiciously availed himself of the assistance of those persons, who might be willing to communicate it; and the notes, which are numerous, give us the information which he has thus obtained, and, for the most part, in the very words of his correspondents. Still, however, we may consider all the boldness and energy of the enterprise as

belonging exclusively to himself; for, with respect to the risk and the responsibility which he may have incurred in thus giving up his time and talents to the service of the public, we are informed he stands alone. But we trust that a generous and discerning public will never suffer such a man to be so employed, without extending to him protection and encouragement by a liberal patronage.

We have made these preliminary remarks, in order to set the merit of Mr. Polwhele, both as to the project and the execution of this work, in a conspicuous point of view; and we trust that, by laying before our readers the difficulties with which he must have struggled, we shall induce them to account for some inaccuracies and imperfections, which we, in the course of our observations on the Natural History of Devonshire, may incidentally notice.

Natural History has advanced, within a few years, with astonishing rapidity, and has advanced with a firm step, clearing away, in its progress, all vague and indefinite generalities, and contenting itself alone with accuracy and precision, in the arrangement and description of the subjects of which it treats.

The geologist has been furnished with a number of new facts, which afford him a firmer and more extensive basis on which he may erect his theories. Botany has been rescued from the trifling reveries of the old herbalists by the industry and acuteness of the Northern Naturalist, Linnæus. That great man has embodied and disciplined our knowledge concerning plants into a regular science, which he has brought forward into promineney, and recommended to general notice, by the luminous arrangement and beautiful simplicity of his system. If we take a view of Mineralogy, we shall find that it has at least kept pace with the other branches of Natural History, if it has not outstripped them, in their rapid advances towards perfection. The methodical analysis of the constituent ingredients of minerals, which was first adopted by Bergman and Scheele, has been carried on, with increasing zeal and success, by various scientific persons, to the present times, when Klaproth hath shown us what it is possible for sagacity and diligence to effect in mineralogical investigation. While knowledge has been thus acquired of the component parts and essential properties of all the different substances of the mineral kingdom, the *Wernerian School* has watched over every external variation that occurs in them, with minute scrupulosity; so that there is scarcely a single fossil-substance, which has not its place and character scientifically assigned unto it, by the concurrent testimony of chemical analysis and external configuration. Mineralogical travels have been undertaken, mineralogical

gical maps of countries executed, and mineralogical cabinets have been opened with an avidity regardless alike of labour and expence.

The number of learned Societies which have been instituted and encouraged in different countries, have, no doubt, tended to promote this influx of physical knowledge; and from these, as reservoirs, it has been diffused, in easy channels, throughout the civilized world.

To apply this vast accumulation of various knowledge to the appearance and productions of Nature, throughout an extensive province, is the task which Mr. Polwhele has undertaken; and, we must confess, that it is no trifling task: indeed, he modestly professes the present volume to be only a *sketch* of the Natural History of Devonshire.

The first chapter of Mr. Polwhele's History contains a general description of the county; a mere outline of its extent and comparative superficies.

The second chapter treats of the *Air and Weather*. Mr. Polwhele here stands forth as an advocate in behalf of his subject, against the calumnies of those who call Devonshire a *rainy county*.

“That we have a greater quantity of rain,” says he, “in Devonshire and Cornwall than the rest of the island, is asserted; but I do not believe it to be fact. In that year of uncommon drought, 1723, Devonshire suffered as much for want of moisture as any part of England.”—“In the year 1752, which was one of our moistest summers throughout England, a greater quantity of rain fell in London than in Plymouth, according to an estimate made in both places.” P. 7.

Now, in order to determine the point in question, we do not think that any remarkably dry or wet seasons, which have been prevalent throughout the kingdom, should have been selected; our conclusions ought rather to be founded upon the average quantity of rain which falls, in the particular county, in a given number of years, compared with what falls during the same period in other counties. With this view we could have wished, that Mr. Polwhele had given us a journal of the heights of the barometer and thermometer, as well as of the rain-gauge, for a much longer period than he has done.

As we expected, Mr. Polwhele's genius frequently shows itself even in the trammels which he has imposed upon it, and his descriptive powers enliven the dull monotony of technical detail. As a proof of this, we exhibit to our readers a striking picture, which he has sketched of a storm, pp. 7 and 8.

“The storm that marked the 27th of November, 1703, was attended with awful consequences to the western counties. It began about

about ten o'clock at night, and violently increasing, rose to its full fury about three in the morning. Its ravages, at this crisis, were dreadful. The morning light served only to render its devastations visible. They met the eye wherever it turned, through a dismal extent of prospect. Trees of a vast size, blown up by the roots, houses thrown down or uncovered, and churches laid quite open, particularly on the northern heights—such were the objects, that either presented themselves, on the roads, or in the towns, and villages of Devonshire. In this calamity, Tiverton had no inconsiderable share. Most of its houses were unroofed, many of them demolished, and scarcely a building escaped uninjured. In the neighbouring woods some of the largest forest-trees were driven down the hills, exhibiting the wildest features of ruin. To heighten the scene of horror, daily intelligence of shipwrecks arrived, whilst great numbers of dead bodies were washed upon the coasts from Hull to the Land's End. But the destruction of the Edystone light-house will long fix the memory of that dreadful night. Its architect, Mr. Winstanley, had often wished to contemplate a storm from his light-house, imagining, that the stability of his fabric was proof against the elements. He had his wish; but the violence of the weather increasing to a wonderful degree, his resolution forsook him, and he made signals for help. No boat, however, could venture off the shore; and neither light-house, nor its architect were any more seen. The morning opened on the bare rock!"

We cannot refrain from making some observations on an expression that occurs in a note to p. 8, which was communicated to the author. This note contains an account of a calamitous event which happened off the coast, after a stormy night, when two men perished from the cold. "The death of the men," says the writer, "was certainly promoted by sleep: *sleep*, brought on by cold, is *eternal*." At this time, when our Atheistical neighbours have decreed *death* to be an *eternal sleep*, Mr. Polwhele should have suppressed this thoughtless expression of his correspondent. Though we acquit the writer of intending to convey any sceptical insinuation in this expression, we are clear that it ought not to have been admitted. Terms and phrases are by no means matters of harmless indifference. Our enemies certainly have not thought them so, but have enlisted them in their service, and with too much success. We would therefore be unremittingly vigilant against the introduction of French terms and allusions, which, by creeping into common use, may render such opinions and actions *familiar*, as we ought ever to regard with all the energy of our *first impressions* of horror and detestation.

Chapter the third treats of Springs—Rivers—Harbours—and the Sea—and, first of all, Mr. Polwhele notices such springs as are distinguished either for purity or medicinal virtues. "In one of the coal-pits," Mr. P. informs us, "in the Heathfield, "there

"there is a large pool. the water of which on immerſing the hand into it, feels even at the extremities of the pool as warm as ſome of the Bath ſprings. On my communicating theſe particulars to two ingenious correſpondents. the firſt obſerves, "is this fact? Surely there never can be a ſpring there as warm as thoſe at Bath, and unknown and hid in obſcurity to the day." "To which I aſwer, that it certainly is a fact; I myſelf ſaw it and felt it," p. 17 Why did not Mr. P. convince this ſceptical correſpondent, by bringing his tepid ſpring to the teſt of the thermometer?

As a ſpecimen of Mr. Polwhele's account of rivers, we extract the following paſſage, p. 23.

"Let us now proceed to Dartmoor, where many of our rivers take their riſe—The firſt river that claims our notice is the *Teign*, which riſes in two heads near Gidleigh—Its courſe is nearly north and ſouth, ſometimes through an open moorſtore, and then a finely wooded country. It is often pent up in deep and narrow vallies, whence the ſound of its waters may be heard at a conſiderable diſtance: and its roar is heightened by its rocky bottom. It is increaſed at every turn by brooks deſcending from thoſe combs, which terminate in the heights of Haldon, and the downs of Bridford and Hennock. The country, through which it paſſes, is full of rocks, till it approaches Bovey Tracey, when it glides over a flat marſhy ground, and rolling under Teign-bridge, ſpreads itſelf into a broad ſhallow channel, and thus runs on without interruption to the ſea."

Here is much accuracy of detail, united to a chaſte ſimplicity of deſcription.

Mr. Polwhele, in p. 33, ſteps a little out of his way, to give us his opinion concerning the tides. The common theory, as far as it relates to ſpring and neap-tides, he allows to be beautiful and ſatisfactory; but he thinks it deficient on many conſiderations as to the daily tides. "That tides," ſays he, "do not ariſe from the influence of the moon, but are cauſed by polar inundations, is a much more probable doctrine." As we are old-faſhioned people, we cannot, without regret, ſee the moon ſtripped in ſo *summary a way* of her long and undisputed authority; nor can we, without aſtoniſhment, conceive it poſſible, that the whimſical reveries of St. Pierre*, or philoſophers of his ſtamp ſhould, in Mr. Polwhele's opinion, ſuperſede the demonſtrations of our immortal Newton.

The general contents of the fourth chapter are, 1. A View of the Country. 2. Soil and Stone. 3. Strata next the Surface. 4. Diſpoſition of the Strata. 5. Native and extraneous Fossils—Geological Reflections—Deluges—Volcanos—Earthquakes.

* See our answers to this fanciful author, in the tenth volume of the British Critic, pp. 126, and 249.

The first section, which professes to give us a general view of the country, is unmethodical and confused, and breaks in upon subjects which should have been reserved for a subsequent division. The sections which describe the soil and strata, give us very interesting information, perspicuously detailed.

Of the different sorts of soil in Devonshire, the most remarkable, as well as most fertile, is a deep red loam, which, in some of the southern parts of the county, spreads over large districts, and, in others, shows itself in veins and detached patches, amidst the other soils. "The basis of the country, or what lies below the soil, consists almost universally of schistus, except in the places occupied by marble and by lava, under the different forms of granite, basaltes, and whinstone." P. 48.

Amongst the stones of the country, a correspondent mentions "a kind of opaque quartz, called in this country whiteacre stone, this seems to be *water deprived of its principle of fluidity*." The writer of this note, we believe, will find it difficult to bring many persons over to his opinion, with respect to the origin of this stone.

Mr. Polwhele is a decided supporter of what has been called the *Plutonic System*; which refers the origin of many minerals to fire. He mentions therefore granite, basaltes, and whinstone, as "*Lava under different forms*." As this is a very curious subject, we shall make an extract from that part of the work which treats of lavas, p. 62.

"The species of rock, which I mentioned as appearing out of the schistus in many places to the north of the city, is a lava of a fine granulated texture, and of a purplish colour, intermixed with minute white particles: it pulverizes red. It contains a number of white crystallizations, with which it is spotted: they are of a circular form. The part of the rock, which lies deep in the earth, is of so hard and compact a nature, as to produce some scintillations with steel: the white spots being in general calcareous, effervesce with acids. That part of the rock, situated near the surface, is of a porous and softer texture, and not effervescent: and what has been exposed to the weather, instead of having white crystalline spots, abounds in numerous small cavities: and so much resembles pumice-stone, as immediately to excite the idea of its being a volcanic production. Indeed it has every mark of being such, on comparison with what is acknowledged to be volcanic. If so, "it hath evidently been formed (to use a chemical phrase) *viâ siccâ*, or hath been in a state of fusion by fire; and those small cavities, which give a honey-comb appearance to the lava were occasioned by the air-bubbles, that rose on the surface of the melted fluid mass. If we compare a piece of this sort of lava with the coal that is burnt under a furnace, called *clinkers*, we shall perceive no difference but in colour, except where the coal is vitrified." The

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portions

portions of lava, that lie deep in the earth, have air-holes filled with spar and other substances, which water, by insinuating itself into the pores of the stone, has deposited in them. The fissures also, observable in it, are filled with the same sparry matter. Those parts of the rock near the surface have preserved their original appearance. Or, if ever the holes were filled with spar, it has been washed out of them by exposure to the influence of the weather."

Again,

"Out of the schistus, near Crediton, arises a compact lava of a purple colour, with large crystals of felt-spar, and numerous crystals of pellucid quartz and black mica, the cavities containing farinaceous steatite."

We conceive that the *Neptunists** may find sufficient matter for cavil and objections in Mr. Polwhele's account of volcanic substances. They, who consider the stones called trap, toad-stone, rowley-rag, whinstone, and basalt (to some of which species the lavas described by Mr. Polwhele may possibly belong) as not having a volcanic origin, will require more proofs than those which he has given, to convince them, that what he calls lavas are really such. We could have wished, that this author had informed us, whether the stones which he describes as lavas affect the magnetic needle, and that he had given us the specific gravities of some of them. We should recommend to those who have opportunity, to examine whether these stones are analogous to true lavas, in the small quantity of gas which they yield, according to Dr. Priestley's observations. We think it by no means improbable, that the discovery of the presence of kali in the *leucit*, and the lava containing it, may hereafter, in some cases, lead to a criterion for discriminating real from imaginary lavas. We regret, that our limits will not allow us to lay before our readers some extracts from Mr. Polwhele's accurate and satisfactory account of the Bovey-coal.

In his account of *metallic substances*, we find a description of an ore of manganese.

"That very rich ore of manganese, discovered about thirty years since at Upton Pyne, on the land of Sir Strafford Northcote, appears to be a solid rock of metal. It is found in a state of regulus, except where the water and air have come in contact with it." P. 72.

We have our doubts, whether manganese is ever found in a metallic state, even in small quantities. We are therefore inclined to think, that Mr. P. has fallen into a mistake, when he asserts, that this manganese is "a solid rock of metal," and that it is "found in a state of regulus."

* Who derive mineral substances from the action of water.

Among the *extraneous fossils*, which Mr. P. enumerates, we meet with one, which we believe to be a non-descript.

“The most remarkable extraneous fossil, that was ever found in this county, was lately discovered,” says Mr. P. “in a bed of stiff clay, on Chapel Farm, in the parish of Cruwys-Morchard. It is called *fossil bacon*. It is certainly an animal substance, and, if I may form any judgment of it, from a large specimen, which I immediately procured, I think I may safely pronounce it to have been originally hog’s flesh.” P. 74.

Mr. G. S. Gibbes’s experiments on “the Conversion of Animal Substances into a fatty Matter,” published in the *Philosophical Transactions*, prove that Mr. Polwhele’s conjectures concerning the nature and origin of this fossil-bacon are well-founded. For a curious and entertaining account of the discovery of this substance, we must refer our readers to the work itself, pp. 74, 75.

As we flatter ourselves that we have awakened the curiosity of our readers by the extracts we have made concerning *lavas*, we think ourselves bound to give them a specimen of what Mr. Polwhele writes upon the subject of volcanos.

“That our red-loam was produced by a volcano, resembling in richness, as well as other qualities, the soils of the neighbourhood of Vesuvius and Etna, and those of other volcanic countries, hath been more than once asserted. Many volcanic substances can certainly be traced, in a line nearly twenty miles from Exeter, and through the very district of the red soil; though at several intermediate spaces, intersected and infringed by other strata of a different origin. That our *red clay* is also volcanic, is more than probable, since this very substance, which is diffused at large, in several parts of Devonshire, is found enclosed in the stone of Exeter castle and in the heavitree-stone. Indeed, the cellular lava degenerates into red clay.” P. 77.

But where, it may be asked, are the volcanos which gave birth to all these various sorts of lava? Mr. P. furnishes us, in the next page, with a sufficient number of probable ones.

“The conical shape of many of our hills naturally disposes a spectator to form conjectures respecting their origin; and with the appearance of probability, to suppose them to have been hills raised by subterraneous fires, which in some former period of time subsisted under them, and to which they were spiracula. The castle at Exeter was probably the crater of a volcano. But the most remarkable conical hills in the neighbourhood of Exeter, are Knoll-hill, between Alphington and Countess-wear Bridge; the hill at Exwell, and a hill, we see from Woodbury common looking towards Budleigh. To the south of Exeter the heights of Hennock afford sufficient evidence of a volcanic fire, which “hath fused in several places those enormous ledges of iron-stone, called Rottor-rock; as well as other rude heaps of the same

stone, that are scattered on the downs." Here (says Mr. Hill of Men-nock) I have discovered the crater of a volcano. Brent-torr and several other torrs on the west-side of the river, are undoubtedly volcanic." P. 78.

In this part of Mr. P.'s work, we confess, that we were disappointed ; we expected a greater number of facts instead of conjectures and assertions. As these hills are chosen to account for the volcanic substances which are scattered over the country, we could have wished to be informed of more particulars respecting their situation, strata, form, and other circumstances, which might lead us to form a probable opinion concerning them. We trust, however, that Mr. Polwhele has said enough on this very interesting subject, to excite the spirit of enquiry in the geologist, and to convince him, that in Devonshire an extensive field is opened to exercise his sagacity ; and may it be exercised unfettered with the trammels of any favourite system !

The fifth chapter contains a copious and entertaining catalogue of Devonshire plants. Mr. Polwhele gives us the names of several gentlemen, and of one lady, from whom he has received assistance ; and the authorities are, with great candour and propriety, affixed to the names and description of particular plants. We are sorry to see a note, in which the author speaks with some degree of sarcastic bitterness of certain other gentlemen, who might also have added to the botanical contribution. Symptoms of the same angry spirit are discoverable in some other passages of this work ; and highly unbecoming do we think it, to give a permanency to such petty provocations and petty resentments, by thus entering them upon record. We presume that Mr. Polwhele's History of Devonshire will reach posterity ; the author therefore should be reminded (if higher motives cannot restrain him from making such a work a vehicle for these effusions) that, if he hands down to posterity a memorial of supposed neglect and injury, a strong suspicion of a jealous irritability of temper on his part must infallibly accompany it. We suggest this hint to him, from the respect we entertain for his abilities and general character.

We shall select a specimen of this author's manner of treating botanical subjects, from Class V.

" *Primula Veris*, the common cowslip. It is found in several places on the borders of Somerset. I have observed the cowslip in the parishes of Beer and Seaton, particularly at Bovey, where I saw a large field covered with it, but possibly it might have been sown in this field, and thence have spread over some of the circumjacent grounds. The cowslip grows also in Talaton parish, and at Leyhill in Peabem-bury."—" The cowslip, though so common in Somersetshire, and in many

many other counties, is here much otherwise. The only plant I have met with in a state of luxuriant vegetation, was between Awliscombe and Buckerel, by the side of a narrow rivulet, which falls into the Otter. I have seen some very indifferent ones in the vicinity of Axminster, and I have been told, that they are not unfrequent in some meadows near Henbury-Fort. *Miss Burges*.—"I have seen it very common near Axminster, but in the north of Devon never, except in the parish of Berrynarbor, where cowslips grow most plentifully, in one small field, though not a single plant is to be found in any of the adjoining fields or hedges. So abundant is the produce of this field, that I am informed, that the rector has been enabled to make cowslip-wine. *W. U.*" Were not the seeds sown in this field?—"The cowslip grows in a field near South Zeal. *Weston*."—Mr. Templer, of Lendridge, has seen the cowslip near Teigngrace. The steep cliff about a mile and half from Torkay, where we see the two openings of Kent's hole is not only covered with brush-wood, but enamelled with a profusion of flowers, particularly the cowslip."

Class VIII. *Erica vulgaris*, common heath. The Danes drew an intoxicating liquor from the Erica, or heath. In a note, Mr. Polwhele informs us, that

"there is a tradition, that the Erica multiflora of Gonhilly Downs in Cornwall, arose from the dung of the little Spanish horses, which were shipwrecked at the Lizard in the time of Queen Elizabeth; the race of Gonhilly ponies is now almost extinct."

As Devonshire is a Cyder county, we shall extract the following account of the apple-tree.

"The apple trees in the neighbourhood of Totnes have grown to an immense size: a single tree has been frequently known to bear a ton of cyder. There is one at Sharpham, that measures eight feet seven inches in girth, and is thirty feet high: three feet from the ground it divides into nine branches, the largest of which measures three feet four inches. Its whole spread is sixty-four feet. The tree specified has several times produced five hogsheds of cyder. It has not born any great quantity of apples for eighty years past."

Chap. VI. treats of Land-birds and Water-fowl. Ch. VII. Insects. Ch. VIII. Fishes of Rivers, Lakes, and the Sea. Ch. IX. Reptiles: and, Ch. X. Quadrupeds.

In these Chapters, the readers will find much interesting information, and entertainment. As many curious facts in Natural History are ascertained from the observation and report of credible and intelligent witnesses, we are sorry, that we must necessarily compress our selections from this part of Mr. Polwhele's work, within very narrow limits. We shall make an extract from Chap. VI. concerning the Royston Crow.

"It

“ It has been said, that the Royston-Crow often takes up cockles to a considerable height, and lets them fall against stony ground, as the eagle is reported to carry the tortoise in the air, and dash it against the rocks ; this, however, has been numbered among the fabulous embellishments of Natural History. Yet Mr. Cornish, of Totnes, vouches for the fact, from his own observation. He has been, more than once, an eye-witness of the Royston Crow’s perseverance in attempting to get at the meat of the cockle, after frequent unsuccessful efforts to break the shell ; at one time carrying it to a greater height than before ; at another, letting it drop on a sharper prominence ; and a third time seeming to exert all its strength to dash it against the rock.”

“ Watered with numerous rivers,” says Mr. P. at the beginning of Chap. VIII. “ and almost surrounded by the sea, Devonshire must, from its natural situation, be supplied with a variety of fishes. That our tables are well furnished with fish, is sufficiently proved by daily experience ; and many sorts of fish also, which are not eatable, and which attract the attention of the naturalist much more closely, than those of common occurrence, are often observed near the shores of Devonshire.” P. 102.

We shall serve up one of each sort in our bill of fare, for the entertainment of our readers.

“ Amongst the second division of fish, the *cartilaginous* lampreys are common in the river Exe, and are sometimes met with in the Torridge. The lesser lamprey is also caught in the former river.” P. 114.

“ We have also skate, and the several rays, particularly the *Electric Ray*, *numbfish*, or *Torpedo*, which is frequently,” says Pennant, “ taken at Torbay : but there is seldom more than one taken at a time : nor can the proper season for taking torpedos be ascertained, as they have been seen at all times of the year. The usual depth of water, in which they are caught, is from thirty-six to forty fathom. As to the time when their young are to be seen, no satisfactory information can be obtained. But it is imagined, that the season for the torpedos, and other fishes of the ray-tribe, is the same. Few or no small torpedos are to be met with at Torbay ; those hitherto caught weighing from ten to eighty pounds. The torpedo has been also taken in the Dart. The torpedo is so far amphibious, as to exist in the air twenty-four hours. In *fresh water* it does not survive much longer. Well-boats, kept in salt water, and not put into much motion, may best suit it.” In reservoirs on shore, on the sea-coast, it is subject to be annoyed (notwithstanding its electrical armour) by the sea-leach and the common sea-crab. In confinement, it neglects all kinds of prey. Its frequent and perhaps favourite situation is to lie in concealment under sand. If left in the hollow of any sandy beach, where the tide has just returned, he swims to that brink, where the water is still draining away, and, if he is unable to follow it, buries himself in the sand, in
which

which situation he gives his most forcible stroke, which throws down the person, who inadvertently steps on him." P. 115.

We shall content ourselves with one more extract from the last chapter, concerning an animal which is but too well known.

"The black-rat was one of the most pernicious of our smaller quadrupeds till the appearance of the great grey-rat, which has the same disposition with superior abilities for doing mischief. Before the grey-rat was known in England, the black-rat had overrun Lundy Island; indeed the craggy pyramidical rock, already noticed there, has obtained, from the frequency of this animal, the name of *Rat Island*. The introduction of the present destructive race of grey-rats into this country, is within the memory of many old men. An old carpenter of the neighbourhood of Plympton, who was born in the year 1723, informed me, that when he was a lad, and worked with his father, there were none but black rats known; but, that about this time, a ship, which arrived at Crestone in the river Plym, and was there broken up, brought this kind of rat. The vessel is better remembered, I suppose, than if she had brought a blessing. He said it was called the Elizabeth, the master's name Henley, but he did not know whence the ship came, or to what country we are indebted for them, though they are generally called Norway-rats, and are infinitely more destructive than the black-rat, and they seem to make a full use of the right of conquest, having almost extirpated their predecessors." P. 129.

The copious extracts which we have made from the present work, must convince our readers that we consider it as possessing considerable merit. In the course of our review of it, we have indeed pointed out a few imperfections; but, if we consider the magnitude and the difficulty of the undertaking, those imperfections must be lost, in the general approbation to which it is fairly entitled. Although Mr. Polwhele's style sometimes betrays marks of haste, it is, in general, chaste and correct, and suited to his subject. We have noted down two words, which we consider as provincial; *leat* and *clomb*. The context leads us to conclude, that the one (p. 52) signifies a stream of water; the other (p. 60) pottery. The Natural History of Devonshire contains 135 folio pages, with a good type and paper, and containing a great number of valuable notes in addition to the text.

We cannot take leave of this author without thanking him for the amusement and information he has afforded us in his valuable performance, and expressing our wishes, that it will soon be in our power to congratulate him on the honourable and successful termination of his historical labours, and the public on being put in possession of the fruits of them.

ART. VI. *Lectures in Divinity, delivered in the University of Cambridge. By John Hey, D. D. as Norrissan Professor. Four Volumes. 8vo. 11. Leigh and Sotheby, &c. 1796—1798.*

WE are not inclined to dissemble, that the study of theology has appeared to us, for many years past, to have greatly declined. It is with regret we assert, that neither in the method pursued, or in the industry exerted, have we in general been able to discern that *sound, manly, and matured* excellence, which distinguishes those divines, who, from the period of the Reformation, to the middle of the present century, adorned not only the church to which they belonged, but even the language and literature of their country. Here, however, we would be rightly understood, we well know “non defuere temporibus nostris decora ingenia.” Very eminent defences, both of particular doctrines, and of Revelation, in general, have recently appeared, which have been attended with signal effect upon the national sentiments. The distinguishing doctrines of the Gospel have been boldly asserted, and most ably vindicated. Socinianism, and those systems of opinions more nearly or distantly connected with it, that is, *rational theology* (*fully** so called) has been driven from its strongest holds. It has been confronted with Scripture and antiquity, to both which it appealed, and was evidently found wanting. The fabric which Price and Priestley (for however differing in some *particular tenets*, their first *principles* were the same) had been for years erecting, crumbling into ruin. The attacks of infidelity have been with great vigour resisted by Paley and Watson; and in *practical*, or what Dr. Johnson calls *hortatory theology*, the writings of Mr. Wilberforce, and the present Bishop of London, have not been exceeded by the ablest of their predecessors. But in that province which concerns the *institution of theology*, which embraces it as *a whole*, *explains its principles*, *designates its parts*, and marks their *connection* and *harmony*, and that in a manner adapted to the present state of opinions, and literary and intel-

* Of rational theology in its *just* and *legitimate* acceptation, we avow ourselves the friends and supporters. But, in the passage above, we mean to designate such *rational theology* as was supported by those who associated some years ago at the Feathers'-tavern, for the purpose of subverting the doctrines of the Church of England.

lectual habits, we seemed, till lately, to be entirely deficient*. On this account the study of theology was not likely to become so general as its excellence and importance should render it, either among the learned laity, or where it is indispensably required, with those who are intended for, or actually exercising the sacred ministry. It is our steady, fixed opinion, that from a removal of that ignorance of religious truth, which so generally prevails in most of our public seminaries, and academical establishments, we can only look for a radical remedy of the moral, and consequently the political distemperature, which has been spread from one quarter of the globe to the other; and which, even in this kingdom, has threatened the dearest interests of civil and social life. We cannot, therefore, view so very useful a work as that now under our consideration, without great partiality. It is certainly an effort of a most important and beneficial nature; it is an attempt, “*ad eam partem reipublicæ accedere quæ maxime laborat.*”

But our duty to the public renders the execution of our office, in the present instance, a matter of peculiar *care* and *delicacy*. For we will not conceal, *in primo limine*, that in the course of these Lectures, certain positions and doctrines occur, which require very particular examination, and to which the conspicuous merit of the work, and the deserved reputation and authority of its author, ought not to give a currency.

With regard to the method of these Lectures, the learned author appears to have taken his ground ably and skilfully. The work is divided into two parts. In the first, three subjects are discussed, which are independent of the dogmas of any particular sect; and are the ground-work of Revelation in general. These occupy the first volume. The three last are allotted to explaining and illustrating the Articles of the English Church, for the defence of which, it should be constantly kept in view, the Norrissian Lecture was specifically designed, by its pious and munificent founder.

In the general introduction, Book I, Chap. I, the Professor presents his readers with such previous views of his subject as

* Another excellent work, most judiciously directed towards the supply of this deficiency, we have already noticed, in the second article of the present number. That work, being of a more general and introductory nature than the present, required a less minute and scrupulous examination, and therefore has been brought forward much sooner after its appearance. This present critique has also been delayed by several unavoidable contingencies; which we mention as a general answer to the correspondents who have enquired respecting it.

cannot fail to impress them with high ideas of the calm, serious, and dispassionate state of mind under which this work was undertaken. He points with great judgment to the expectations which may rationally be formed of its nature, extent, and difficulty, "and the degree of present pleasure which may be expected to arise from the study of theology rightly pursued." On this head the sentiments of the Professor deserve great attention, from the learned laity in particular.

"There is nothing more interesting and affecting to man, than religion, when he is free from prejudices against it, and is rightly disposed. Men who affect to be philosophers, hear the vulgar speak of things as known, which are not thoroughly understood, and, in order to avoid this, they run into notions ten-times more unphilosophical, than any popular superstition. In order to be philosophers, they cease to be men: they lose the pleasures of the devout affections, and stop their ears to the voice of both reason and experience: ecclesiastical history does, to be sure, tell us of some who have made religion an instrument of ambition; but it seems to me to give us events and characters more interesting than profane, when seen with proper allowances; nay it sometimes describes actions so great, noble, and affecting, that it might supply the place even of romance and fiction itself. It is true indeed, that every pursuit, though undertaken merely for pleasure, will bring on disgust sometimes; and if we are so capricious as to desist, the moment we cease to be entertained and attracted, we can succeed in nothing; not even in painting, music, or games of skill. Principles of duty, and regard to plan and uniformity, must do their part now and then, even in attaining a pleasurable accomplishment; but, when we have acted a while from duty, pleasure will return." P. 6.

In discussing the proofs of the existence of the Deity, the Professor explains (in Ch. IV, Book I,) with masterly perspicuity, the nature and distinction of the proofs *a priori* and *a posteriori*. He introduces some able remarks on the sophistical cavils with which Hume attempts to perplex the latter of these two processes. In adjusting that most delicate of all theological subjects, namely, a right appreciation of natural religion, we think the Professor, upon *the whole*, judicious. With some persons of late it has grown into a sort of fashion, to estimate it so low, as almost to do away its existence. Calvinism, even under its most moderate form and profession, has this tendency. Repugnant as we certainly are to *Pelagian* sentiments on this head, and persuaded as we are that to those whom the Gospel has reached, natural religion stands *completely superseded* by Revelation, yet to deny its existence, or to depreciate it as a rule of action to *those* upon whom the "sun of righteousness" has never risen; nay, further to slight those coincidences, which are evidently discernible between the purest parts of Pagan Philosophy, and the Christian doctrines, would be attended with dangerous

dangerous consequences, and lead ultimately to error and enthusiasm. To controul such opinions, we think Dr. Hey's observations highly useful.

“ Before we close our short discussions on natural religion, it seems proper to observe, that natural religion is presupposed in revealed. This observation is made, because some friends of Revelation seem to undervalue natural religion.—It may also be of use, as a standing apology, whenever we introduce topics and arguments of natural religion into our disquisitions on scripture. “ He that cometh to God, must believe that he *is*,” and must not only believe the existence of a Deity, but “ that he is a rewarder of them that diligently seek him.” Heb. xi. 6.—See also Rom. i. 19, &c.—Acts xiv. 17.—Acts xvii. 24.—Rom. iii. 29.

“ It seems to be taken for granted in scripture, that all good christians have availed themselves as much as possible of all kinds of notices from heaven; not only with regard to religion, but also with regard to virtue. See the character of Cornelius; Acts x. 22.—Rom. ii. 14. 15.—Ephes. vi. 1.” P. 14.

These temperate and wise sentiments we believe to be in perfect unison with the opinions of the best divines of our church, and with the doctrines of our Articles, when soundly and literally interpreted. But, on the other hand, the *suggestion* rather than the assertion of the Professor immediately following, that, “ *it seems as if the Christian religion was of too improved a nature for those so admitted into it, whose morals were very rude and uncultivated,*” we feel great hesitation in admitting. It cannot well be confronted with the evangelical commission of “ preaching the Gospel to every creature.” Here is no limitation or restriction. No state or stage of barbarism will, in its appointed season, preclude well-founded hopes of its success. Whatever obstacles, arising either from social habits or external circumstances, are interposed, the Gospel remains the *wisdom of God*, and the *power of God*, and consequently may be expected, in its ultimate issue, to prevail and triumph over them all.

In Ch. V, “ of the Holy Scriptures, and first of the Hebrew Language,” the matter is excellent. The Professor's recommendation of the study of the Hebrew, will have, we hope, its due weight with the theological student.

“ It does seem as if Christians did not study the Hebrew language sufficiently: though the Christian dispensation is intended to supersede the Jewish, yet they are only different parts of the same plan; every word that is said in the New Testament, is said to those that had Jewish ideas, and the allusions which we may call Hebrew allusions, are innumerable: and it is not only the sense of the New Testament, but the authenticity of it, which suffers by an ignorance of Hebrew. We cannot judge so well, whether prophecies have really been fulfilled,

if we have not some understanding of the meaning of the prophecies, as we can with such assistance.—And the Old and New Testaments are knit together by an endless number of *ties*, the nature of which will not be thoroughly seen by one, who is *rudis atque hospes* in the original languages. Neither must we confine our views to the past; there is an unbounded field open before us for future improvements:—but, if we do not search for oriental knowledge, we shall fall far short of what might possibly be effected.” P. 17.

The result of the Professor's remarks upon the study of the Greek Testament, we cannot but think highly important and judicious.

“ We see now what it is to *understand Greek* with a view to the Sacred Books;—it is to understand the Greek tongue in its purity, to understand the Oriental idioms mixed with it; and the manner in which they are mixed; the proportion of the several ingredients.” P. 35.

At the end of Ch. VIII, “ of various readings,” the Professor, in speaking of the imperfections and corruptions of the text of the Scriptures, displays a vein of reflection, and a sagacious insight into final causes, which would not have been unworthy of Butler himself, in the following admirable passage:

“ I must confess, with regard to the imperfections and corruptions of the Text of Scripture, I have a satisfaction in feeling myself a *Man*; on the same footing in that, as in other important concerns. I feel, in being so situated, a Security from Enthusiasm and Superstition; I feel a call to exert myself in recovering the purity of Revelation, on principles of reason and experience, by a method which must naturally bring on an attention to the sacred writings. I feel a liberal freedom in being exempted from all inducements to use or adopt pious frauds; than which, especially in falsifying the word of God, nothing can be more abhorrent from Piety, nothing more presumptuous. Nay more: though it is certainly a fault to alter the sacred writings, by design or negligence; and an evil to have them altered; yet the incidental good arising out of evil shews, in this case as in many others, the astonishing wisdom and goodness of the Divine Government: we are now precisely so situated, that our faith and morals are not hurt by the variations of Copies of the Scripture, and yet so that we are forcibly impelled to examine them minutely; the result must be, that the faults of our predecessors can scarcely escape us, and that we shall make perpetual improvements.” P. 50.

In Ch. X, “ of interpreting Expressions of Scripture, by entering into the Circumstances of those to whom they were addressed,” very important cautions are suggested. In stating the difficulty of interpreting ancient writings from their implication with local and obsolete customs, manners, and usages, the author has introduced what he terms a “ familiar letter, supposed to be written at Cambridge at the present day, and explained

plained to a Chinese 1800 years hence." The instance may be familiar, but surely it is of so ludicrous a nature, as to afford scope for ridicule to those who might be inclined to seek occasion for it. It is by no means necessary that a Professor of Theology, in order to preserve that *plainness of illustration* which is certainly very desirable in didactic composition, should produce such a letter as that. On the contrary,

Migrat in obscuras humili sermone tabernas.

We hope and trust that, as among the guardians of the public taste, we shall not be thought to have unnecessarily remonstrated against what we cannot but esteem a great want of judgment, and a departure from that dignity which is surely essential to such a work on such a subject.

In Book I, Ch. XII, Sect. 10, the learned Professor treats "of the Views with which we are to peruse those ancient Christian Writers who are usually called THE FATHERS." Here he appears to us to have displayed great ability. He most judiciously considers the Fathers under four points of view.

As recorders of Christian Antiquity.

As preachers of Christian Virtue.

As expositors of Holy Writ.

As defenders of the true Christian Doctrine.

Under all these views, the Professor deservedly recommends the study of them to the young divine. His sentiments are so sober, judicious, calm, and at the same time highly animated, that we have rarely received greater instruction and satisfaction from any theological writer. We are convinced, with the learned Professor, that a neglect of these writers is unjustifiable, and is a flagrant defect in the education and institution of ministers of the Gospel. Cold must be that heart, and groveling the taste of that student, who can draw neither eloquence or sublimity from the strains of a Chrysostom or Nazianzen. Weak must be that understanding which cannot apply the stores of sound casuistry, judicious determination on moral topics, with which the comprehensive and vigorous writings of a Jerome and Augustine so amply supply him. We particularly recommend to the student the perusal of the 12th section of the 12th chapter of the 1st book, p. 107.

Much, however, as we admire the whole of Dr. Hey's observations on this very important head, we cannot think his defence, or at least mitigation of their conduct, with regard to *pious frauds*, either strong or satisfactory. We can hardly think it perfectly consistent with what he has so properly advanced in p. 51, where he distinctly declares, "that nothing
can

can be more abhorrent from piety, nothing more presumptuous."

We are sorry that our limits will not permit us to proceed further in the consideration of the work before us, in our present number. But, in truth, the importance of the subject, the merit and extent of the work, and character of its excellent author, render it our peculiar duty to give it a copious and elaborate investigation. At the same time, the singularity of some of the Professor's opinions (and such singularities will increase upon us in the following pages) forbid us to hazard, in any degree, a hasty or precipitate judgment upon them.

(To be continued.)

ART. VII. *Voyages to the East-Indies; by the late John Splinter Stavorinus, Esq. Rear-Admiral in the Service of the States-General. Translated from the original Dutch, by Samuel Hull Wilcocke. With Notes and Additions, by the Translator. The Whole comprising a full and accurate Account of all the present and late Possessions of the Dutch in India, and at the Cape of Good Hope. Illustrated with Maps. In Three Volumes. 8vo. 11. 4s. Robinsons. 1798.*

THE original author of this work was Post-Captain in the naval service of the States-General, in their days of better fortune. As the times were then peaceable, he solicited and obtained permission to go to the East-Indies, in the service of the Dutch East-India Company. He was afterwards promoted to the rank of Rear-Admiral, in which post he died. These volumes, which would at any time have excited the liveliest interest, are of peculiar importance at the present period, when so many of the places, the produce and manners of which are here represented, and of which, from the jealousy of their former masters, we knew so little, are become the property of the English nation.

The first volume contains the description of a Voyage to the Cape of Good Hope, Batavia, Bantam, and Bengal, with Observations on those Parts, &c. in the Years 1768-1771.

The second volume gives an account of a Voyage to the Cape, Batavia, Samarang, Macassar, Amboyna, and Surat, with Accounts of these Places in 1774-1775.

The last is a continuation of the Voyage from Surat to Batavia, the Coast of Malabar, and the Cape, in 1775-1778.

Having

Having-informed the reader generally what he has to expect from this publication, we shall bestow our attention only on those parts which, from their novelty, may be expected to excite more universal curiosity. The Cape of Good Hope, Bantavia, and Bengal, must be familiarly known to most readers, from the works of Paterfon, Kolben, Sparman, Thunberg, Sir George Staunton, and others; but of Bantam our information is more limited. Before, however, we describe this dependant settlement of the Dutch, we stop to extract the following singular passage, which occurs in the Voyage thither.

“ Shortly afterwards, about six o'clock, there arose a sound, just like the groaning of a man, out of the sea, near the ship's side. When I first heard it, I thought that some one of the crew had been hurt between the decks, and I sent the officer of the watch down to see what was the matter. The men, however, who were on deck, told me that they had heard this noise arising, as it were, from out of the water, several times before; and I then perceived it to be as they said; for, going on the outside of the main-chains, I plainly heard it ten or twelve times repeated. It seemed to recede proportionably as the ship advanced, and, lessening by degrees, died away at the stern. I suppose that it was perhaps occasioned by a sea-lion, that might be near the ship, as many of these animals were said to have been seen on the island of St. Paul, although we perceived nothing like any animal. About seven o'clock, the gunner, who came to make a report of some matters of his department to me, informed me, that on one of his India voyages he had met with the same occurrence, and that a dreadful storm had succeeded, which forced them to hand all their sails, and drive at the mercy of the winds and waves for four-and-twenty hours. When he told me this, there was not the least appearance of any storm; yet before four o'clock in the afternoon we lay under our bare poles, scudding before the wind, in a violent tempest. The sea ran so high on all sides, that at nine o'clock in the evening all the cabin windows and hatches were stove in, and the water rushed quite into the stateroom. To provide, however, as much as possible against this, we spread a sail over the stern, on which the sea could break, and which proved of great service to us. This blowing weather continued till the next day, the 12th of January, when the violence of the storm abating a little, we were enabled to set our sails again. Fortunately, no material damage was done to our masts or yards, but the bread and sail rooms were again very leaky.” P. 45.

The following description of the manners of a very singular people, is highly amusing and instructive.

“ Shortly after our arrival at Bantam, Mr. Van Tets, and the company that were with him, had asked leave to pay their respects to the king, and the 17th of May was fixed upon for that purpose.

“ Accordingly, on that day three of the king's courtiers, magnificently arrayed in the Javanese fashion, came to fetch the company, at the head of whom was the commandant Reinout, while I likewise made

made part of it. The garrison of fort Speelwyk was under arms, and drawn out into two files, from the commandant's house to the gate, whither we had to walk between them. Having passed the draw-bridge of the fort, we found there in waiting three of the king's coaches, with European coachmen, dressed in his livery, which is yellow, with red flowers. The deputies from the court, desired the company to take their places in these coaches. In the first, were seated the ladies of the company; in the second, was the commandant Reinouts, and Mr. Van Tets, escorted by the usual guard of the former, consisting in twelve grenadiers, and preceded by ten of the king's body guards; and in the third coach followed the rest of the company.

" We rode in this order over the Pascebian, as far as the draw-bridge of fort Diamond, where we left our equipages; and coming over the bridge, found part of the sultan's body guards likewise ranged in two files, as far as the gate of the fort. They were armed with half-pikes, and were naked down to their middle, which was girded by a piece of dark blue or blackish cotton cloth, which came round between their legs, and hung about half way down their thighs.

" While we were passing between their ranks, the *gongoms*, and other Indian musical instruments, were played. Coming to the gate of the fort, we were met by the king, who took the commandant Reinouts, and Mr. Van Tets, by the hand, and led them in, while we slowly followed in procession. Within the gate stood the guard under arms, and the drums were beat incessantly. There were besides two trumpeters stationed at the entrance of the palace, and dressed in the king's livery, who sounded a lusty peal of wind-music.

" The entrance to the palace is through an arched gateway; the plaistering of which was, in all likelihood, once of a white hue, but now appeared very black and dirty. It had, upon the whole, more the appearance of a prison than of a regal palace, and gave me but a very indifferent idea of the inside. Passing hence, we came into a large hall, which seemed to the eye to be about fifty-five or sixty feet in length, and of about half that breadth, with a tolerably lofty ceiling, built archwise, and seemingly wainscoted. The walls were whitewashed, but looked very dirty, so that it was easily to be seen that little attention was paid to them. The floor was paved, diamondwise, with square red tiles. The light and air were let in, on the north side, through three windows, and two large doors, opening towards the inner buildings of the court, which wore likewise not the most inviting appearance.

" The door by which we entered was at the lower end of the hall; at the other end was another, leading to the remaining apartments. Near it stood a couch, covered with yellow sattin, and also a kind of bedstead with doors; the whole lacquered in the Chinese fashion. A little lower, was an oblong square table, with a yellow cover, adorned with red flowers; and on it stood three large chased silver dishes, with *firi* leaves, *arcca* nut, and the further requisites for the preparation of *pinang**. Against the wall were two side-tables, with beautiful marble slabs;

* " *Pinang* is the name of the kernel of the *arcca*-nut (*arcca catechu*); but it seems likewise to mean the mixture of the ingredients they

slabs; and, between them, chairs of walnut-tree wood, made in the European fashion.

“ At the lower end of the room, was a large mat of split rattans, spread upon the floor, on which the king's courtiers, with the prince or prime-minister, who had the administration of the empire, at their head, sat down upon their heels, as soon as we had taken our places at the table. The king, having led the two abovementioned gentlemen into the room, placed himself upon a raised chair, at the upper end of the table. Next to him, on the left hand, having his face turned towards the windows, sat the commandant Reinouts, then Mr. Van Tets, and the other gentlemen of the company. On the opposite side of the table, on the right hand of the king, sat his first queen, the mother of the prince, heir apparent of the crown; next to her was Mrs. Van Tets, then the second queen, then followed the lady second in rank of our company, then the third queen, then again one of our ladies, and the fourth queen, and next to her, the last on that side, sat a little boy, the son of Mr. Van Tets.

“ The two first of these queens seemed to be already pretty far advanced in years, but the two others were younger, and, though somewhat brown, looked very well; yet I remarked some of the female slaves, who served us, who were incomparably handsomer and fairer than any of the four legal wives of the king. Their dress too, had not any thing peculiarly graceful in it, consisting in long chintz *kabays*, or robes, of a sufficiently fine quality it is true, but hanging loose down to the feet, in the Indian fashion, as I shall hereafter more particularly describe.

“ Their hair, which was of a jetty black, was combed smooth up over the head, and fastened behind with a wreath, which is here commonly called a *condé*, richly adorned likewise with gold and jewels. They sat on chairs, in the same manner as we do, although this is quite contrary to the general custom of the orientals, who every where are used to sit with their legs crossed under them. These ladies were very talkative, and conversed much with ours in the Malay language, while the chewing of *betel* or *pinang* was not forgotten, either by the Indian sultanas, or the Dutch ladies.

“ The king, who was addressed by the title of *Touang Sultan*, or My Lord the King, appeared to me to be a man of between forty-five and fifty years of age. His colour was a chestnut-brown, with a friendly countenance, which was not belied by his manners or behaviour. He had a little beard, and black hair, curling a little: he seemed more inclined to spareness than to corpulency. His dress consisted in a long

they use for mastication. The *firi* leaves are betel leaves (*piper betel*). Into one of these leaves a piece of the areca-nut, which is generally divided into six parts, one of which serves at a time, being put with a little lime, the leaf is folded together, and kept in the mouth till all the strength is drawn out of it. The universality of the practice of chewing betel and areca, throughout the east, is well known. T.”

M m

Moorish

Moorish coat, made of a certain stuff, interwoven with gold, which is manufactured at Surat, and is called *soesjes*. This hung down almost to his feet. The sleeves, which were loose and wide above the elbow, set close to the lower part of the arm, where they were fastened by a row of small gold buttons. Under this coat, he wore a white shirt, and a pair of drawers, that reached down to his heels, of the same stuff as the coat. On his feet he had Turkish shoes drawn on slip-shod, the forepart of which was turned upwards; and white stockings on his legs. His head was covered by a round, and somewhat sharp-pointed cap, of a violet colour, laced with silver. Behind his chair stood one of his female lifeguards, who was relieved from time to time, armed with a large gold *kris*, in a sheath of massy gold, which she continually kept raised on high; and which the king, when he stood up to conduct us out, took from her, and put under his arm. Two female slaves, one on each side, were seated next to him on the ground. One of these held his tobacco-box and his betel-box, both of which were made of gold, and of a pretty large size. When he wanted either the one or the other, it was handed to him, wrapped up in a silk handkerchief. The other female attendant, had a golden spitting-pot in her hand, which she handed from time to time to his majesty, as he stood in need of this utensil.

“As soon as we were seated, pipes and tobacco were presented to us; after which the commandant Reinouts and Mr. Van Tets entered into conversation with the king, on indifferent subjects, in the Malay language. Hereupon the king called the *pangorang*, or prince, prime minister, who, as I have before mentioned, was sitting at the lower end of the hall, at the head of the nobles, to come to him. He accordingly crept along the floor, till he came near the king's chair, where he remained sitting on the ground, answering the questions which the king put to him. He often replied with the word *inghi*, which is the Javanese affirmative, *yes*; but as I understood little of the language which was spoken, I was neither edified nor entertained by the dialogue.

“About half past eleven o'clock, the cloth, which consisted in a white piece of cotton, was laid upon the table; and in a moment it was provided with a number of small dishes, filled with all kinds of Indian food, dressed in various manners. The chief ingredients of most of them were, however, fish and poultry, varied by numerous sauces, according to the custom of the country, of sugar, vinegar, or tamarinds. A square scarlet woollen cloth, was laid upon the table before the king, and upon this, the dishes were placed which were designed solely for his use, and of which he ate heartily. With regard to myself, it was only with the greatest difficulty, I could swallow a part of what was set before me, which was fish preserved in sugar, and which indeed I should not have touched at all, if politeness had not required that I should taste of something. Mr. Reinouts had taken care to provide himself with a few bottles of wine and beer, which it would else, have been in vain, to have looked for, at the king's table, and we could therefore, now and then, indulge in a glass of those liquors, during the dinner.

“The king frequently broke wind upwards, during his meal, and his example was assiduously followed by all the gentlemen in company, which

which afforded matter of no little surprize to me. But I afterwards was informed, that this custom, so contrary to European notions of decency, was an etiquette of the court of Bantam, and was affected, in order to shew that one's appetite was good, and the victuals tasteful, which was very pleasing to the king.

“ After this course was taken away, three large dishes of confectionary and pastry were put upon the table; and these were more to my liking than what had preceded; but neither the king, nor his queens, seemed to care much about them.

“ In the mean time, some large china bowls with boiled rice, and some dishes of fish, which came from our table, were set before the nobles, who were at the end of the hall, and who speedily emptied them, with continual eruptions, which echoed through the hall; after which, they again sat down as before, upon their heels, each according to his rank. On their right hand, but separate from them, sat the second son of the king, who seemed to be a youth of about seventeen or eighteen years of age, of a good countenance, but squinting a little. I was told, that he possessed a good judgment, and more understanding and abilities than the heir apparent. This prince had his victuals brought him, at the same time with the nobles, but separately; and he was attended by a female slave, who sat by him.

“ About two o'clock, we rose from table, and took our leave of the king, who conducted us out, in the same manner as he had led us in, as far as the gate of the fort, followed by the prince, his son, who led the counsellor Meyer by the hand; the whole accompanied by the continued performance of music, by the *gongoms*, trumpets, &c. Without the gate, the king took his leave, and returned to his palace, and we went over the esplanade, and the drawbridge, to the same coaches in which we had come, and which carried us back to Fort Speelwyk.”

P. 75

It seems ridiculous enough to have given the title of King to a mere puppet of the Dutch government, who, we are afterwards informed, has not the power of nominating his successor. The form in which the person whom the Company chooses is nominated to the sovereignty, is too peculiar to be omitted.

“ His excellency the governor general, and the honourable the council of India, having thought fit and resolved, to appoint me, as their commissary plenipotentiary to the court of Bantam, in order, at the request of the king, to propose and appoint, his majesty's eldest son *Pangorang* (prince) Gusti, as hereditary prince, and successor to the empire of Bantam; and, this desirable period being now arrived, in consequence, I, the commissary aforesaid, in the name and behalf of the general East-India Company of the Netherlands, appoint the said *pangorang*, to be *pangorang ratoo*, or hereditary prince, and heir to the crown and the whole empire of Bantam, by the title of *Abdul Mesagir Mohamed Ali Joudeen*.

“ The commissary expects, that the said *pangorang ratoo* will, at all times, consider this, his important promotion, as a peculiar favour, and a great benefit conferred upon him by the honourable Company; being

adopted from this moment, as the grandson of the East-India Company of the Netherlands; and that he will henceforward, on all occasions, and in all times, behave with integrity and gratitude towards them, obeying the commands of the honourable Company, and of the king his father, during his whole life." P. 214.

With respect to the situation, circumstances, and characters of the English, who, when the author visited Bengal, were in possession of the military and civil authority, M. Stavorinus appears to have been exceedingly ignorant and ill-informed. Lord Clive in particular, one of the bravest men who ever lived, is accused of the grossest personal cowardice. This mistake is, however, candidly rectified by the translator, in a pertinent note, and ample justice is done to Lord Clive's memory, by a quotation from Orme's History of the Military Transactions of Indostan. The remaining part of the first volume is occupied by the description of the Cape of Good Hope. We defer our observations on the two last volumes till next month.

(To be continued.)

ART. VIII. *The Works of the late John Matlaurin, Esq. of Dreghorn: One of the Senators of the College of Justice, and F. R. S. Edinburgh. In Two Volumes. 8vo. 189 and 391 pp. 9s. Bell and Bradfute. 1798.*

TO what cause it may be ascribed we will not pretend to determine, but of late years especially, many more writings of a miscellaneous nature have flowed from the pens of practising lawyers and learned judges in the northern than in the southern part of Great Britain. To the names of those whose genius has overleaped the bounds of professional literature, may be added that of Lord Dreghorn, whose talents, however, though alike excursive, do not, as we conceive, deserve, in other respects, to be ranked with those of a Kaimes, a Hailes, or a Monboddo.

Prefixed to the volumes before us, is a Life of the Author, from which it appears, that he was the eldest son of the celebrated Colin Maclaurin, Professor of Mathematics in the University of Edinburgh, and was born in that city, in the year 1734; that he was educated at the High School, and afterwards at the University of Edinburgh; that, in 1756, he was admitted a Member of the Faculty of Advocates; that, after having many years practised at the Scotch Bar with assiduity and success, he was, in 1788, promoted to the Bench, through

the interest of his friend the Right Hon. Henry Dundas, and took his seat under the title of Lord Dreghorn; and that he died in December, 1796.

The first of these volumes contains specimens of the writer's poetry, to which it seems he had an early inclination. But inclination and talent are not always synonymous terms; and impartiality obliges us to confess, that, except in a few of his lighter pieces (which have some natural humour) there is little in the compositions of Lord Dreghorn which intitle him to the name of poet. We have selected one of the best.

“ Nor Hammond's love, nor Shenstone's was sincere,
For, they, though poor, to high-born maids laid claim;
A handsome house-maid causes my despair,
And *Nelly*, not *Ne-er*, is her name.

What though, devoid of all coquettish care,
Bare-footed she, except on Sundays, goes,
To wash her hands forgets, and comb her hair,
Nor with her fingers scorns to blow her nose.

On ev'ry feature, and on ev'ry limb,
Beauty and strength have lavish'd all their care;
A food too rich is skim-milk cheese, for him
That would with her the city-flirt compare.

In vain, to win her, proffer'd oft have I
The gaudy ribbon, and the curious lace;
In vain display'd, to her relentless eye,
The guinea's seldom unsuccessful face.

Repuls'd, I often have indignant sworn;
Some freedoms often struggl'd hard to force;
But soon, too soon, severely check'd foreborn,
She, more enrag'd, and my reception worse.

The brimful milking-pail, the empty can,
Th' unwieldy besom, big with prickly fate;
The nauseous mop, and hissing frying-pan,
Have fall'n, vindictive, on my guardless pate.

Yet I, infatuate! pursue her still;
Happy to lurk, insidious, and unseen,
Among the willows, nurslings of the rill,
That sweetly flows harmonious, through the green;

For there, with forcible alternate tread,
From the soak'd linen ev'ry stain to press,
The tub-inclos'd, and unsuspecting maid,
Furls, unasham'd, th' impediments of dress.

This scene augments my ardour to proceed,
Nor from the heart her cruelty to me;
Nay, she acknowledg'd once it did proceed,
Not from dislike, but diff'rence of degree.

'Tis true; for, tho' she spurns my fond address,
 Yet to her equals is no coyness shown;
 She, unconstrain'd, will Tom the gard'ner kiss;
 Toy, romp, and wanton with the ploughman John." P. 32.

The conclusion is not written with equal spirit. The long story from the Arabian Nights (from p. 64 to 98) is not, upon the whole, ill-verified; and the lines designed to ridicule the many uncommon words in Johnson's Dictionary (in p. 29) have some humour. On the serious poems in this volume, we are under the necessity of passing an almost unqualified censure. The author seems to have considered all rhymes as verse, and all verses as poetry, and to have little regarded novelty of thought, harmony of rhymes, or elegance of expression. These poems are also strongly tinged with the writer's political principles; which (strange to tell, of a learned judge, connected as he was!) inclined much to the revolutionary doctrines of France. That we may not appear to have formed this opinion rashly, we shall give a few specimens from two poems, which seem to have been written *con amore*, and which, from the nature of the subject, admitted, and indeed required, the highest graces of poetry. The first is an *Ode to War*, designed to strip the God of War of his splendid trappings, and show him in all his native deformity. This might have been done poetically: let us see how it is executed by the writer before us. The first stanza is spirited, though not very new. In the second, a ludicrous idea is suggested, by calling War "a monster in masquerade." The third, however, begs description. We will give it in the author's own words.

In vain a helmet, large and tight,
 Attempts to shelter from the sight
 Thy brutal length of jaw:
 Nor can thy sabre's basket hilt,
 Though ribbon-wreathed, and double gilt,
 Conceal the tyger paw.

Several of the stanzas which succeed, are nearly of the same stamp. *Mars* is called "the offspring of *Satan*," who "*stroaks his cur*," and makes a speech to him; which is rather unmerciful in length. We will not repeat any more of this "prose run mad," but hasten to the "Address to the Powers at War," which also bears the form of a lyric poem. Here we have all the modern revolutionary doctrines put into verse, or rather rhyme. It is assumed that every power at war with France is an aggressor; that the struggles of that nation are for liberty; and that peace, a secure peace, might be had at any time, by permitting her

to enjoy it. An alliance with the regicides is, above all things, recommended to Great Britain! Need we say more on the politics of this Ode? We will give a short specimen of the poetry. After describing the less extensive mischiefs of lightning, the writer thus paints the effects of cannon and musquetry :

It's chymic imitator, art,
Can with precise direction dart
Its bolts at pleasure shape;
Alike the brave and coward fall,
The distant slaughter'd by the ball,
The nearer by the *grape*.

*Yet these tremendous tubes of brass
The slender instruments surpass,
Which weakest shoulders rear :
By each is double mischief done,
It fires, presented as a gun,
Push'd, pierces as a spear.

These are by no means the worst stanzas in a very long Ode, comprehending a variety of political topics. We forbear from further remarks on these Poems, out of respect for the memory of a learned, and, as it is said, a respectable man, but cannot help expressing our surprise, that the course and events of the revolution in France had not, even in the year 1796, opened his eyes, and caused him at least to doubt the soundness of those principles on which it was founded. "A good tree," we maintain, "could not have produced such fruit."

In the second volume are contained the author's prose compositions, which are on various subjects, and of various degrees of merit. Those which relate to Law are, we doubt not, accurate as to the forms and proceedings of the Courts in Scotland; but we were surprised to find, in the works of so eminent a Scotch lawyer, a mistake of the English laws so gross as the notion, that there is no appeal from our King's Bench or Common Pleas to the House of Lords. What are Writs of Error, but Appeals under another name? Of the miscellaneous Essays, a considerable number are little more than hints, and appear scarcely worthy of publication; but that on the origin of Literary Property, contains some curious information, and concludes (as we think) with a very just opinion on the legal question. Many of the remaining Essays are on political subjects;

* It is not easy to say whether "tubes" or "instruments" are the nominative in this sentence. The arrangement points out the former, the sense requires the latter.

in all of which the author's partiality to the French revolutionists, and the sophists who prompted or abetted them, is glaring, and, to us, in a high degree offensive. Helvetius, Rousseau, Turgot, and (above all) Mercier, are the gods of his idolatry; and even Godwin, though the author objects to some of his positions, is not considered generally as a dangerous writer. We will not stigmatize the memory of Lord D. by calling him (as the author of his Life intimates he has been called) a democrat or a Jacobin; but what will the reader think of a *British Judge*, who, on reading the trial of Louis the Sixteenth, could pronounce, that "the King was proved to be guilty of the crime charged?" What will he think of the *politician* who insists, that the calamities attendant on the French revolution afford no argument against its principles, and that those calamities were occasioned by the interposition of foreign powers? All the cruelties, indeed, all the oppression and tyranny under the new system, appear as nothing to this writer, when set against the evils and abuses of the former government. Of course he inveighs against the present war, and insinuates that it arises, in part at least, from the jealousy which Great Britain felt of the superior degree of *freedom*, which the French were likely to acquire; which, combined with the natural advantages of their climate, soil, and extent of territory, would raise them far above ourselves in the scale of nations. On the illiberality and injustice of this supposition, we need not surely remark. The British Constitution is, indeed, generally treated with respect. Reform, not revolution, is recommended to us; as if the former was not sought, by those who have clamoured most loudly for its attainment, solely as the means to obtain the latter, or that any reform which did not pave the way for a revolution would satisfy their wishes. The rest of Europe (at least the monarchies) ought, according to this writer (if we rightly understand him) to be revolutionized *à la Française*, and to be formed into republics similar to their parent. We would abstain from severe remarks; but are there many things beyond this, which the veriest democrat or Jacobin could have wished?

On almost every topic of philosophy and literature to which these Essays extend, we perceive the same attachment to French writers, and especially to the philosophers of the school of Voltaire. All their inventions and systems, and most of their opinions, are extolled to the skies; even the ridiculous Almanac of the French Republic is mentioned in terms of grave approbation, though we are told that Lord Dreghorn was a man of wit and humour. In education, we are in effect advised to abjure the Greek and Latin classics (hitherto deemed the repositories of just thoughts, and the models of good

good taste) to desert our former British instructors, and to take for our guides Helvetius, Mercier, and the sophists of the continent. On one subject, however, the learned writer differs from his oracles: he does not wholly acquiesce in the *perfectibility* of man; yet his denial of this doctrine is not, as might be imagined, founded on the authority of Scripture, or on an accurate observation of the human mind, which surely would demonstrate its absurdity, but in the single circumstance of man being a carnivorous animal. He intimates, that it is as wrong to kill an ox as our neighbour; that the slaughter of brutes can only be justified on the same principle as Negro slavery; and, that "while the two practices are admitted into the system of civil society, it cannot possibly ever become perfect." We readily agree with the author as to a part of these doctrines; and if the other part be a mere reverie, it is a harmless one, which, if it produces no benefit, can do no mischief to society.

The learned author's opinions on language and poetry appear to us, in some instances, crude and ill-considered. We particularly dissent from the notion, that, in the English language, lines of eight are as proper as those of ten syllables, for heroic poetry. The passage which he cites proves only, that loftiness of sentiment will sometimes support itself under the disadvantage of inadequate measure.

In the dissertation which concludes the volume, and was printed in the Transactions of the Royal Society for 1788, the writer undertakes to prove, that "Troy was not taken by the Greeks." He does not insist, with Mr. Bryant, that no such place or war existed, but that, if there was such a siege, the Greeks failed in their attempt, and were repulsed with disgrace. Many of his reasonings are the same with those of that learned writer, and appear to us, as well as his authorities, still less conclusive to the point which this author wished to establish, than to that maintained by Mr. Bryant. This dissertation is, however, worth the attention of those who have taken the trouble to examine that controversy.

On the subject of Religion, there is a very just and apposite answer to one of Paine's objections to the truth of Christianity. It had been given by other writers, but cannot be too often repeated. The objection arising from the probable plurality of worlds, "is founded," the author observes, "on a supposition of which there is no evidence, nor indeed probability, namely, that all other worlds are similar to ours." We cannot however admit, that Volney is a formidable enemy to Christianity, unless unblushing confidence can entitle him to that appellation. For who that has read the passage in Tacitus
alluded

alluded to, or can turn to it, but knows it is grossly misrepresented by that writer? Who that knows the least of Scripture History, but can detect the falsehood of his assertion respecting the Gospels? It needs not therefore an *express* answer from any of our "able divines." Any one who is conversant with their most familiar works, can expose the sophist's ignorance or baseness, as well as confound his "audacity."

Upon the whole, though the volumes before us contain a sufficient portion of amusement to arrest attention, and exhibit proofs of extensive reading, and no inconsiderable ability; although the author may have been in his profession respectable, in private life amiable, we cannot recommend his works to general perusal; as they contain, in our opinion, many crude and unsupported notions; many dangerous, though possibly well-intended remarks; and have much too great a bias to those principles, the dissemination of which has been attended with misery and desolation to the fairest portion of Europe.

ART. IX. *The History of Hindostan, Sanscreeet and Classical.*

(Concluded from our last, p. 400.)

IF we have allotted to the work, of which we are now to take a final adieu, a large proportion of our notice, it has arisen from our wish to do extensive justice to an author of great diligence, and acknowledged ingenuity, during a research of uncommon labour, length, and abstruseness. The reader will consequently find in our volumes, as complete an analysis of Mr. Maurice's two works, respecting the *Antiquities* and *Ancient Annals* of Hindostan, as the infinite variety and desultory nature of the subjects discussed in them would admit. Of publications issuing from the press in single volumes, and after considerable intervals, the connecting thread of argument is not always distinctly perceived, nor the general result sufficiently attended to. We have endeavoured that both should conspicuously appear in these pages, and the natural and intended connection between two works, mutually illustrating each other, has been constantly kept in the view of our readers; we believe not less to their advantage, than the credit of the author. This appeared the more necessary, as the character of the writer has suffered, in some minds, by a seeming neglect of arrangement with respect to these two works; which, in their progress to maturity, have literally undergone the *nine years* ordeal prescribed by Horace.

We

We now proceed to fulfill our promise of giving a few concluding extracts from this last portion of the history, and the first will be the singular story, in the life of Creeshna, of the visit of the sage Nared to the golden palace of Creeshna, in Duaraka, and considered by the author as an apologue in their mystical and wild theology, intended to inculcate the *omnipresence* of the Deity, of whom Creeshna is supposed the august *Avatar*, or incarnation. The reader will please to recollect that he is about to enter that eastern theological school, to which the sublime and mystical poet Hatez belonged, and whose odes, under an apparent licentiousness of language and sentiments, and breathing the praises of women and wine, are supposed, by the devout Orientalist, to contain the ardent effusions of divine love and gratitude! Creeshna is thus recorded to have had eight favourite wives, and no less than 16,000 concubines; but their mutual love is presumed to be of a pure and spiritual nature. He is represented to live in perfect harmony of soul with them, and to be ever present with each. Nared, a prophetic character, is astonished at this, and having, by right of his sacred office, permission at all times to enter the apartments of the palace, he determines to examine into the matter himself. When he approached Duaraka, Creeshna's capital, he beheld, we are told,

“ houses for 300,000 men, all of lofty architecture, and built of crystal, the windows of diamonds and precious stones of every colour, and embroidered canopies before all the houses. All the streets and lanes were entirely free from dust and filth: there were also many curiously-painted temples adorned with water-gilding. The shops in the bazars, with pillars on every side, were all set out to the best advantage, and the palaces of the great were superb beyond all description, uniting magnificence with elegance. The houses of the eight Nayega and 16,000 wives of Creeshna were built in a line by themselves with the utmost symmetry, beauty, and splendor. Nared, on approaching them, beheld the pillars of every house formed of coral, and the courts and Serais embellished with jewels; canopies of cloth of gold were every where suspended with valuable strings of the finest pearl; beautiful children were playing in the courts; while charming slave-girls were diligently attending their several mistresses. The peacocks on the house-tops were rejoicing and singing in the smoak, which arose, from the constant burning of aromatics, in such quantity, as to form a cloud that resembled the rainy season, and numberless rubies that were distributed about the buildings preserved a constant light over the place. Nared, with all his curiosity of inspection, could not distinguish between the slaves and the mistresses. In the first house which he entered, he beheld 1,000 maids, perfectly handsome, standing with their hands joined before them round their lady, who, with a fly-flap, the handle set with jewels, was preventing Creeshna from being molested with

with flies. When Nared came in, Bhagavan spied him at a distance, and, immediately rising from his Musnud, went to meet him, laid his head at Nared's feet, and welcomed him. Nared was ashamed of so great an honour, and made an apologizing speech. Creeshna then *washed Nared's feet*, and poured that water on his own head; after which, he seated Nared in the place of honour, paid him worship, and made the mistress of the house do the same. Nared, in a transport of wonder and delight, exclaimed, "O Natha! no one can fathom thy mercy and benevolence! thy Avatar is for the purpose of protecting the good and punishing the wicked. If it be thy august will to perform services to Nared, it is as a father and mother perform services for their children, out of their own voluntary affection and good-will. Men, who are immersed in the pit of their passions, have no possibility of escaping from their control, except by thy mercy, in being born again in this transient world." Thus did Nared utter various praises and thanksgivings; yet did his mind still misgive him, and he determined to go to another house to see if he should find Creeshna there, or if he would take the first opportunity of going thither. He went, therefore, with speed to the next house, and there he found Creeshna sitting and amusing himself with the mistress of it. On seeing Nared, Creeshna rose up as before, received him with the utmost reverence, respectfully thanked him for the honour his house received from his visit, and hoped he would stay there some days. Thence Nared went to a third house, where Creeshna was looking at the children at play; and, in a fourth house, he was bathing. Nared suspected that Creeshna had come by some secret way from the former house with such haste as to get before him, and therefore determined that he would hurry as fast as possible to another to ascertain the fact: so he ran with all expedition to the next house, and there he found Creeshna sitting at a banquet. At another he was giving alms to the Brahmins; at another he was practising at his weapons; at another he was reviewing the ordinary elephants and horses; at another he was in conference with Oodhoo and Akroor; at another he was sitting and hearing the songs of the beautiful slave-girls; at another he was distributing milch-cows in charity; at another he was hearing the Poorans; at another he was laughing and joking with the mistress of the house; at another he was performing the Howm; at another he was exercising Dherme; at another he had set the women to quarrel, and was amusing himself with looking on; at another he was pacifying a dispute among them; at another he was sitting with Ram; at another he was preparing a marriage-portion, or Dheek; at another he was rejoicing at being returned from his son's wedding; at another he was giving orders for digging a well or tank; at another he was preparing for the chace. In this manner did Nared enter the houses of the eight Navega and of the 16,000 wives, and in every one of them he found Creeshna differently engaged, so that he was altogether astonished and confounded. Creeshna, at length, appeared, and thus addressed him: "O Nared! these secret doubts and suspicions which have so perplexed thee are no fault of mine, but of thine own mind. On subjects where the wisdom even of Devaras is confused, what can be said of man's limited understanding? Ask each of my wives separately, whether she ever thinks me
absent

absent from her; she will answer that I am never for a moment from her sight." Nared humbled himself and confessed his weakness, that he was bewildered by Maya, and submissively implored Creeshna's mercy in his behalf. Creeshna answered, "O Nared! I am the sole Kerta. My acts are inscrutable; nor must any suspicions be cherished, nor any distraction of mind be endured, on account of them, nor any idle fancies and curiosity be indulged. Perplex not thyself farther, but quietly pursue thy own affairs, and make mankind happy with thy presence and conversation." Nared, however, was several times subject to the same distraction; but, at length, calling on the name of Narayen, and playing on his Veena, he departed. Creeshna, in the meantime, employing himself in the functions of a Grehecharee, regulated the affairs of his families and children, while each of his wives conceived that Creeshna preferred none to herself, and that he wished for no other." P. 417.

Returning from the mythological to the classical history of Hindostan, under which general heads that history is arranged, Mr. Maurice presents us, from the most authentic sources of information at present obtained, the following picture of the Indian empire, as it flourished a thousand years before Christ, which he observes is nearly as high as any profane records, not professedly fabulous, can carry us.

"The universal diffusion of the Brahmin religion and sciences over the vast continent of India, would lead us, without the confirming voice of history, to suspect that at some remote period there subsisted, in that region of Asia, an empire as widely diffused, under the guidance of one puissant sovereign. Under BALI, if that name imply not rather a dynasty of princes than an individual monarch, we have, in fact, seen that such an empire did flourish. Under Rama, the next in succession, as an Avatar and king, whose capital was Oudhe, in Bahar, there is every appearance of its having remained unbroken. Under Bharat also, a prince of such extensive power, that his name was conferred on the whole region, there is no reason to suppose that any division of it had taken place. Judisther is generally acknowledged to have been the sovereign of all India; his capital, as we have seen, Hastanapoor, or Delhi. If the preceding assertion be true in regard to these and a few others of the earliest monarchs of Hindostan, and certain of the most renowned among the later, it does not hold good of those of her sovereigns, who reigned in more recent ages, till the period of their absolute subjection to the Mohammedans. Their native princes, with the title of universal monarchs, seem to have been invested only with a delegated power, voluntarily conferred by a numerous and powerful band of subordinate sovereigns. The very title of MAHARAJAH, or *Rajah of Rajahs*, which the nominal head of that vast empire anciently bore, evidently implies no more than a kind of feudal jurisdiction over chieftains, possessing absolute dominion in their own territories, but contributing a stipulated sum and force to support the grandeur of the imperial throne, and, on great national occasions, ranging themselves, with succours pro-

proportionate to the extent and population of their respective domains, under the banners of one supreme chief. Nature herself, in fact, seems to have placed, in this respect, a barrier to human pride; forbidding Hindostan, except in the limited way just intimated, to continue long under the control of one overgrown monarch. To bound the ambition of princes, over the surface of the country she drew those vast lines which so peculiarly distinguish that quarter of the globe; those lofty mountains, those deep and rapid rivers, those extensive lakes, those vast deserts of sand and impassable forests, which intersect India. Again, whatever may be boasted by the Indian historians concerning themselves, and the chain of succession remaining for such an extended period of years unbroken, in its two first and greatest dynasties of the *sun and moon*, their accounts are rendered exceedingly suspicious, not only by what we know of the perpetual proneness in mankind to abuse extensive power, but by the corruptions necessarily attending the education of Eastern princes, by the number of royal children yearly produced in the seraglios, and by the spirit of intrigue that in a particular manner constantly agitates the Asiatic courts, amidst so many rivals as the first order of nobility affords for wealth, power, and renown.

“ Divided by the Oriental geographers into two grand portions, *AL SIND*, or the tract lying on the Indus, and *AL HIND*, or the territory stretching on both sides the Ganges, Hindostan, or Superior India, seems, from time immemorial, amidst innumerable sovereignties of inferior degree, to have cherished, on its two great rivers, two mighty kingdoms, while the Peninsula, till subdued by Akber and Aureng-Zebe, exhibited a third, formed exactly on the same feudal principles. Alexander, on his invasion of the Panjab, experienced the truth of this statement, in the formidable opposition which he met with from Porus; and the report of the ambassadors of Seleucus, at Pallibothra, fully confirms it with respect to the regions adjoining the Ganges. The confederated rajahs, who so long bade defiance to the Mohammedan armies in the Deccan, leave in our minds no doubt of this fact in regard to the Peninsula. The most powerful, because the most remote from foreign invasion of these kingdoms, seems to have been that on the Ganges, of which Oude, Pallibothra, Canouge, and Gour, were the successive capitals. When the early Mohammedan sultans of the Gaznavide dynasty conquered the Superior India, they politically made Delhi, founded on the ruins of the ancient Hastanapoor, which seems to have been the first imperial city of Hindostan, and stands on the river Jumna that disembogues its water into the Ganges, their principal residence, because it was more central, and placed them nearer their territories on the west of the Indus, which extended even to the capital of their hereditary domain. Afterwards even Lahore and Cabul became the successive abode of those sovereigns, who erected in them magnificent palaces; while the victories of Akber, in the Deccan, gave being to the superb palace and splendid decorations of Agra. The puissant sovereign of the empire on the Ganges, an empire which comprehended Delhi and the Deccan, and extended to the eastern limits of the Panjab, seems to have been for many ages acknowledged Lord Paramount of India, and accordingly we have seen, that, when Judashter celebrated the great festival of the Rairsoo, to the capital

pital of that empire all the inferior rajahs flocked, and, at a very late period of its glory, an instance related in the Introductory Work occurs of the pre-eminent grandeur of the Canonge sovereigns." P. 511.

On the interesting account of the invasion of India, by Alexander, with which the ancient history of India properly terminates, the author seems to have bestowed uncommon pains; and it is written with great elegance and spirit. On a subject so well known, and often discussed, it was judicious not to dwell on the minuter occurrences, but to seize the leading facts, and detail the more momentous events, in that first irruption of western conquerors into Hindostan. He has not scrupled to make very free use of his predecessors on the same ground, and D'Anville, Rennel, Vincent, and many other eminent Oriental geographers and historians, are made to throw the combined lustre of their learning on the progress of the Macedonian hero; while the plans his comprehensive mind had formed, are as accurately investigated, as his exploits are spiritedly related. We can present our readers with no better specimen of the one, or the other, than the part that records the mutiny of the army, when their triumphant commander wished to lead them beyond the Ganges, and bound his victorious career by the limits of Asia.

" Alexander, who was totally absorbed in his darling project of reaching the Ganges, and thence pressing on to the farthest limits of Asia, on hearing the rumour of these murmurings, was filled with inexpressible anguish, mingled with rage and indignation, to which he dared not, at this momentous crisis, give vent. He was convinced, however, that there was no time for hesitation. With that decisive vigour which always characterized the actions of this great prince, he immediately ordered a general assembly of the army to be summoned, and, by the most affable and condescending behaviour, endeavoured to allay the ferment, to tranquillize their minds, and win them over to his purpose. His august presence at once awed them to respectful silence, and his assumed benignity revived all their affection for him; but still they were inflexible in their purpose of not proceeding beyond the Hyphasis. In a speech of great subtilty and varied eloquence, he touched every chord of passion that strongly vibrates on the human heart. He aimed principally to work upon that high sense of honour which the Greeks ever cherished both individually and nationally; to wake in their minds the dormant spark of expiring ambition; to provoke the emulation of generous youth, and stimulate the avarice of frozen age. He strove, by recounting all their past glories, to animate them to attempt the acquisition of still nobler and more substantial renown; to exceed the boasted exploits of Hercules and Bacchus; and reach the limits of the habitable world. He painted, in the most glowing colours, the immense magnitude of the spoil that awaited them beyond the Ganges; kingdoms overflowing with wealth, the accumulated wealth of ages, the concentrated treasures of Asia. He

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ridiculed the idea of the innumerable force in infantry, in cavalry, and elephants, which the Gangaridæ could bring into the field, and with the magnified details of which their enemies aimed to terrify them and arrest their progress. "Have you forgotten," exclaimed this prince, "the still greater armies of Darius; the uncounted multitudes who perished, oppressed by their own numbers, at Issus and in the defiles of Cilicia; and the myriad, in vain opposed to Macedonian valour, in the plains of Arbela? Are the Gangaridæ a braver or hardier race than those whom you conquered on the Bactrian hills; those who drenched with blood the Sogdian plains; or those who, in terror of your vengeance, precipitated themselves down the rocky steeps of Aornus? Can the number of elephants, however great, alarm Grecian foldiers, after the recent proof, exhibited in the battle with Porus, of their utter inutility in the field, or, rather, of the certain destruction, of which they may be made the terrible instruments, against their own party? Does the broad, the deep, the rapid Ganges, fill you with dismay? Have you not, then, in your progress hither, crossed the unfathomable deep itself? Or, is it less safe to pass a wide and majestic river, flowing on with an even, though rapid course, than an impetuous current, confined by steep banks within a narrow channel, like the Hydaspes; or foaming along, over a rocky bed, like the Acesines? Will you desert a general who has shared all your toils, and braved with you every danger, in the full career of glory; or, rather, when our triumphant warfare is nearly accomplished; for, we already verge on the Eastern Ocean, and have nearly reached the point whence the sun pours its first beam on the illumined earth? Behold your prince, who could command your obedience, condescends humbly to solicit your concurrence with his ardent wishes; and conjures you, by every thing sacred, that you will not rend the palm from him in the moment of victory; nor suffer the laurel, to whose lustre you have so largely contributed, to be tarnished by an untimely and disgraceful retreat!" After pausing some moments, and observing both officers and men to remain entirely silent, with their eyes steadfastly fixed on the ground, and absorbed in profound melancholy, Alexander again exclaimed, "Where is that burst of applause that formerly used to follow the addresses of your sovereign? Where is that loyal zeal for my safety, that unbounded attachment to my person, which led you to contend for the distinction of bearing my wounded body from the field? Where, at this important moment, are the spirit, the ardour, of Macedonian foldiers? Return, ungenerous men! to the inglorious pursuits of peace basely purchased by the sacrifice of your prince. For, know, that thus far advanced towards the goal, I will not relinquish the dazzling prize. I will march on at the head of the more faithful Scythian and Bactrian forces in my train, and lead them triumphantly over the rivers which you dread, and against the armies and elephants which fill you with so much horror. Those despised barbarians shall hereafter be the braver comrades of Alexander. Return, ungenerous men! and tell astonished, tell indignant Greece, that you have left your king surrounded with dangers, and in the midst of his enemies." P. 658.

In this concluding portion of the Indian history, there are four well-executed engravings, illustrative of the mythology of the Brahmins, and, untinged with mythology no records in the early periods referred to can be expected. In the preceding portion there were six, which makes the total number of plates in the final volume amount to TEN; and this circumstance, together with above one hundred additional pages of letter-press, the author urges in apology for the advance of half a guinea in price, beyond the former volume. Though this is a kind of infraction upon the original stipulation, we shall not, and we hope Mr. M.'s subscribers will not, mark it with the severity of censure, as we are willing that industry and science should have their full reward. Neither shall we descend to notice, in a work of such general merit, originating in so good intentions, and where there are so many excellencies, the trifling errors that here and there have met our eye in perusing the volume. We shall not, on that account, subtract from the sum of our general praise; and sincerely wishing success to the author's labours, we hope that so laudable an example of well-employed talents will not want imitators, in an age when the union of all the powers of genius and learning combined, is necessary to repel the common foe.

ART. X. *M. Musuri Carmen in Platonem. Isaaci Casauboni in Josephum Scaligerum Ode. Accedunt Poemata et Exercitationes utriusque Linguae. Auctore S. Butler. Appendicis loco subjiciuntur Hymnus Cleanthis Stoici; Clementis Alexandrini Hymni duo; Henrici Stephani Adhortatio ad Lectionem Novi Foederis. Conscripsit atque edidit Samuel Butler, A. B. Coll. Div. Joann. apud Cantabr. Soc. 8vo: 116 pp. 4s. Cantabr. Deighton; Londini, T. Payne. 1797.*

TO a publication like this, every liberal scholar must infallibly wish well; and were other pleas wanting, the modesty of the editor and author would of itself recommend it. He announces it as only a trial of strength, and a kind of introduction to the learned world, before he attempts a more arduous undertaking. We, for our parts, though accident has delayed our notice of it, are by no means inclined to pass it by in silence, but are desirous to give to the learned compiler all the encouragement which our applause can bestow. The future work here announced, is a republication of Stanley's

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Æschylus,

Æschylus, undertaken by the appointment of the University of Cambridge. Mr. Butler's account of this intended publication, will at once inform the learned reader of the nature and extent of the design, and will afford a specimen of his Latinity, which in general is clear, elegant, and classical. After speaking, in his Preface, of Henry Stephens's Exhortation to the Readers of the New Testament, with which this collection concludes, he thus proceeds :

“ Facile intelligent lectores hanc instituti operis partem ad præclarissimam illam Theologiæ scientiam spectare. Cui totum me tradere atque omnino addicere destinaveram, cum mihi honorificum ab Academia Cantabrigiensi munus est impositum ut nobilem poemam *Æschylum* in lucem ederem. Ad quod opus suscipiendum tum me imperantis auctoritas, tum ætas mea, tum rei ipsius dignitas impulerunt. Itaque enixe operam dabo ut ne tanto mihi oblato munere omnino indignus esse videar, atque ut hæc nostra Editio, Stanleianam referens, notisque tum aliorum tum ipsius Stanleii quamplurimis hætenus ineditis locupletata, ex MSS. autographis in Bibliotheca nostra Regia conservatis, summâ a me diligentia ac studio adornata in publicum usum prodeat. Nec deerunt cujusque generis collectanea, quæcunque ad splendorem et utilitatem destinati operis aliquid conferre possint.” P. x.

Mr. B. has since obtained an employment, which is but too likely to interrupt every study, except that of instructing others; he is placed at the head of the ancient and respectable Free-School at Shrewsbury; in which situation, if he shall form scholars like himself, the public will not ultimately regret the change of direction thus impressed upon his studies.

The collection of pieces here offered to notice is very miscellaneous. It begins with the poem of Musurus on Plato, to which is annexed the poetical version of Zenobio Accacioli. It is always to be lamented, when a scholar undertakes the republication of any learned work, or the discussion of any important subject, without knowing what has been already performed on the same subject. Mr. B. expresses his own regret that he did not see the edition of Musurus's poem, which is subjoined to Dr. Foster's book on Greek Accents, till it was too late to avail himself of more than one short note from it. This was the more unfortunate, as several of the remarks and conjectures of Markland, subjoined to that edition of the poem, are highly worthy of attention. The first note, from the *Phædrus* of Plato, is absolutely necessary to absolve the poet from the charge of bombast, by showing that he alludes to a passage in that dialogue. Nor is the second much less important, which quotes the Epigram of Praxiteles, copied by the author in ver. 10. In comparing Mr. Butler's edition with the other, we do not find many variations in the text. ἀμνηστος, for ἀμνηστος.

ἀμενηνῶ, in v. 22, is a manifest error of the press. The full stop at ἀνὴρ, in v. 78, ought certainly to be made a comma; and that also, at v. 120, ought to be softened into a colon, according to the observation of Markland. At v. 108, B. κεντῶντων, F. κεντέντων: the latter is probably right, κεντεω being much more in use than κενταω—Πάσης τ' Ἰταλίας, v. 113, is conformable to the conjecture of Markland. It was before printed Πάσης δ' Ἰτ. At v. 163, is an error of the press in Foster's edition, πολυσκάρμοιο for πολυσκάθμοιο: Butler has it right. Marcus Musurus was by birth a Cretan, and was one of the most famous of those learned Greeks who were patronized by Leo X. He was made Archbishop of Epidaurus, but did not long enjoy his dignity. Erasmus, in his Ciceronianus, censures him for being obscure and affected in his poetry; from this censure, however, the poem here published is justly exempted, and it has been highly extolled by several of the best critics. It appears from the poem, that the copy of Plato's works presented to Leo X. by Aldus, and for which this Elegy was written, was printed on vellum; and such a copy was sold at Dr. Askew's sale.

The next composition in this collection is the Greek Ode to the memory of Joseph Scaliger, written by Isaac Casaubon, and published by him in his notes to Demetrius Poriorcetes: to which are subjoined, two Epitaphs on the same great man, in Greek and in Latin, written by his pupil Daniel Heinsius. We cannot certainly object to this mode of renewing the fame of illustrious men, and showing at once how much they were esteemed by their contemporaries, and how ably celebrated. There is extant also another tribute to the memory of Jos. Scaliger, by D. Heinsius, in an Oration spoken by the latter immediately after the funeral of Scaliger, Jan. 25, 1609. This is followed by a shorter Oration, on the decreeing a monument to him: and, not contented with these testimonies to the merit of his illustrious patron, Heinsius has given, in the 21st Oration of the same collection, an express panegyric upon him. Never, perhaps, did a literary man meet with more ample celebration; and much was certainly his due.

Mr. Butler then, in a very modest manner, brings forward some original compositions of his own. Three of these, the Greek Ode, the Latin Ode, and the Oration delivered in the Schools, were honoured with academical prizes: they all offer the efforts of an active and well-cultivated mind, in classical style and language. In the Oration, the subject of which is an exhortation to unremitting diligence in study, we are particularly pleased with the manly and well expressed eulogium on Erasmus, as a pattern of literary activity.

“ Unum tantummodo e recentioribus, clarissimum tamen, assiduæ exercitationis exemplum proferam, Desiderium Erasmus. Fuit illi sane propositum, ut ne minima quidem horæ portiuncula, ignava atque otiosa elaberetur. Hujus viri nomen famamque quis non accepit, quis non, ut inter principes literarum doctissimi, veneratione prosequitur memoriam? His tamen cum et tot, et tam pulchre scripserit, et in tam multiplici genere scientiæ, vitam egit ita sollicitam occupatamque, qualis vix alii cuivis ad illa ipsa perlegenda sufficeret. Quid? quod ipse testatur, pulcherrimum illud suum Moriæ encomium inter equitandum composuisse. Quod Henrico etiam Stephano moris fuisse accepimus, ut nunquam a studiis ad otium se ac ludum converteret.” P. 78.

The collection is closed by an Appendix, containing the Hymn of Cleanthes to Jupiter, with a long note of Mosheim on the subject of the Stoic theology; two Hymns of St. Clement; and H. Stephens's *Προτροπή*, recommending the study of the New Testament. Singularly as the various articles may appear to be combined, there is much throughout the work which must please and attract the liberal scholar; and much which honourably testifies the attention of the editor to the best and most important studies.

ART. XI. *Practical Observations on the Cure of Wounds and Ulcers of the Legs, without Rest, illustrated with Cases.* By Thomas Whately, Member of the Corporation of Surgeons of London. 8vo. 352 pp. 7s. Cadell and Davies. 1799.

THIS author having experienced the beneficial effects of pressure, accompanied with motion, or exercise, in the cure of ulcers in the legs, during an extensive practice of more than twenty years, thought it his duty to lay the fruits of his observations before the public. He is conscious that there is nothing new in his method, which has been well known to surgeons for many years, Mr. Serjeant Wiseman having recommended the use of laced stockings for the purpose. The idea, however, of that excellent surgeon, Mr. Whately observes,

“ seems not to have been much regarded by succeeding surgeons. We find but little said by the writers on surgery,” he says, “ on the effects of pressure in the cure of ulcers on the lower extremities, previous to the appearance of Dr. Underwood's treatise. Yet I am aware that there always have been practitioners who were acquainted with the importance of this mode of treatment, and have adopted it in their practice. I had myself an opportunity of seeing the extraordinary success attending it, during my apprenticeship in the country.

It is matter of fact, however, that the practice is very far from being general." Pref. p. 8.

The frequent failure of this method, which has been noticed and complained of by several eminent surgeons, has arisen, the present author thinks, from the slovenly manner in which the bandage, which has long superseded the use of the laced stocking, is usually applied. Of this he is so confident, as to venture to affirm, that they who doubt of the efficacy of the bandage, have never given it a fair trial.

"In whatever manner," he says, "this attempt be received, I cannot doubt but the practice here recommended must in the end prevail, notwithstanding it has this great obstacle to contend with, that surgeons must condescend to apply the bandages with their own hands. The clumsy and ineffectual manner in which this business is too frequently done, can never be expected to produce the desired effect. I am certain, that if the necessary pains be taken, according to the directions here laid down, such effects will uniformly follow, as must convince the unprejudiced mind, that to have recourse to the operation of tying varicose veins, and the application of a great variety of remedies, can be very rarely, most probably never necessary. I can safely declare, that all such cases as I have seen described, as cured by that operation, have readily yielded under the proper management of pressure alone." Pref. p. 11.

The author has seen, he says, Mr. Baynton's account of his new method of making the pressure, by means of adhesive plaster, which appears to him objectionable on many accounts; and he has no doubt that the proper application of compresses and flannel rollers, would, in every case recorded by him, have produced similar good effects. Having premised these general observations, the author proceeds to give a more particular account of his mode of treating ulcers of the legs.

In the first chapter he inquires, "Why Wounds and Ulcers on the Legs are of more difficult Cure than those in other Parts of the Body." The causes usually assigned are, the distance of the parts from the heart, and the consequent languor and weakness of the circulation in them, or their dependent situation. The author attributes it to the latter cause, the dependent situation of the legs. But as either cause may produce the same effect, namely, an impediment to the return of the blood to the heart, it seems immaterial to which it is assigned, or, rather, they may both of them contribute their share.

In the second chapter, the author divides wounds or ulcers of the legs into local or constitutional. This distinction should be constantly, he says, kept in view. When they are local, pressure, with the application of soft and mild dressings, adapted to the state of the ulcer, will usually effect a cure; but when the

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the ulcer is the consequence of some constitutional complaint, the complaint must be remedied, before the ulcer can be expected to heal.

In the third chapter, the author describes "the Treatment and Cure of Local Wounds, and other recent Accidents on the Legs, without Rest."

"It is well known," he says, "that bandages, with a free exercise and motion of the limb, have long been recommended by some for the cure of these complaints; others have advised that the limb be kept strictly in an horizontal position. Either of these methods will answer the intention of cure very well. I have reasons, however, for preferring the former method." P. 23.

This mode is not, however, to be adopted, the author says, until the inflammatory symptoms are subdued, by rest, abstinence, bleeding, and other evacuations, and by the application of emollient poultices, renewed twice in the day; on which, in this stage of the wound, he places great reliance. When the inflammation is subdued, the wound is to be dressed with some soft ointment (hog's-lard, or spermaceti ointment, are preferred by Mr. W.) and the dressings are then to be secured by proper compresses and bandages. The manner of applying the dressings and bandages are particularly and minutely described, as circumstances on which their efficacy peculiarly depends. For these, which appear to be judicious, we refer our readers to the work. But although by this management wounds of the lower extremities may ordinarily be expeditiously healed, yet, in certain cases and constitutions, even where there is no particular disease, the cure will sometimes proceed slowly, and interruptions will occur requiring additional assistance. In some cases it will be necessary to have recourse to the bark; in others, where the granulations are luxuriant and unhealthy, escharotics must be applied. In these cases, the author has found touching the luxuriant flesh with nitrated silver succeed better than the application of the red nitrated quicksilver, which is more commonly used. When the granulations rise above the surface of the skin, washing them with a saturated solution of vitriolated copper is useful, applying over the part a pledget covered with hog's-lard, to ease the pain occasioned by the caustic.

Mr. Wh. next gives directions for regulating the diet. In doing this, regard must be had to the constitutions of the patients, and to their ordinary habits of living. When phlegmonous inflammation prevails, an abstemious diet, with evacuations, will be proper; but where erysipelatous inflammation attends, particularly in persons advanced in years, or of debilitated

titated habits, a more generous diet must be allowed, and recourse must sometimes be had to wine, opium, and bark.

“ Such is the great difference of constitution that exists,” the author observes, “ in different persons, that the best surgeon may, at the commencement, be sometimes undecided, whether it be most proper to pursue the evacuant, or the supporting plan. In such cases, it will be of considerable use to attend to the state of the pulse and the skin, and to observe the appearance of the tongue; by the state of which, compared with the aspect of the wound, and the parts around it, we may be much assisted in forming a judgment of the right mode of procedure. The pulse is generally weaker and quicker, the tongue more furred, dry, and often times browner, and the heat of the skin more moderate, in those cases where there is a lurking disposition to erysipelas and gangrene, than where the phlegmonic diathesis prevails.”

P. 54.

Chapter the fourth “ treats of the Cure of Local Ulcers on the Legs, without Rest.” In the cure of old ulcers, the applications are required to be more stimulating than in recent wounds. Mr. W. has found, that a composition, consisting of ten grains of red nitrated quicksilver, mixed with an ounce of hog’s-lard, is better than the strong basilicons, and such compositions, which oftener retard, he says, than promote the cure. Ulcers of the legs, of long continuance, frequently prove extremely tedious and difficult of cure, and require a great variety in the treatment. The author describes minutely the different appearances such ulcers occasionally put on, to each of which he recommends appropriate remedies.

“ Local ulcers of the legs, are frequently attended,” he observes, “ with diseased affections of the skin, of which there are various kinds.” P. 81.

These are also described. The most powerful applications in combating these affections are, tar ointment, the ointment of nitrated quicksilver, and the strong quicksilver ointment. The late Rev. Mr. Clare, of Hoxton, used the nitrated quicksilver ointment, prepared after a formula of his own, in various inflammatory affections of the eyes, with singular success. He was used to distribute the ointment gratis, but chose to conceal the mode of preparing it. He, however, gave the prescription to Mr. W. but with an injunction not to divulge it during his life. It is here published; and as we know it to be a valuable preparation, we shall transcribe it.

“ Take of fresh butter, eight ounces,

“ Quicksilver, one ounce,

“ Aquafortis, one ounce by weight,

“ Camphor, two drams,

“ Olive

“Olive oil, two ounces by measure,

“Dissolve the quicksilver in the aquafortis, dissolve likewise the camphor in the olive oil, and whilst the former is yet hot, mix both of them with the fresh butter, previously melted, but beginning to con-
crete from being exposed to the air.”

In the fifth chapter the author treats “of the Cure of Wounds and Ulcers on the Legs, connected with Diseases of the Constitution.” The most usual of these are the venereal, scrofulous, or scorbutic diseases. The treatment must of course be varied, and adapted to the nature of the disease, which must be cured before the ulcers can be expected to heal; or rather, as it will usually happen, the ulcers will heal during the progress of the cure of the disease, on which it depends.

In the next chapter the author treats of an erysipelatous affection of a peculiar nature, forming a variety, or new species of erysipelas, as it should seem from his description of it, which occasionally appears, and spreads over legs affected with ulcers.

It has a regular course, Mr. W. says, terminating in slight cases in six, in those that are more violent, in twelve or fourteen days. It begins with coldness and shivering; these are succeeded by heat, a quickened pulse, and other febrile symptoms, which do not subside until the inflammation on the skin appears. It is sometimes so mild, as scarcely to make it necessary to confine the patient to the house, at others so violent, as to put his life into extreme danger. The treatment must be varied according as the symptoms are more or less threatening and violent. When the inflammation is considerable, it may be moderated by bleeding and gentle purgatives; but when the disease is purely erysipelatous, attended with debility and disposition to gangrene, wine, bark, and opium, must be liberally given. Although by these means the disorder may be mitigated, and the threatened danger obviated, yet no mode of treatment will, the author thinks, shorten its duration. “Like other acute diseases,” he says, p. 111, “its continuance is limited to a certain period of time, within which it sets all the means of opposition at defiance.”

Chapter the seventh treats “of Carious Ulcers on the Legs.” Carious ulcers, or ulcers of the bones, proceed from the same causes as ulcers of the soft parts, and like them are either local, or constitutional. The treatment of them, recommended by this author, is also similar. After the inflammatory symptoms are subdued, or the constitutional complaint, on which they may depend, is cured, his principal dependence is on keeping the parts well supported by compresses and rollers, and on using a proper portion of exercise. These, he thinks, contribute
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very much to forward the exfoliation of the diseased bone, the only, or at the least, the most material circumstance, distinguishing a caries of the bones from ulcers of the soft parts.

“Exfoliation,” he says, “is greatly promoted by pressure, and the free exercise of the limb. These should therefore be used, when they are not interdicted by particular circumstances; for however strange it may appear to some, there are no means more serviceable than these, in assisting nature to get rid of an unsound part of a bone.” In common ulcers of the legs, it is not possible to bring on a good state of granulation and digestion, nor effectually to remove the sloughs and foulnesses to which many of them are liable, unless either the erect position of the body be forbidden, or its effects be obviated by pressure. It is exactly the same in carious ulcers of these parts; from the judicious application of pressure, the powers of nature will derive considerable assistance, and if any diseased or dead parts of a bone are to be exfoliated, this desirable effect will be thereby greatly expedited. But if this treatment be neglected, and the inflammation, and action of the vessels, arising from the erect position of the body, be permitted to continue, the separation of the affected bones will consequently be delayed.

“In conformity to these ideas, I have in no case whatever made use of any other artificial means but those abovementioned, in order to promote an exfoliation. We may bore and mangle a diseased bone, or puncture and tear up a slough on the soft parts, but after all, the process of separation in both cases, is altogether the work of nature; and if art attempt to force the effect by such harsh means, more harm than good may be the result; the gradual operations of nature may be interrupted, and the intended effect retarded, by violent treatment.”
P. 133.

Chapter the eighth treats “of the Safety or Danger of curing Ulcers on the Legs.” An opinion, the author says, prevails, that it is often dangerous to heal an old ulcer. The constitution, accustomed to an outlet or drain for some morbid humour, would be oppressed, it has been thought, and injured, should the discharge be stopped. But as ulcers of the legs are usually attended with pain, and prevent the persons afflicted with them, from taking a due portion of exercise, or of enjoying natural and undisturbed sleep, they are almost always prejudicial to health, which is usually found to be much improved by healing them. When, however, any of the viscera are diseased, they are either not to be healed, or if healed, their place must be supplied by issues.

The ninth chapter contains “a Comparison of the different Methods of curing Wounds and Ulcers on the Legs, namely, with or without Rest.” As the arguments here used, may be collected from what has been before said on the advantages of exercise, assisted by pressure, in the cure of ulcers on the legs, we shall pass them, and proceed to chapter the tenth, and last, which

which treats “ of the Method of preventing Relapses after the Cure of Ulcers of the Legs.” As the new skin is more vascular and tender than the old, and is consequently less able to resist or support the pressure of the circulating fluids, it will be necessary, Mr. W. observes, to continue the use of the bandage for some time after the ulcer is healed. The time cannot be precisely fixed; that must depend on the constitution of the patient, or on the length of time the ulcer had existed. Perhaps, as long as there is a disposition in the limb to swell or enlarge towards the evening. In some cases, after curing ulcers of very long standing, it may be necessary, he says, that the patient continue to wear a bandage during the remainder of his life. To illustrate his doctrine, the author relates the cases of 167 patients who were cured of ulcers of the legs, by the method he has described, and of nine cases of various ulcers.

“ I wish it,” he says, in conclusion, “ to be particularly observed, that all the patients whose cases are here related, were permitted during the wholetime of their cure, to walk about, and to follow their respective callings; not excepting even those of the most laborious kind. To have mentioned this and other circumstances in every case, would have swelled the work to an unnecessary size; a fault which I have endeavoured to avoid, by drawing up the cases as concisely as possible. It may likewise not be improper to remark,” he adds, “ that about 120 of the patients are now living, and perfectly well. About twenty of the remaining number are dead; and twenty-seven are removed to fresh places of abode.”

The manner in which the cases are related, leaves no doubt of their authenticity, and we cannot help regarding them as honourable testimonies of the author's merit, in reviving an improvement in the treatment of ulcers of the legs; the simplicity and greater security of Mr. Baynton's method of applying pressure, must however give it a preference in general practice. The volume, we might add, is elegantly printed, on a fine wove paper, and decorated with a neat coloured engraving, delineating portions of diseased bones, which the author had extracted from the legs of some of the patients, whose cases are here detailed. We mention not, however, this circumstance of the elegance of the volume as a recommendation, on the contrary, we think it detracts somewhat from its utility; as all practical works should be printed in such a form as to be accessible to every member of the profession, for which they are published. We must not omit to inform our readers, that the profits of this publication are humanely dedicated by the author to the improvement of the fund of the society, for the relief of the widows and orphans of medical men in London and its vicinity.

ART. XII. *Encyclopædia Britannica, or a Dictionary of Arts, Sciences, and Miscellaneous Literature, &c.*

(Concluded from p. 104 of this Volume.)

ON considering more exactly the extensive and valuable work published under this title, we perceive two things. In the first place, that to go through it with the minuteness of our original plan, would occupy too much both of our time and of our space; in the second, that such an effort cannot be required of us, since it is not absolutely necessary, in order to characterize the publication with justice. We shall endeavour therefore to do this, in the way that may be most satisfactory to our readers.

To return to the plan of the Encyclopædia. It was said in our former article, in rather too unqualified terms, that the work, in its present form, “may with more propriety be called a collection of treatises alphabetically arranged, than a regular dictionary.” It may more strictly be considered as a collection of treatises, superadded and inserted into a dictionary. This, it should be observed, is a kind of medium between two other plans; that of Chambers, which is solely and strictly a dictionary, and that of the *Encyclopedie Methodique*, or the new form of the French Encyclopedie, which is a dictionary of dictionaries; or a collection of dictionaries, following each other in alphabetical order. In some points of view, the middle plan must be allowed to have the preference over both the extremes, as uniting a part of the advantages of each. Yet it may properly be doubted whether complete treatises on the Sciences, separately taken, ought ever to be expected in a dictionary. Such a treatise, forming in itself a complete whole, is to all intents and purposes a book, whether it be printed in connection with other matter or not; and a work like the *Encyclopedie Methodique* is a scientific library of dictionaries, not a book of reference. The proper use of a dictionary seems to be, not to teach any sciences completely, but to furnish particular knowledge with convenience, to those who may have immediate occasion for it. Treatises, thus brought together, will contain in general too much for the occasional enquirer, and too little for the regular student. It is also seldom that a person can be found capable of drawing up a complete and systematical code of information, even in his own particular science. The consequence will be, either that scientific treatises must be given, inferior to works already exist-
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ing in a separate form, or that some of those (as we remarked concerning Dr. Simmons's Elements of Anatomy) must be exactly copied, and introduced into the collection. Yet, whatever may be said upon this subject, in the way of theoretical discussion, it has been proved abundantly by the sale of this work, that its plan has been generally pleasing to the public; and that which meets the wishes of so many can hardly be very ill contrived. It may be fair also to let the editors argue for themselves, on the other side of the question. Speaking of the dictionary of Chambers, they say in their Preface:

“ Had all the articles in the work been treated in sufficient detail to constitute, when reunited in the order of science, so many complete systems; yet the multitude of references was so great, that this reunion could not have been made, but by a degree of irksome labour, to which few readers will ever submit. The work therefore, with all its improvements, was still a book of shreds and patches, rather than a scientific dictionary of Arts and Sciences; and, considering the letters of the alphabet as the categories, the arrangement was certainly inconvenient as well as antiphilosophical.”

To this, however, we should answer, that a dictionary is, by its very name, a book of reference to words, which cannot be found in any way with so much convenience as in an alphabetical arrangement. The editor proceeds:

“ Of this inconveniency, inseparable from a mere dictionary of Arts and Sciences, the original compilers of the *Encyclopædia Britannica* were fully aware; and they resolved to conduct their own work upon a plan from which it might be completely removed. They were equally apprised with their predecessors of the utility of explaining by itself every technical term, and of illustrating every particular topic, in the wide circle of the Arts and Sciences; but they were at the same time sensible, that it is only by thinking in method, and reducing their ideas to the order of nature, that mankind can make any progress in useful knowledge. To accomplish therefore effectually what Mr. Chambers, by means of his pretatory scientific analysis, attempted in vain, they endeavoured to give a compendious, yet clear and satisfactory, account of the several Arts and Sciences under their proper denominations, whilst the subordinate articles in each were likewise explained under their technical terms. These subordinate articles they divided into three kinds; of which the first consists of such as, independent of particular systems, admit of a full and complete illustration under their proper names; the second, of such as require to be partly discussed under the systems to which they belong, and partly under their own denominations; and the third, of such as appertain to systems, of which all the parts must be elucidated together. Articles of the first kind admit of no references; those of the second, being only partially explained under their proper denominations, demand references to the systems where the illustrations are completed; and those

those of the last, are wholly referred to the system of which they are constituents."

To dismiss this part of the subject in few words, it may be said, that if a dictionary is intended as a book of reference, scientific institution, and regular study, are objects of a different kind; and the man who seeks to gain a complete knowledge of any science from a general dictionary, might as well study the history of literature in a catalogue of books. To endeavour therefore to gratify the wishes of such *students*, is to provide for unreasonable demands, and to depart from the real nature of the work. At the same time, if the public will be unreasonable, the compiler cannot be condemned who derives a fair profit from complying with its desires.

Of this work, a part never before introduced into an English Dictionary of Arts and Sciences, and not anticipated by many publications abroad*, is Biography. We believe this to be a very popular part of the present compilation. The attractions of Biography are very great, and they were never perhaps more strongly felt than at this period. If we consider that fifteen closely printed octavo volumes lately appeared, containing rather an abridgment than a detail of general Biography, and that these are, by the confession of the editors, unavoidably incomplete; and that Dr. Aikin's large and much compressed 4to volume proceeds only to BA, it will be evident that only a very defective collection of Lives can be introduced into so miscellaneous a work. Yet the authors have had the merit of introducing several Lives which had not before found their way into biographical collections; and it appears that, in many cases, they took the best methods of obtaining information. If we have found instances in which scanty and imperfect materials have been employed, we can readily believe that the nature of the case, rather than any want of diligence, produced the effect. Very early in the first volume we find the Life of *Acidalius* (Valens) a youth of premature excellence, which does not occur either in Dr. Aikin's late publication, or in the General Dictionary. It is in the French *Dictionnaire Historique*, but has been here augmented. The *Natural History* inserted in this Dictionary is taken from Buffon, Pennant, and other good authorities; but the plates do not, in general, contain any well-executed imitation of their figures. Yet, when we mention the plates, we ought in justice to say, that, considering their great number, and the extreme cheapness of

* The editors say only by the French *Encyclopedie*; but we have seen a German work which has the same addition.

the work (a volume of more than 800 pages, small print, being sold at a guinea) they are upon the whole quite as good as can be expected. Geography and History, which were excluded from the Dictionary of Chambers, are here introduced: and the accounts of the principal divisions of the world are extended into long historical tracts. We see with pleasure, in the large and important article of Theology, that the writer has maintained with propriety the essential and fundamental doctrines of Christianity: thus offering an honourable contrast to that French work which was undertaken principally for the subversion of Religion.

The articles of a literary kind appear, in general, to have been drawn up with intelligence and taste; but as one accidentally offers itself to our notice, to which we can make an useful addition, we shall here insert our remarks upon it; not by way of blaming the writer, or making any display of knowledge, but to amuse the reader, and diversify the matter of this article. After giving the famous Bononian *Ænigma*, beginning *D. M. Ælia, Lalia, Crispis (Art. Ænigma)* the writer says,

“In the MS. at Milan, instead of *D. M.* we find *A. M. P. P. D.* and at the end the following addition:

Hoc est sepulchrum intus cadaver non habens,
Hoc est cadaver sepulchrum extra non habens
Sed Cadaver idem est et sepulchrum.”

Whatever is the meaning of the *ænigma*, which at Bologna was found engraved upon a marble, it is certain that these three lines in the MS. are a spurious addition. They are a literal translation of a well known epitaph of *Nisbe*, by Agathias, which stands thus in the Greek Anthology.

Ὁ τύμβος ἔτος, ἔνδον ἐν ἔχει νεκρόν,
Ὁ νεκρὸς ἔτος ἐκτὸς ἐν ἔχει τάφον,
Ἀλλ' αὐτὸς αὐτῷ νεκρὸς ἐστὶ καὶ τάφος.

This was thus rendered into Latin Iambics, by Ausonius:

Habet sepulchrum non id intus mortuum
Habet nec ipse hic mortuus bustum super,
Sibi sed est ipse hic sepulchrum et mortuus.

But perhaps better by Politian:

Hoc est sepulchrum intus cadaver non habens,
Hoc est cadaver et sepulchrum non habens,
Sed est idem cadaver sepulchrum sibi.

It is observable, that the first of these lines is exactly the same with that in the Milan manuscript.

Respecting

Respecting the editors of this compilation, we ought not to be wholly silent. Mr. Colin Macfarquhar, of Edinburgh, was the person who planned it in its present form, and with the aid of Mr. Andrew Bell, an engraver, conducted it to nearly two thirds of its extent. Of him the following account is given in the Preface.

“ Mr. Colin Macfarquhar who conducted the publication beyond the middle of the twelfth volume, was a man whom few who knew him will be disposed to blame, and on whose industry and integrity those who knew him best, must admit that it would be difficult to bestow too much praise. Born in Edinburgh, of parents respectable, though not affluent, he was, at an early period of life, bound apprentice to a printer. This profession gave him a taste for science and literature, or rather furnished him with opportunities of cultivating the taste which he derived from Nature; and he soon became well acquainted with the most popular writers in natural history, and in natural and moral philosophy. When he opened a printing-house of his own, rectitude of conduct quickly recommended him to friends and employment; and the unremitting prosecution of his studies eminently qualified him for superintending the publication of a new dictionary of Arts and Sciences, and Literature; of which, under the title of *ENCYCLOPÆDIA BRITANNICA*, the idea had been conceived by him and his friend Mr. Andrew Bell, engraver. By whom these gentlemen were assisted in digesting the plan which attracted to that work so much of the public attention, or whether they had any assistance, are questions in which our readers cannot be interested*. Suffice it to say, that Mr. Macfarquhar had the sole care of compiling the present edition; and that, with the aid of a very few literary friends, he brought it down to the article *Mysteries*, in the twelfth volume, when he was cut off, in the 48th year of his age, by a death, which though not sudden, was perhaps unexpected. His career was indeed short; but of him it may be said with as much propriety as of most men, *Nemo parum diu vixit, qui virtutis perfectæ perfectio functus est munere.*”

We are then told how the work was conducted after the death of Mr. Macfarquhar.

“ Among his literary correspondents was the Rev. Dr. Gleig, of Sterling, who had written for him various articles,† of which some were printed during his life time, and others in their order after his death: these shall afterwards be enumerated, with those furnished by some other occasional contributors; but they are mentioned at present because they account for that partial regard of Mr. Macfarquhar for their author, which on the death of the former, induced the trustees, for his children, together with Mr. Bell, the surviving partner, to request the latter to undertake the task, which their deceased partner had hitherto discharged with so much credit to himself. In this proposal, after

* This we cannot think the case. Rev.

some hesitation on account of his distance from Edinburgh, Dr. Gleig acquiesced."

The unavoidable difficulties which this new edition had to encounter, for want of a proper clue to what had been already done, are afterwards mentioned. Dr. Gleig is now publishing a Supplement, in which the discoveries, subsequent to the printing of the former work, are to be explained, and other deficiencies supplied.

When we take an exact account of the distinct treatises contained in these volumes (not reckoning the historical articles, which partake of the nature of treatises) they do not turn out to be very numerous. It may be of some advantage to the possessors or consultors of the work to have them here stated.

Vol. I.	Vol. VI.	Magnetism	Philology
Acoustics	Drawing	Materia Medica	Philosophy
Aerology	Dyeing	Mechanics	Physics
Aerostation	Electricity	—	Physiognomy
Agriculture	Entomology	Vol. XI.	Physiology
Algebra	—	Medals	—
Anatomy	Vol. VII.	Medicine	Vol. XV.
—	Experimental	Metallurgy	Pneumatics
Vol. II.	Philosophy	Metaphysics	Poetry
Architecture	Farriery	Meteorology	Polytheism
Arithmetic	Fluxions (very short)	Midwifery	Projectiles
Astronomy	Fortification	—	Pyrotechny
—	Gardening	Vol. XII.	—
Vol. III.	Geography	Mineralogy	Vol. XVI.
Book-keeping	Geometry	Miniature Painting	Rivers
Botany	—	Moral Philosophy	—
—	Vol. VIII.	Musick	—
Vol. IV.	Grammar	Mysteries	Vol. XVII.
Chemistry	Gunnery	Mythology	Sculpture
Dioptrics (though referred to Optics)	—	Natural History	Seamanship
Chromatics (do.)	Vol. IX.	Navigation	Ship-building
Chronology	Heraldry	—	Stenography
—	History	Vol. XIII.	—
Vol. V.	Horsefanship	Optics	Vol. XVIII.
Commerce	Husbandry	Oratory	Surgery
Comparative Anatomy	Hydrostatics	Ornithology	Tactics (naval)
Conic Sections (very short)	Law	Painting	Theology
Dialing	Legerdemain	Paper	Trigonometry (very short)
—	—	—	War
—	Vol. X.	Vol. XIV.	Zoology.
—	Logarithms	Perspective	—
—	Logic	Pharmacy	—

Besides these, which are printed in a distinct form as treatises, there are several long articles which well deserve that name, such

such as those of *Resistance, Scripture, Steam-Engine, Strength of Materials, and Water-Works*, which is placed under *WORKS*, being omitted at the place of *Hydraulics*, where it should have stood.

On a general consideration of this extensive work, we are well prepared to confirm the public opinion, that it offers many advantages, and well merits patronage. Of its defects we cannot speak more to the purpose than the editors themselves have done, in the following words:

“ After the utmost exertions, however, of our attention and industry, we are sensible, perhaps more sensible than any of our readers, that the work passes from our hands in a state far from perfection; and that the man who shall not discover in the *Encyclopædia Britannica* mistakes, needless repetitions, and even culpable omissions, will bring to the examination of it no great stock of general knowledge. But for these offences, the editors perhaps need no other apology than what will be furnished by the nature of the work, and the history of its publication.”

This apology is undoubtedly, in most instances, sufficient; and it was certainly a very laudable effort of diligence and attention, to offer to the public a work of this kind, so well executed altogether as the *Encyclopædia Britannica*.

ART. XIII. *The Observations of Newton concerning the Inflections of Light; accompanied by other Observations differing from his; and appearing to lead to a Change of his Theory of Light and Colours.* 8vo. 134 pp. 4s. Cadell and Davies. 1799.

SIR Isaac Newton, in the third book of his admirable work upon Optics, arranges his experiments, relative to the inflections of the rays of light, under eleven principal observations. The anonymous author of the work at present before us, transcribes those observations of Newton, and after each of them subjoins his own experiments and remarks; some of which tend to correct, others to enlarge, and others again to confirm Sir Isaac's original observations.

The experiments were performed in a dark room, into which a beam of the sun's light was admitted through a small hole. In the way of this beam of light various substances were successively placed, and their actions on the light was manifested by the shadows, or coloured fringes, &c. which they cast upon screens placed at different distances.

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Such was the principal or more general way of performing the experiments ; but for further particulars, we must refer our readers to the work itself, where they will find the result of the experiments particularly described, and the descriptions illustrated by diagrams, on nine small plates.

If the reader should wish to know a summary of this author's remarks, or the general tendency of his experiments, we shall answer in his own words.

“ I have,” says he, “ corrected all the Newtonian observations concerning the inflections of light.

“ I have made observations concerning the inflections of light, which hitherto had escaped the attention of all who have considered these phenomena.

“ I have explained the manner in which the rays of light are bent and distributed to produce these appearances.

“ I have shewn that the doctrine of modification and separation in all cases sufficient, is equally applicable with that of simple separation of the rays of light, to the phenomena of colours in the single case of arrangement of the supposedly distinct rays, which alone can consist with the appearances.

“ And thus I have prepared the way for a more easy and natural solution of the phenomena of light, than by the hypotheses of *sits* and *species* of the rays. These hypotheses, if I err not, are inconsistent with the actual condition of things, and the general phenomena of light and of nature. They have not been, for they cannot be, applied to explain them ; they obstruct all discovery concerning them ; they interrupt the general progress of philosophy.”

A little further on, and after having mentioned his intention of correcting the other two books of Newton's Optics, which he thinks stand more in need of amendments, this author says,

“ The reformation of these parts of the Newtonian philosophy, which for more than a century have stood unquestioned, and been so long considered as established beyond all reach or power of question, is of infinite importance and incalculable value to general philosophy. The phenomena of light, connected obviously with those of heat and electricity, which have so much engaged the attention and investigation of the present day, are really connected with all the phenomena of the universe. Without this reformation, it is absolutely impossible for philosophy to make further progress.”

This author evidently lays too much stress on the importance of his own experiments ; and he speaks under a mistake, when he says that Newton's optical assertions had hitherto been considered as established beyond all reach or power of question ; for notwithstanding the acknowledged excellency of his book on Optics, several objections have at different times been made, and some corrections have been offered to it ; which objections,

&c. may be seen in the recent works on optics, and in the transactions of several learned societies.

Upon the whole, we think ourselves authorized to conclude by asserting, that though this author may view his labours in too partial a light, and notwithstanding his peculiar, or consequential style, his work is certainly entitled to the attention of the philosophical world.

ART. XIV. *Secret Anecdotes of the Revolution of the 18th Fructidor (September 4th, 1797) and new Memoirs of the Persons deported to Guiana, written by themselves; containing Letters from General Murinais, Messrs Barthélemy, Tronçon-du-Coudray, Laffond-Ladébat, De la Rue, &c. &c.—A Narrative of Events that took Place at Guiana subsequent to the Escape of Pichegru, Ramel, &c.—A Picture of the Prisons of Rochefort, by Richer-Serisy—An authentic Account of the Captivity and Escape of Sir Sydney Smith—A Memoire, by Barbé Marbois, &c. &c. forming a Sequel to the “Narrative of General Ramel.” Translated from the French. 8vo. 3s. 6d. Wright. 1799.*

REVOLUTION succeeds Revolution so rapidly in France, that we have scarcely time to deliberate on the atrocities of one description of conspirators, before the attention is again excited, and curiosity interested, by new changes, new crimes, and new victims. In a former number, we described the almost miraculous escape of Pichegru, Willot, Barthélemy, Ramel, &c. from the destructive climate of Cayenne, as represented in a publication, to which this is a sequel. The papers here printed are assuredly authentic; but our principal inducement for giving it a place among our first articles is, that it records the delivery of our gallant countryman, Sir Sydney Smith, from the rigours of his long and severe imprisonment. Before, however, we enter into this detail, we pause by the way, to insert two passages, which prove that the capacity of contrition and remorse cannot be wholly extirpated even from the bosoms of Jacobins. The reader of English history will also recognize something of the affected facetiousness of Cromwell and his crew, in the following narrative:

“When they came to that of Mare-Curtin, which the secretary mispronounced, “Who is that?” said they; we know him not, he has never spoken.”—“Pshaw!” cried a member of the deputation.

“no matter; he belonged to the League of Clichy, he must go with the rest;”—and then they laughed.

“The same steps were pursued with regard to the journalists. Bail-leul, knowing the destined victims better than the rest of his colleagues, was appointed to select them.

“When the decree of deportation was brought to the Temple, Angureau, who was there, said with fury, “This is their constant method; they spoil every thing with their moderantism;” and Bourdon de l’Oise, covering his face with both his hands, exclaimed in a melancholy tone, “Where shall I find a place to lay my head?—I that have voted for the death of my king?” P. 24.

The following cannot be read without emotion.

“Two hours after their arrival in the Temple, the deported persons visited the apartments in the tower. “This,” said La Vilheurnois, who acted as their guide, “was the chamber of the unfortunate Louis XVI;” and Rovère raised his hands towards heaven, struck his forehead, and retired with horror.

“The deported examined with the greatest attention the following sentences, written with a pencil on the wall of one of the apartments: “O my God, forgive those who have put my relations to death! O my father look down upon me from the heavens above! May the French nation be happy!”—“Gentlemen,” said La Vilheurnois, “by these few words which she has inscribed, you may judge of the greatness of soul of the daughter of Louis XVI.”—“She was an angel,” added the keeper: “as long as I am here, these lines shall never be effaced.”—“You are a worthy fellow,” said Pichegru; and De la Rue wrote under the words, “May the French nation be happy!” the following sentence: “God will hear the prayers of innocence.” P. 26.

We have made enquiry into the authenticity of the facts which the subjoined extract relates, of Sir Sydney Smith’s escape, and have assurance that they may be entirely relied upon.

“Account of Sir Sydney Smith’s Imprisonment and Escape.

“When I was taken at sea,” said the gallant Commodore, “I was accompanied by my secretary and Mr. de Tr***, a French gentleman, who had emigrated from his country, and who, it had been agreed, was to pass for my servant, in the hope of saving his life by that disguise. Nor were our expectations frustrated; for John (as I called him) was lucky enough to escape all suspicion.

“On my arrival in France, I was treated at first with unexampled rigour, and was told that I ought to be tried under a military commission, and shot as a spy. The government, however, gave orders for my removal to Paris, where I was sent to the Abbaye, and, together with my two companions in misfortune, was kept a close prisoner.

“Meanwhile, the means of escape were the constant object on which we employed our minds. The window of our prison was toward the street; and from this circumstance we derived a hope sooner or

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or later to effect our object. We already contrived to carry on a tacit and regular correspondence, by means of signs, with some women, who could see us from their apartments, and who seemed to take the most lively interest in our fate. They professed themselves to assist in facilitating my liberation; an offer which I accepted with great pleasure: and it is my duty to confess, that, notwithstanding the enormous expences occasioned by their fruitless attempts, they have not less claim to my gratitude. Till the time of my departure, in which, however, they had no share, their whole employment was endeavouring to save me; and they had the address at all times to deceive the vigilance of my keepers. On both sides we used borrowed names, under which we corresponded, theirs being taken from the ancient mythology; so that now I had a direct communication with Thalia, Melpomene, and Clio.

“ At length I was removed to the Temple, where my three Muses soon contrived means of intelligence, and every day offered me new schemes for effecting my escape. At first I eagerly accepted them all, though reflection soon destroyed the hopes to which the love of liberty had given birth. I was also resolved not to leave my secretary in prison, and still less poor John, whose safety was more dear to me than my own emancipation.

“ In the Temple, John was allowed to enjoy a considerable degree of liberty. He was lightly dressed like an English jockey, and knew how to assume the manners that corresponded with that character. Every one was fond of John, who drank and fraternised with the turnkeys, and made love to the keeper's daughter, who was persuaded he would marry her; and as the little English jockey was not supposed to have received a very brilliant education, he had learnt, by means of study, sufficiently to mutilate his native tongue. John appeared very attentive and eager in my service, and always spoke to his master in a very respectful manner. I scolded him from time to time *with much gravity*; and he played his part so well, that I frequently surprised myself forgetting the friend, and seriously giving orders to the valet. At length John's wife, Madame de Tr***, a very interesting lady, arrived at Paris, and made the most uncommon exertions to liberate us from our captivity. She dared not come, however, to the Temple, through fear of discovery; but from a neighbouring house she daily beheld her husband, who, as he walked to and fro, enjoyed alike in secret the pleasure of contemplating the friend of his bosom. Madame de Tr*** now communicated a plan for delivering us from prison, to a sensible and courageous young man of her acquaintance, who immediately acceded to it without hesitation. This Frenchman, who was sincerely attached to his country, said to Madame de Tr***, “ I will serve Sir Sydney Smith with pleasure, because I believe the English government intend to restore Louis XVIII to the throne; but if the Commodore is to fight against France, and not for the King of France, Heaven forbid I should assist him!”

“ Ch. L'Oiseau (for that was the name our young friend assumed) was connected with the agents of the King, then confined in the Temple, and for whom he was also contriving the means of escape. It was intended we should all get off together. M. La Vilhernois being

ing condemned only to a year's imprisonment, was resolved not to quit his present situation; but Brothier and Duverne de Presse were to follow our example. Had our scheme succeeded, this Duverne would not perhaps have ceased to be an honest man; for till then he had conducted himself as such. His condition must now be truly deplorable; for I do not think him formed by nature for the commission of crimes.

“ Every thing was now prepared for the execution of our project. The means proposed by Ch. L'Oiseau appeared practicable, and we resolved to adopt them. A hole twelve feet long was to be made in a cellar adjoining to the prison, and the apartments to which the cellar belonged were at our disposal. Mademoiselle D***, rejecting every prudential consideration, generously came to reside there for a week, and being young, the other lodgers attributed to her alone the frequent visits of Ch. L'Oiseau. Thus every thing seemed to favour our wishes. No one in the house in question had any suspicions; and the amiable little child Madlle. D*** had with her, and who was only seven years old, was so far from betraying our secret, that she always beat a little drum, and made a noise, while the work was going on in the cellar.

“ Meanwhile L'Oiseau had continued his labours a considerable time without any appearance of day-light, and he was apprehensive he had attempted the opening considerably too low. It was necessary, therefore, that the wall should be sounded; and for this purpose a mason was required. Madame de Tr*** recommended one, and Ch. L'Oiseau undertook to bring him, and to detain him in the cellar till we had escaped, which was to take place that very day. The worthy mason perceived the object was to save some of the victims of misfortune, and came without hesitation. He only said, “ If I am arrested take care of my poor children.”

“ But what a misfortune now frustrated all our hopes! Though the wall was sounded with the greatest precaution, the last stone fell out, and rolled into the garden of the Temple. The sentinel perceived it; the alarm was given; the guard arrived; and all was discovered. Fortunately, however, our friends had time to make their escape, and none of them were taken.

“ They had, indeed, taken their measures with the greatest care; and when the Commissaries of the *Bureau Central* came to examine the cellar and apartment, they found only a few pieces of furniture, trunks filled with logs of wood and hay, and the hats with tri-coloured cockades provided for our flight, as those we wore were black.

“ This first attempt, though extremely well conducted, having failed, I wrote,” continued Sir Sydney, “ to Mad. de Tr***, both to console her and our young friend, who was miserable at having sounded just as he was going into port. We were so far, however, from suffering ourselves to be discouraged, that we still continued to form new schemes for our deliverance. The keeper perceived it, and I was frequently so open as to acknowledge the fact. “ Commodore,” said he, “ your friends are desirous of liberating you, and they only discharge their duty. I also am doing mine in watching you still more narrowly.” Though this keeper was a man of unparalleled severity, yet he never departed from the rules of civility and politeness. He treated

treated all the prisoners with kindness, and even piqued himself on his generosity. Various proposals were made to him, but he rejected them all, watched us the more closely, and preserved the profoundest silence. One day when I dined with him, he perceived that I fixed my attention on a window then partly open, and which looked upon the street. I saw his uneasiness, and it amused me; however, to put an end to it, I said to him, laughing, "I know what you are thinking of; but fear not. It is now three o'clock. I will make a truce with you till midnight; and I give you my word of honour, that till that time, even were the doors open, I would not escape. When that hour is passed, my promise is at an end, and we are enemies again."—"Sir," replied he; "your word is a safer bond than my bars and bolts: till midnight, therefore, I am perfectly easy."

"When we rose from table, the keeper took me aside, and speaking with warmth, said, "Commodore, the Boulevard is not far. If you are inclined to take the air there, I will conduct you." My astonishment was extreme; nor could I conceive how this man, who appeared so severe, and so uneasy, should thus suddenly persuade himself to make me such a proposal. I accepted it, however, and in the evening we went out. From that time forward this confidence always continued. Whenever I was desirous to enjoy perfect liberty, I offered him a *suspension of arms* till a certain hour. This my generous enemy never refused; but when the armistice was at an end, his vigilance was unbounded. Every post was examined; and if the government ordered that I should be kept close, the order was enforced with the greatest care. Thus I was again free to contrive and prepare for my escape, and he to treat me with the utmost rigour.

"This man had a very accurate idea of the obligations of honour. He often said to me, "Were you even under sentence of death, I would permit you to go out on your parole, because I should be certain of your return. Many very honest prisoners, and I myself among the rest, would not return in the like case; but an officer, especially an officer of distinction, holds his honour dearer than his life. I know it to be a fact, Commodore; and therefore I should be less uneasy, if you desired the gates to be always open."

"My keeper was right. While I enjoyed my liberty, I endeavoured even to lose sight of the idea of my escape; and I should have been averse to employ for that object, means that had occurred to my imagination during my hours of liberty. One day I received a letter containing matter of great importance, which I had the strongest desire immediately to read; but as its contents related to my intended deliverance, I asked to return to my room, and break off the truce. The keeper however refused, saying, with a laugh, that he wanted to take some sleep. Accordingly he lay down, and I postponed the perusal of my letter till the evening.

"Meanwhile no opportunity of flight offered; but, on the contrary, the Directory ordered me to be treated with rigour. The keeper punctually obeyed all the orders he received; and he who the preceding evening had granted me the greatest liberty, now doubled my guard, in order to exercise a more perfect vigilance.

"Among

“ Among the prisoners was a man condemned for certain political offences to ten years confinement, and whom all the other prisoners suspected of acting in the detestable capacity of a spy upon his companions. Their suspicions indeed appeared to have some foundation, and I felt the greatest anxiety on account of my friend John. I was however fortunate enough soon after to obtain his liberty. An exchange of prisoners being about to take place, I applied to have my *servant* included in the cartel; and though this request might easily have been refused, fortunately no difficulty arose, and it was granted.

“ When the day of his departure arrived, my kind and affectionate friend could scarcely be prevailed on to leave me; till at length he yielded to my most earnest entreaties. We parted with tears in our eyes, which to me were the tears of pleasure, because my friend was leaving a situation of the greatest danger. The amiable *jockey* was regretted by every one: our turnkeys drank a good journey to him, nor could the girl he had courted help weeping for his departure; while her mother, who thought John a very *good youth*, hoped she should one day call him her son-in-law.

“ I was soon informed of his arrival in London; and this circumstance rendered my own captivity less painful. I should have been happy to have also exchanged my secretary; but as he had no other dangers to encounter than those which were common to us both, he always rejected the idea, considering it as a violation of that friendship, of which he has given me so many proofs.

“ On the 4th Sept. (18th Fructidor) the rigour of my confinement was still further increased. The keeper, whose name was Lafne, was displaced; I was again kept close prisoner; and, together with my liberty, lost the hopes of a peace, which I had thought approaching, and which this event must contribute to postpone.

“ At this time a proposal was made to me for my escape, which I adopted as my last resource. The plan was, to have forged orders drawn up for my removal to another prison, and thus to carry me off. A French Gentleman, Phéliepeaux, a man of equal intrepidity and generosity, offered to execute this enterprize. The order then being accurately imitated, and, by means of a bribe, the real stamp of the minister's signature procured, nothing remained but to find men bold enough to put the plan in execution. Phéliepeaux and Ch. L'Oiseau would have eagerly undertaken it; but both being known, and even notorious at the Temple, it was absolutely necessary to employ others. Messrs. B*** and L*** therefore, both men of tried courage, accepted the office with pleasure and alacrity.

“ With this order then they came to the Temple; Mr. B*** in the dress of an adjutant, and M. L*** as an officer. The keeper having perused the order, and attentively examined the minister's signature, went into another room, leaving my two deliverers for some time in the cruellest uncertainty and suspense. At length he returned, accompanied by the register (or *graffier*) of the prison, and ordered me to be called. When the register informed me of the orders of the Directory, I pretended to be very much concerned at it; but the adjutant assured me, in the most serious manner, “ that the government were very far from intending to aggravate my misfortunes, and that I should

should be very comfortable at the place whither he was ordered to conduct me." I expressed my gratitude to all the servants employed about the prison, and, as you may imagine, was not very long in packing up my clothes.

"At my return, the register observed, that at least six men from the guard must accompany me; and the adjutant, without being in the least confounded, acquiesced in the justice of the remark, and gave orders for them to be called out. But *on reflection*, and remembering, as it were, the laws of chivalry and of honour, he addressed me, saying, "Commodore, you are an officer. I am an officer also. Your parole will be enough. Give me that, and I have no need of an escort."—"Sir," replied I, "if that is sufficient, I swear upon the faith of an officer, to accompany you wherever you choose to conduct me." Every one applauded this *noble action*, while I confess I had myself great difficulty to avoid smiling.

"The keeper now asked for a discharge, and the register gave the book to M. B***, who boldly signed it, with a proper flourish, L. Oger, Adjutant-general. Meanwhile I employed the attention of the turnkeys, and loaded them with favours, to prevent them from having time to reflect: nor indeed did they seem to have any other thought than their own advantage. The register and keeper accompanied us as far as the second court; and at length the gate was opened, and we left them after a long interchange of ceremony and politeness.

"We instantly entered a hackney-coach, and the *Adjutant* ordered the coachman to drive to the suburb of St. Germain. But the stupid fellow had not gone a hundred paces before he broke his wheel against a post, and hurt an unfortunate passenger; and this unlucky incident brought a crowd around us, who were very angry at the injury the poor fellow sustained. We quitted the coach, took our portmanteaus in our hands, and went off in an instant. Though the people observed us much, they did not say a word to us, only abusing the coachman; and when our driver demanded his fare, M. L***, through an inadvertency that might have caused us to be arrested, gave him a double louis d'or.

"Having separated, when we quitted the carriage, I arrived at the appointed rendezvous with only my secretary and M. de Phéliepeaux, who had joined us near the prison; and though I was very desirous of waiting for my two friends, to thank and take my leave of them, M. de Phéliepeaux observed, there was not a moment to be lost. I therefore postponed till another opportunity my expression of gratitude to my deliverers; and we immediately set off for Rouen, where M. R*** had made every preparation for our reception.

"At Rouen we were obliged to stay several days; and as our passports were perfectly regular, we did not take much care to conceal ourselves, but in the evening we walked about the town, or took the air on the banks of the Seine.

"At length, every thing being ready for us to cross the channel, we quitted Rouen, and, without encountering any further dangers, I arrived in London, together with my secretary, and my friend M. de Phéliepeaux, who could not prevail on himself to leave us." P. 159.

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By the death of Brotier, who was one of the deported (for, to be deported is but another word for to die) the literary world will be deprived of some valuable works. Brotier was nephew of the person who edited Tacitus, and possessed his uncle's various manuscripts, particularly an edition of Pliny, with important notes.

In the short interval from the final publication of this volume, another and still more extraordinary revolution has taken place in Paris, accompanied, as might be expected, with new enormities and crimes. Bonaparte is now sovereign of France; and, though it is notorious, that more than nine tenths of those Frenchmen who are deported to South America miserably perish, yet this man of magnanimous liberality, and splendid benevolence, begins his career of power with ordering a very large number of individuals, whom he fears or hates, to be sent to this place of suffering and death. Ere a long period shall elapse, it may be our office to record the degradation and punishment of this ambitious dictator; for he seems to have no greater pretences than his predecessors, to depend on the security or duration of his authority. When will these scenes, so offensive to humanity, be terminated, and Europe again respire with peace and freedom?

BRITISH CATALOGUE.

POETRY.

ART. 15. *The Vales of Wever, a Loco-descriptive Poem. Inscribed to the Reverend John Granville, of Calverton, Staffordshire. By John Gifford, Esq.* 4to. 5s. Stockdale. 1797.

We here announce a beautiful Poem, by some accident long neglected. "Wever hills," says a writer on the County of Stafford, "are a very elevated situation, over looking, or at least as high as any of the Morland or Derbyshire Peak hills, which may be seen from their summits. I believe them to be from one to two hundred yards perpendicularly higher than any of the hills in the south of the County." This picturesque country, in the neighbourhood of Ashborne, is here delineated with a glowing pencil, by Mr. Gifford, a brother (if we mistake not) of the well-known author of the same name, some of whose productions we have very lately noticed. The present writer, with strong feeling of natural beauties, much poetical imagery, and great vigour of thought,

thought, seems only to err occasionally, by giving too much into minuteness of description, and the technical language of landscape; as, when he says,

In reaches bold, in grand removes,
Sweep hamlets, lawns, and cluster'd groves.

Other little blemishes there are, but we do not on that account undervalue the merit of the writer, which the following lines, among others, will evince.

“ Now as we climb our Alpine way,
Wide bursts around the vault of day.
Blaze not so fierce, ye torrid beams,
Assuage your scintillating streams;
Hither diffuse, ye summer clouds,
Your lucid veils, your fleecy shrouds;
Breathe cool, ye pausing airs, and sweep
Earth's thyme-wove hills, and emerald deep:
So shall my flow'rs their gems unroll,
And stud with golden stars each knoll;
O'er these aerial heights disclose
A brighter blush when evening glows.

See how majestic Wever's brow
Swells from each broken scene below!
O'er the wide vales he bends sublime,
And triumphs in his polar clime:
Basking and tann'd the landscapes hail,
His frown the shade, his sigh the gale.
Sunk on the cushion'd moss I view
Hills half immers'd in vapour blue;
There his pale barrier Malvern rears,
And here ambitious Wrekin peers.” P. 38.

This author is an ardent hater of the famous Catharine II, and her General Suwarrow; Rousseau on the other hand is an evident favourite, yet we do not perceive that he adopts the philosophy of the latter, or carries his zeal for liberty to the extravagancies of that author's Gallic pupils. It would indeed be very unworthy of his name, to be seduced by the one or the other.

ART. 16. *Nil Admirari, or a Smile at a Bishop; occasioned by an hyperbolical Eulogy on Miss Hannah More, by Dr. Porteus, in the late Charge to the Clergy. Est modus in rebus. There is Reason in roasting Eggs.—Also, Expostulation, or an Address to Miss Hannah More.—Likewise, Duplicity, or the Bishop; and Simplicity, or the Curate: a Pair of Tales. Moreover, an Ode to the Blue-Stocking Club: and, finally, an Ode to some Robin Red-Breasts in a Country Cathedral. To which is prefixed, an Engraving of the Author. By Peter Pindar, Esq. 4to. 2s. 6d. West and Hughes. 1799.*

It is the remark, not only of critics, but of the public at large, that the talents of Peter Pindar, such as they are, have long been on the

decline, and latterly have appeared to be almost exhausted. The present publication exhibits their complete extinction, and will probably fall as dead from the press, as if it had not the head of the author prefixed, or the name of a Bishop in the title-page. Yet the satirist has not failed to give it such ingredients as he could command. It is seasoned with more than the usual portion of scurrility and impiety, to which he has chosen to add falsehood. The honourable and well-deserved encomium of the Bishop of London on Mrs. H. More, he represents as *part of his Charge* to the Clergy, and even speaks of the effect produced when it was delivered; the fact being, that it appears only in a note, and never was delivered at all. He insinuates also, that this excellent Prelate confines his attentions and kindness to the *beneficed* clergy; an assertion so notoriously contrary to the truth, that were not this a time when every calumny against the rulers of the Church should, for the sake of all, be vigorously repelled, we would have left in silence to be contradicted by the inferior clergy themselves, and the multitudes who know and respect the Bishop. There is nothing we could extract from this performance with any benefit or satisfaction to our readers, and therefore we dismiss it without further notice.

ART. 17. *Flights of Fancy; comprising the Philanthropist, the Veteran's Song, and the Gamester, a Parody.* By J. Bisset, Author of the *Orphan Boy*. 12mo. 6d. Birmingham. 1799.

ART. 18. *The Orphan Boy; a pathetic Tale, founded on Fact.* By J. Bisset, Author of the *Flights of Fancy*. 12mo. 6d. Bisset, Birmingham. 1799.

The author of these little publications keeps a splendid shop at Birmingham, where, in several ways he displays his talents as an artist. These are also exemplified in the frontispieces to his poems, which are from his own designs. As a poet, he attempts only the familiar style, in which his success is probably such as satisfies his ambition. His tales and songs pass through two or three editions, and as their general tendency is good, there is no reason to regret the notice they obtain, within the sphere of their circulation. The parody on "the High-mettled Racer," entitled "the Gamester's Warning," is particularly deserving of notice from young men.

DRAMATIC.

ART. 19. *Rolla; or, the Peruvian Hero: a Tragedy, in Five Acts.* Translated from the German of Kotzebue. By M. G. Lewis, Esq. M. P. Author of the *Monk, Ghostly Spectre, Love of Gain, &c.* 8vo. 108 pp. 2s. 6d. Bell, Oxford-Street. 1799.

ART. 20. *Pizarro in Peru; or, the Death of Rolla: being the Original of the new Tragedy now performing at the Theatre-Royal, Drury-Lane.* Translated from the last German Edition of Augustus Von Kotzebue. With Notes, &c. By Thomas Dutton. A. M. Author of the *Literary Conjuror*. 8vo. 120 pp. 2s. 6d. West, Paternoster-Row. 1799.

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Whatever may be the comparative merit of these two translations (or a third by Miss Plumptre) which it does not seem worth while to balance; it is clear to us, that the second of them is not rendered more valuable by the notes, critical, controversial, self-important, and impious, of Mr. Dutton.

ART. 21. *True Patriotism; or, Poverty ennobled by Virtue: a Drama.* Performed for the First Time, December 21, 1798, at the Theatre in Louth, with universal Applause. 8vo. 2s. Crosby and Letterman. 1799.

A good deal of liveliness accompanies the loyalty and good intention of this drama, and we cannot therefore condemn either the audience which received it with applause, or the anonymous author, who was encouraged by that applause to commit it to the press.

NOVELS.

ART. 22. *The Gipsy Countess, a Novel.* By Miss Gunning. Four Volumes. 12mo. 14s. Longman and Rees. 1799.

If Miss Gunning's productions do not rank among the most excellent of their kind, and if she may not be allowed a degree of reputation equal to that of Mrs. Ratcliffe, Mrs. D'Arblay, &c. yet it is very certain, that she stands far above the multitude of novel-writers, the emptiness of whose publications is as extraordinary as their number. The *Gipsy Countess* is an agreeable tale; and we must do Miss Gunning the justice to add, that we think exercise has exceedingly improved her style and language.

ART. 23. *The Ring; or, the Merry Wives of Madrid.* Translated by Benjamin Thompson, translator of the *Stranger*, as performed at the Theatre Royal, Drury-Lane. 12mo. 2s. 6d. Vernor and Hood. 1799.

This is a pleasant playful tale. Three lovely women, who have the misfortune of being united to three miserable husbands, revenge themselves effectually without violating the laws of modesty. In our opinion, the lady whose contrivances cured her yokefellow of misplaced and undeserved jealousy, was entitled to the highest praise and reward.

ART. 24. *Eugenio; or, the Precepts of Prudentius. A moral Tale.* By J. Bidlake, A. B. &c. &c. Chaplain to his Royal Highness the Duke of Clarence, and Master of the Grammar-School, Plymouth. 12mo. 171 pp. 2s. 6d. Chapman, Fleet-Street. 1799.

In the moral and sententious turn of the dialogue between Eugenio and his Mentor, Prudentius, of which the texture of this tale is chiefly formed, Mr. Bidlake appears to emulate the style of Rasselas. He is, on the whole, not unsuccessful; and his morals have, in general, a sound foundation. But he was strangely off his guard, when he put into

into the mouth of his pattern of wisdom, that extraordinary sentence about inequality which occurs in p. 42. Are there no precepts, religious and moral, which enjoin the duty of allowing all persons to enjoy their temporal advantages, without envy, and without grudging? Is it upon mere sufferance that such things are held? Had not the moralist himself already taught, very justly, that happiness is independent of external situation? In other instances also, the author falls into the too obvious snare of exaggerating possible evils, for the sake of suggesting theoretical amendments. This is not the period when a Prudentius would bring forward the worst side of things. The intention of the author, however, appears to be good; and we mean rather to suggest caution than to pass a censure.

MEDICINE.

ART. 25. *Memoirs of Medicine, including a Sketch of Medical History, from the earliest Accounts to the Eighteenth Century.* By Richard Walker, Esq. Apothecary to the Prince of Wales. 8vo. 250 pp. 5s. Johnson. 1799.

To those practitioners of medicine who are desirous of acquiring a general knowledge of the history of their profession, but whose avocations will not permit them to consult more voluminous works, the epitome here given will prove an useful and agreeable manual. The writers to whom the author is most indebted, are Le Clerc and Freind, whose history and opinions of the writings of the fathers of physic, are here agreeably abridged and detailed.

Mr. Walker divides his work into four books. In the three first, he delivers a sketch of the history of physic, as practised in the early ages of the world by the Ægyptians, the Greeks, the Romans, and the Arabians. The fourth contains a continuation of the history, from the revival of letters to the present time. As a specimen of the manner in which this epitome is executed, we shall give the author's concluding observation on the state of medical practice in this country, immediately prior to the revival of letters in Europe.

“ In the works of Gilbertus Anglicus, a lay practitioner, and the oldest medical author of England now extant, may be seen a very mortifying specimen of our early medicine. But the *Rosa Anglica*, a famous production of John of Gaddesden, the most eminent lay physician of the fourteenth century, exhibits a still more disgraceful picture, far below comparison with any illiterate display of modern quackery. Nor is the credit of the science much supported by the more respectable writings of John Arden, the first surgeon of note, from which we learn the custom which anciently prevailed, of taking bonds of patients to secure payment, if a cure were effected.

“ In the humorous, poetical description of an old English physician, left us by Chaucer, we see a pretty exact counterpart of the astrological and conjuring doctors of later times, whose appurtenances of magical and magnetic signs, have wonderfully succeeded in exciting the thoughtless applause of ignorance and credulity. Nor is the urinal
which

which enriches the portrait, a bad emblem of the mystery of some more cautious impostors, who, under pretence of particular and exclusive penetration, have gained a better sort of notice, whilst they merited only correction and contempt."

ART. 26. *Lectures on Diet and Regimen, being a Systematic Inquiry into the most rational Means of preserving Health and prolonging Life, together with physiological and chemical Explanations, calculated chiefly for the Use of Families, in Order to banish the prevailing Abuses and Prejudices in Medicine.* By A. F. M. Willich, M. D. 8vo. 708 pp. 9s. Longman and Rees. 1799.

This book is dedicated, we observe, "to mothers and guardians of families," but with peculiar impropriety; for, besides that the whole is too diffuse and prolix to engage their attention, some parts are too scientific, requiring, in order to make them intelligible, a preliminary course of study, which does not enter into the scheme of female education. But a more material fault is, that a considerable portion of it is so extremely indelicate, that no woman in this country would, we trust, suffer it to be seen in her possession. After saying this, it will not be expected that we should enter into a particular examination of the different Lectures. As the author has gleaned from Tissot, Buchan, and from many other writers, who have prescribed regimens for attaining or preserving health, many useful regulations will doubtless be here found, but none, we think, of sufficient value to intitle this work to a pre-eminence over those, of which the public have long been in possession.

DIVINITY.

ART. 27. *The Duty of Rulers to encourage Public Worship. A Sermon, preached in the Cathedral Church of St. Paul, before the Right Honourable the Lord Mayor, the Judges, the Aldermen, Serjeants at Law, Sheriffs, and City Officers, on Sunday the Fourteenth of April, 1799, being the First Sunday in Easter Term.* By Thomas Bowen, M. A. Chaplain of Bridewell Hospital, and Minister of Bridewell Precinct, Chaplain to the Right Honourable the Lord Mayor. 4to. 25 pp. 1s. Rivingtons. 1799.

The preacher has selected a very apposite text, Nehemiah xiii, 11. "Then contended I with the rulers, and said, Why is the house of God forsaken?" From this text are clearly shown, "the importance of the duty of public worship, and the peculiar obligation which rests not only upon magistrates, but on all who are placed in authority, or in any manner distinguished by rank, office, or station, to encourage and promote it." P. 10. One or two specimens will prove sufficiently, that this is a seasonable and judicious discourse: "If it be the duty of the magistrate to strengthen the hands of government by the sanctions of religion, there never was a period when it was more necessary to apply and enforce these sanctions than the present day, in which the neglect and disregard of sacred things is made the prelude

to impiety, in order that impiety may be made instrumental to the subversion of the state. The abolition of the sabbath, and the suppression of Christian assemblies, were among the chief causes which have given continuance to that great change of things effected in France, which astonishes and alarms the world. When holy bells no longer “knolled to church,” *then* the impious ruler thought himself secure. He asked no aid to his government from the mild enforcements of religion; but took in her stead, despotic violence, terror, and dismay. The same end which has been accomplished *there*, is attempted *here*, by the same means; and, accordingly, those who are most hostile to the state are generally the foremost to decry public worship and all sabbatical institutions.” P. 17.—“Of the obligation of rulers to enforce religion, and a due attendance upon public worship, what more striking argument can be adduced, than the presence of the VENERABLE CONGREGATION which is now assembled? They who preside at the tribunal, and who are best acquainted with the laws and constitution of the country, are best able to understand the importance of religion to public order and the general happiness. And it is a subject of no small consolation in the actual state of politics and of morals, that now, as in former days, the seats of justice are occupied by men, not *less* [quere, *not more*] distinguished by their profound knowledge of law, than veneration for religion. In France, the spirit of impiety was not able to work the overthrow of the government, till it had infected the higher orders of the magistracy. It is no small honour to the profession, that even there its approach to the chambers of justice was slow and difficult. But when, at length, it found votaries in the sanctuary of the laws; when they, who should have given vigour to the statutes which existed for the defence of religion, betrayed the cause which they were bound to protect, then impiety burst in like a torrent, and religion and the state perished in one common ruin.” P. 21.

ART. 28. *A Sermon, preached at the Visitation, holden at Boroughbridge, in Yorkshire, on Tuesday, June 26, 1798. By the Rev. Samuel Clapham, M. A. Vicar of Great-Ouseburne.* 8vo. 31 pp. 6d. Binns and Brown.

This preacher has, on several former occasions, instructed the public by sermons printed at the request of the respective hearers. He will be found, on this occasion, to maintain and extend the credit he had acquired. Acknowledging himself to be, from the signs of the times, exceedingly alarmed for the preservation of the church, and the interests of the gospel, he addresses his brethren with fraternal freedom, and suggests what appears to him as essential to be generally adopted by the clergy throughout the whole kingdom, in order to preserve the very existence of the church; in which he comprehends the happiness of society, and the blessings of salvation.

“Permit me,” he says, “in conclusion, to repeat to you, and to inscribe in indelible characters upon your hearts, that we are called upon, by the nation at large, to exert ourselves in our profession with peculiar diligence; to signalize our attachment to the church, and our concern for religion,

religion, by labouring more abundantly than we have hitherto done, in the work of the Lord. Permit me to repeat to you, that we are exhorted by every tongue, and conjured by every pen, "to lay aside every weight," every engagement, which, however lawful it may be in itself, is now considered as by no means expedient, if, in appearance only, it interfere in the smallest degree with the discharge of our ecclesiastical function. Many wise and good men have expressed the most alarming apprehensions, that if we do not "take especial heed to the ministry we have received in the Lord, to fulfil it," there will be a speedy overthrow, first of the church, and then a general wreck of the constitution." P. 28. With much plainness, but without any asperity, he enumerates some particular duties of the clergy, very important, but sometimes (he does not say generally) imperfectly discharged. Recommending to the clergy a perusal of the whole discourse, we shall extract one judicious and useful hint from the note at p. 16. "It were much to be wished, where the Sacrament is administered only at three or four seasons in the year, that it should invariably be administered on *two successive Sundays or Festivals*, in order that every person in every family, not only the master and mistress, but every part of the household, whether son or daughter, inmate, man-servant, or maid-servant, arrived at maturity, might have an opportunity of receiving it." The text is 1 Cor. iii, 8, 9.

ART. 29. *A Sermon, preached in the Church of St. Peter, Dorchester, at the primary Visitation of Folliott, Lord Bishop of Bristol, on Saturday, June 9, 1798. By W. Bond, A. M. Rector of Steeple with Tyneham, and late Fellow of Wadham College, Oxford.* 4to. 11 pp. 1s. Rivingtons, &c. 1799.

After vindicating, with ability, the dignity and sublime purposes of our holy Faith, Mr. Bond proceeds to lament, first, the speculative, but more particularly the practical, infidelity of the present period. He then points out to the clergy the best means which they can employ for counteracting these great evils, and concludes with an earnest exhortation to them to persist in the necessary exertions. The discourse was approved by the Bishop at whose Visitation it was preached, and similar approbation will be given by its readers.

ART. 30. *Three Letters, addressed to the Readers of Paine's Age of Reason, By One of the People called Christians.* 8vo. 31 pp. Darton and Harvey, &c. 1797.

These Letters have too long escaped our notice. We should willingly, by our present commendations, compensate for this tardiness; but we can only say, that the tract is well intended, not containing any new arguments, nor any old ones very forcibly stated. At p. 13, we find an egregious specimen of trifling: "It is no new thing, that great numbers of sincere Christians have objected to the Scriptures being denominated *the word of God*, seeing the Scriptures themselves bear testimony that the Bible is not *that word*, as is easily found, by substituting *Bible for the Words*, in reading the first chapter of John, namely, 'in the beginning was the Bible,' and so on." P. 13.

In Letter II, a quotation of four pages and a half (however excellent) is out of proportion to seven pages in the whole. In this way, it would be easy to make a book of any length required.

ART. 31. *A Sermon, preached in the Cathedral Church at Lincoln, on Sunday September 16, 1798, being the Anniversary Meeting of the Governors of the County Hospital. By the Rev. George Hutton, B. D. lately Fellow of St. Mary Magdalene College, Oxford. Published for the Benefit of the Hospital. 8vo. 35 pp. 1s. Cadell and Davies. 1798.*

From 1 John, iii, 17, the preacher first shows the necessity of this principle,—the love of God, as a motive to all our actions, by “a consideration of the inferiority, the vanity, the emptiness, the inefficiency, of all other motives to action;” p. 7. He then applies the doctrine he had established to the occasion of the meeting, the great duty of Charity. Under the 1st head, he contends strongly for the freedom of human will, on which is grounded our accountableness for all our actions; and he justly reprobates the doctrines of Mr. Godwin and others, that “man is a mere machine;” and that “his actions, as well as every thing that happens in the universe, are the result of absolute necessity.” Under the 2d head it is shown, that the Greek word for *love*, when it is rendered in the New Testament *charity*, “usually denotes love to our fellow-creatures, exemplified in all acts of kindness and benevolence towards them, and deriving its origin from the only true source, the *Love of God*; that Christian Charity, which alone deserves the name of true Charity, by being founded upon Christian principles:” (p. 12) and that this love is “a new commandment,” since it is placed by Christ upon a new foundation, the love of God;—since it is greatly enlarged in its application, “love your *enemies*,” &c. and since it has a new nature and quality; “as *I* have loved *you*—as the *father* hath loved *me*,” &c. The modern doctrine (modern at least in its construction and application) of *universal equality*, is then encountered; and is shown to have a direct tendency to supersede the necessity, if not to annihilate the exercise, of Christian charity. The usefulness of hospitals is then adverted to; and reference is made to the statements, annually published, of the affairs of the general hospital for the county of Lincoln; from which the author thinks it evident, that “a comparatively greater number of poor sufferers may have been restored to their families, than in almost any other county whatsoever.” P. 25. We wish that this argumentative discourse may operate to increase the number of benefactors, and consequently the amount of charitable deeds performed in this truly Christian mode, within the above-mentioned, or any other county.

ART. 32. *An Apology for Village Preachers; or, an Account of the Proceedings and Motives of Protestant Dissenters, and serious Christians of other Denominations, in their Attempts to suppress Infidelity and Vice, and to spread Vital Religion in Country Places, especially where the Means of pious Instruction among the Poor are rare: With some Animadversions on an anonymous "Appeal to the People," and Replies to Objections. By William Kingfbury, M. A. 8vo. 56 pp. 1s. Chapman. 1799.*

This Apology is, for the most part, an answer to the "Appeal to the People," mentioned in the title-page; which Appeal (it seems) alledged, that the real object of several itinerant preachers, who have lately appeared in and near Salisbury, "is not religious, but political; and that this object leads to alienate the attachment of the people to the established church, as the ground-work and foundation of some secret design in the field of politics." P. 8. Mr. K. "feels himself called upon to explain and defend the views, motives, and conduct of the itinerants." P. 9. We are inclined to believe, that neither he, nor his itinerant friends, entertain the designs imputed to them; but whether or not they be *unconscious instruments* in the hands of more subtle designers, is a question which this tract does not assist us in answering. As further discussions may probably arise, we recommend to Mr. K. an abstinence, much more rigid than he has shown on this occasion, from the application of gross epithets to the conduct of his opponent; and from those frequent and vehement *insinuations* against the clergy in general, which favour more of "anger and bitterness" than of "speaking the truth in love." P. vi.

Of "the temper in which an author writes," we must judge by what we find written; and therefore if we chance to "mistake it," the fault is all his own.

ART. 33. *The principal Part of the Old Testament, from the Beginning of Genesis to the Conclusion of the Second Book of the Kings. For the Use of Schools. By the Rev. William Albburner, Vicar of Urfwick, and Schoolmaster there. 8vo. 630 pp. 3s. 6d. bound; or, on a better Paper, 4s. Robinsons, &c. 1798.*

In order to make this a convenient and useful school-book, there is prefixed to each chapter a selection of the most difficult words and names occurring in it, so divided as to assist the learner in spelling them. The book also is sold at a very cheap rate, and the type being very clear and good, there is little doubt of its meeting with approbation from those who are engaged in teaching the first elements of knowledge.

PHILOSOPHY.

ART. 34. *Experimental Enquiries concerning the Principle of the lateral Communication of Motion in Fluids, applied to the Explanation of various Hydraulic Phenomena. By Citizen J. B. Venturi, Professor of Natural Philosophy at Modena, &c. &c. Translated from the French. 8vo. 75 pp. 2s. Taylor. 1799.*

After an Advertisement, by Mr. W. Nicholson, the translator, and the table of Contents, the work begins with a short Introduction, describing

scribing the general manner in which the experiments were conducted, and likewise the machine which was principally used in this experimental investigation.

It is remarkable, that in this description the reservoir of the machine is said to be of a conical form, its upper part being to the lower as four to three; and yet, in the plate, the reservoir is represented with parallel sides. In this experimental enquiry, which seems to have been conducted with much care and judgment, various new and curious facts, relative to the motions of fluids, are ascertained. They are clearly and particularly described; no obscurity is to be found in the reasoning; nor is the style prolix. The machines, and their principal effects, are exhibited in two copper-plate engravings.

It being impracticable to give without the plates a just, and, at the same time, a concise idea of the contents of this valuable work, we shall only announce the twelve propositions, which are principally proved in it.

“ Prop. I. The motion of a fluid is communicated to the lateral parts which are at rest.

“ P. II. If that part of an additional cylindric tube which is nearest the side of the reservoir, be contracted according to the form of the contracted vein of fluid which issues through a hole of the same diameter in a thin plate, the expenditure will be the same as if the tube were not contracted at all.

“ P. III. The pressure of the atmosphere increases the expence of water through a simple cylindric tube, when compared with that which issues through a hole in a thin plate, whatever may be the direction of the tube.

“ P. IV. In descending cylindrical tubes, the upper ends of which possess the form of the contracted vein, the expence is such as corresponds with the height of the fluid above the inferior extremity of the tube.

“ P. V. In an additional conical tube, the pressure of the atmosphere increases the expenditure, in the proportion of the exterior section of the tube to the section of the contracted vein, whatever may be the position of the tube, provided its internal figure be adapted throughout to the lateral communication of motion.

“ P. VI. In cylindrical pipes the expenditure is less than through conical pipes, which diverge from the place of the contracted vein, and have the same exterior diameter.

“ P. VII. By means of proper adjuncts applied to a given cylindric tube, it is possible to increase the expenditure of water through that tube in the proportion of 24 to 10; the charge or height of the reservoir remaining the same.

“ P. VIII. In the machine for blowing by means of a fall of water, the air is afforded to the furnace by the accelerating force of gravity, and the lateral communication of motion combined together.

“ P. IX. It is possible, by means of a fall of water, to drain a piece of ground, without the help of machines: even though the ground should lie on a lower level than the established current below the fall.

“ P. X. The eddies of the water in rivers are produced by motion, communicated from the more rapid parts of the stream, to the lateral parts, which are less rapidly moved,

“ P. XI

" P. XI. If the water of the reservoir, which flows through an horizontal aperture, be influenced by any foreign motion, it will form an hollow whirl above the orifice itself.

" P. XII. The lateral communication of motion takes place, in the air as well as in water."

ART. 35. *Result of two Series of Experiments towards ascertaining the respective Velocity of floating Bodies, varying in Form; and towards determining the Form best adapted to Stability, or possessing most Power of resisting the Force of the Wind in carrying Sail: intended to convey useful Hints to the Constructors of Ships; with Observations; in a Letter to the Society for Improvement of Naval Architecture. By Charles Gore, Esq. of Weimer, in Saxony. 4to. 19 pp. A. and J. Black. 1799.*

The experiments which are described in this pamphlet, were performed by a Mr. Hayward, under the inspection of John Hallet, Esq. and the writer of this account. The machines employed in those experiments were lent to the above-mentioned gentlemen, by the Society to which the account is addressed, and are the very same that had before been employed in a series of similar experiments, in the Greenland Dock, by a committee of the same Society.

There being no certain theory yet known, relative to the movements of solids in fluids, whereby the velocity of a body of a given shape and size, and when actuated by a given power, may be determined; the necessity of ascertaining such velocities in different circumstances becomes very evident. It is by such means that a theory may at last be discovered, and that improvements in naval architecture may be expected. In fact even the experiments that have been made during the few years which have elapsed since the institution of the Society for the Improvement of Naval Architecture, are sufficient to remove several wrong notions, and, of course, to evince the truth of this observation.

" I trust," says Mr. Gore, " that from what is demonstrated by the following plates, and the explanation thereof, the absurdity of the preference which prevails in favour of that form, which is vulgarly denominated the Cod's Head, and Mackerel Tail; and the erroneous idea, which has been so long and so generally entertained, of a Spar towing with more ease when the Butt-end is foremost, will be amply refuted, especially when it has been proved, by one of the manifold experiments made by your Committee, that the small End foremost, with the same motive weight, exceeds the larger in velocity; as 38,75 to 27,75. This also confirms the result of an experiment made by me, the account of which I had the honour to transmit to you some time since."

Agreeably to the annunciation of the title-page, this pamphlet contains two sets of experiments; the first for the purpose of ascertaining the velocities of bodies of different shapes, when drawn through water by a certain power; the second for the purpose of ascertaining the respective degrees of stability, or power to resist the pressure of the wind, in carrying sail, on bodies of different forms.

For the first set of experiments several differently shaped bodies were dragged through water; and some of them were used two different

ways;

ways; that is, first with one end, and then with the other end foremost, those ends being differently shaped; which make in all nineteen variations. Both the shapes of the bodies, and the result of the experiments, are delineated and noted in one plate.

“From the result of which,” says this author, “it seems to appear, that the form best calculated for velocity, is a long parallel body, terminating at each end in a parabolic cuneus, and having the extreme breadth in the centre. Also, that making the cuneus more obtuse than is necessary to break with fairness the curve line into the straight, creates a considerable degree of impediment. And, I am inclined to think, from what I have stated, that the length of Ships, which has already been extended with success to four times the breadth, is capable, with advantage, of still farther extension, perhaps to five, and, in some cases, even to six times.”

The second set of experiments was performed on four figures, whose specific capacities and weights were precisely equal, though their forms differed in the extreme, as is shown in a second plate, which exhibits the result of the experiments as well as the shapes of the bodies.

“The materials of those figures were similar in quality, and they were balanced in such manner, as to be turned upon their respective centres of gravity, by application of the smallest: In short, they were perfectly homogeneous. A small pivot was driven into either end of the figures, at the point, where the perpendicular middle line intersects the line of flotation. The figures were then floated in a large Back, having two small hooks driven into the side of it, at the edge of the water, the distance between the two hooks being equal to the length of the figures. Two small lines were passed from the pivots on the end of the figures, to the corresponding hooks on the side of the Back, to counteract the inclination which the weight on the opposite side of the Back had to draw the figures over to that side. This weight was attached to a line made fast at the top of a staff, erected by way of mast, in the centre of the figures, and passed over a pulley, elevated on a similar Staff attached to the side of the Back, opposite to that on which the before-described hooks, &c. were placed; this pulley being suspended in a groove, to admit of depression, as the figures became heeled or inclined, and consequently to be on a level with the top of the mast when in that position. Thus the power being always horizontally applied, was similar, in effect, to the force of the wind.”

POLITICS.

ART. 36. *Observations on the Produce of the Income-Tax, and on its Proportion to the whole Income of Great-Britain; including important Facts respecting the Extent, Wealth, and Population of this Kingdom. Part the First. By the Rev. Henry Beke, B. D.* 8vo. 88 pp. 2s. Wright. 1799.

The object of this writer is to show, that the part of the national income which is made liable to the income-tax, bears a much less proportion

portion to the whole than is generally imagined, and that, although the produce of that tax should prove less than has been computed, as he supposes it will, great resources remain in the wealth, population, and industry of the kingdom.

To prove that the produce of the tax has been miscalculated, Mr. Beeke examines the data on which it is founded, and discusses, with much industry and, as it seems to us, ability, the various branches of income. On summing up these different articles, he infers, with great appearance of reason, that the gross produce of the tax will be about 7,670,000*l.* which, he thinks, will be reduced, by allowances and expenses, below 7,000,000*l.* Yet, upon the whole, he approves of that tax, as greatly preferable to the increased assessments before imposed, and thinks the failure (of being as productive as was expected) is chiefly occasioned by a circumstance that ought to give additional confidence, namely, “by a more general diffusion of wealth among a greater number of inhabitants.”—“It has been,” he observes, “too much the fashion of late to magnify, either from malignity or ignorance, the disparity of human conditions. If the division of income among us were really so unequal as it is continually represented by declaimers, where would those myriads of the middle class have been found, who have armed at their own expense for the general protection? If the inequality of income has been increasing, how is it that all taxes on articles of universal consumption are hourly more productive, while those of an opposite kind are many of them diminishing? that, with respect to new taxes, those which bear on the general population usually exceed, or at least equal expectation; while those which bear on articles of limited use, or, like this, are founded on a speculation of greatly concentrated income, almost always fall short of the first calculations?”

We are sorry that our limits will not permit us to detail the important observations on the Income-Tax, which are contained in this tract, nor the writer's ingenious suggestions for regulating the payments by a different scale. In the Second Part (which, if published, we have not yet seen) he promises to explain the causes of our wealth, and to state some very important facts respecting the increase of population.

It is hardly necessary to add, that this author deserves great praise for his public spirit and well-directed industry, and that his work is one of the few, on subjects of this kind, which may afford useful and important information.

ART. 37. *Thoughts on Taxation; with some Suggestions relative to the Means of raising Supplies for the present Year.* By a Commissioner of Taxes. 8vo. 43 pp. 1*s.* Holt, Newark; Symonds, London. 1799.

By “Commissioner of Taxes,” in the title-page of this tract, is meant, as appears in the sequel, not one of the established Board in London, but one of the Commissioners for executing the late acts in some district in the country. The writer lays down six governing principles which ought to regulate the system of taxation, namely,

that

that all taxes should be *productive, optional, equal, easy of collection, invariable, and not on industry, manufacture, or exportation.* These principles he applies to several existing taxes, and to several which he suggests. It cannot be denied that his principles are well-founded, and should, in the framing of taxes, be as much as possible attended to. On the other hand, he himself admits that some of them must, in a great degree, yield to the circumstances of the times, and the pressure of public necessity. The new taxes suggested by this writer are, he allows, only auxiliary to any great scheme of finance, and not the substitutes for such a scheme. They are thirteen in number. Some of them appear to be worthy of consideration; others seem to us very objectionable; and some of too little importance, or probable advantage, to claim the notice of government. Upon the whole, however, this tract shows public spirit and judgment, and contains many remarks deserving of serious attention.

ART. 38. *A Treatise on the Causes of Sedition, on the best Remedy against this great Evil, and on what ought to be the Dispositions of the British People, at the present great Crisis of the Alarm of an Invasion by the French.* By James Wright, A. M. Minister of the Gospel at Maybole, Ayrshire. 8vo. 189 pp. 1s. 6d. Wright. 1798.

“The introduction and growth of infidelity,” is very properly stated by this writer, to be “the chief spring of that disposition to insurrection and anarchy which is now so prevalent.” The increase of wealth is considered as another cause; a third, in his opinion, is “the want of a strong sense of the reciprocal duties which ought to subsist between superiors and inferiors;” a fourth is, “the criminal neglect of religion, and of the worship of God.” On these topics there are many just and valuable observations, which though not in general new, cannot be too often repeated, or too forcibly impressed. The author next proposes, as the best remedy against a disaffected and seditious spirit, “the revival of pure religion, and of the worship of God in spirit and in truth.” This recommendation is branched out into several particulars, such as the better observance of the Sabbath, the constant use of private and family prayers; the duty of ministers to inculcate submission to the civil powers, &c. Another necessary step towards “recovering men from a seditious spirit,” is (the author states) “the people’s taking up a firm resolution to hear and receive the truth.” This topic is also branched out into a variety of considerations, and the principles of the French revolutionists, and their adherents, very justly reprobated. The last chapter is on the disposition the people ought to have at the crisis when this tract was written, and on the alarm of an invasion by our enemies. The writer strongly recommends unanimity, and warns his countrymen against the abettors of French principles. Above all, he inculcates the duty of prayer, and trust in God. Fortunately the immediate danger has passed over us; but his patriotic and pious suggestions have not the less merit on that account. The style of this work is prolix, yet many parts are worthy of attention, and the spirit by which it is actuated cannot be too highly praised.

ART. 39. *Rights of Discussion; or, a Vindication of Dissenters of every Denomination; with a Review of the Controversy occasioned by a late Charge of the Bishop of Salisbury. To which is [are] added, Hints for Pastoral Charges. By a Friend to Religious and Civil Liberty. 8vo. 150 pp. 2s. 6d. Rickman. 1799.*

The controversy which gave rise to this publication being in some measure local, has not fallen much within our observation. Admitting, however, the ground of it to be accurately stated by this author, we cannot agree with him, that a paragraph (for it seems to be little more) in the Salisbury Journal was a sufficient document on which to found the accusation of uncharitable language and illiberal conduct, preferred against a prelate, highly respectable for talents, and estimable in character. A pastoral Charge, if not published, must be considered as addressed only to the clergy in whose presence it was delivered; and we have yet to learn, that the Charge in question was disapproved by them, or that the brief account of it in the public paper was inserted, or had been sanctioned by the prelate himself. The implied acknowledgement of anonymous writers, though they may profess to defend its contents, gives no proof of its authenticity. Admitting, however, the accuracy of this statement, one expression alone seems liable to any exception; and who will venture to say, that no class of Dissenters has ever "*deluded*" the people? that none of them are hostile to the ecclesiastical and civil constitution of this kingdom? This writer, with due candour, admits the gross illiberality and misrepresentation of Mr. Wansey, when speaking of the established clergy: yet he praises "the rectitude of Mr. W.'s intentions," and thinks "he deserves the thanks of society." Thus, on the one side, a single and doubtful expression is branded as uncharitable, and evincing a disposition to persecute; whilst a string of unjust sarcasms, on the other side of the question, prevent not a work from receiving praises and thanks.

Notwithstanding, however, this instance of partiality, the writer before us appears to be a man of benevolence and good intentions. He in some passages misapprehends, as we think, his antagonists, but he does not seem designedly to misrepresent them. His "*Hints for Pastoral Charges*" contain some very proper suggestions; but we think him a little too scrupulous, in objecting to the title of *Lord* as applied to a Peer or a Bishop. Constant use has given to the expression a sense so widely different from its religious and solemn acceptation, that there is no more danger of the meaning being confounded, even for an instant, than if it were expressed by another word.

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ART. 40. *The Laws respecting Wills, Testaments, and Codicils, and Executors, Administrators, and Guardians, laid down in a plain and easy Manner; in which all technical Terms of Law are familiarly explained; and in which the Statute of Wills, and such Parts of the Statute of Frauds and Perjuries as relate to the Subject of Devises, are particularly considered and expounded. With Remarks and Directions for the Use of those who are desirous of making their own Wills. Also, the Methods of Descent and Distribution of Property where no Will is made; as collected from the several Reports, and other Books of Authority, up to the present Time: containing likewise a complete Abstract of the Legacy Act; an Account of the Expence of proving a Will, and of obtaining Letters of Administration; the Stamps on which Discharges for Legacies and distributive Shares are to be written, &c. &c. With an Appendix of Precedents; comprising a great Variety of the most approved Forms of Wills, Testaments, Codicils, &c. relative to every Description of Property. The Third Edition. Corrected and much enlarged. By the Author of the Laws respecting Landlords and Tenants. 8vo. 2s. 6d. Clarke and Son. 1799.*

This is a sort of tadpole publication, whose head is much larger than its body. It is a work indeed of such mighty promise, that if we had been inclined to speak well of its few pages, we should find it impossible to be so copious in their praise, or to exhibit such a panegyrical analysis of their contents, as the author has prevailed upon himself to state, in a title-page much longer than those of most Encyclopædias which have ever been published. There is no branch of the law in which a good treatise is more wanting, than upon the subject of wills. The numerous decisions which relate to devises and legatory questions, require to be collected and arranged in a masterly manner. But the present pamphlet is much too superficial to merit any notice from the profession. It is inferior in every respect to those parts of Burn's ecclesiastical law, which relate to the same subject; and is, in reality, written for persons who wish to act as lawyers to themselves, and not for those who make the law an object of study and professional pursuit. We always have thought, and ever shall think, that publications which encourage men to draw their own wills, are extremely dangerous.

In every instance in which any thing more is aimed at than an absolute and simple disposition of personal property, mistakes will be made by the unlearned, not less frequently in them, than in any other species of conveyance. Where the construction is doubtful, the method of having the testator's meaning ascertained is most tedious and expensive. Equity has no power over the mistakes of a will, and the consequences of omitting, or inserting a few words, may be to starve a man's orphan family, or his dearest friends. Even if these secret wills were as free from the possibility of all mistakes, as they are liable to them, it would be pernicious that they should be encouraged, as it would give rise to many arbitrary and unjust bequests. Men would

not hesitate to declare, by a private writing, dispositions of their property, injurious to their family, which they would blush to communicate to the lowest and vilest attorney. The two great antidotes against such wills, the advice of an honest agent, and the dread of disclosure during life, would be removed altogether. But though we wish to discountenance these law horn-books as much as possible, it is still our duty to examine how far the present compilation is accurately formed, and we are sorry to note in it very many defects. Thus, in talking of the incapacities which disable persons from disposing of property by will, the author mentions (p. 44) "being a foreigner born." We can hardly pretend to understand what is meant by a "foreigner *born*," until the author points out who can be a foreigner, unless he is so born. The force of the word *born*, if it have any, would seem to carry the exclusion to such children of the king's lieges as are born abroad, in which case the position is by no means law. It is inaccurate in another respect, as it does not except aliens naturalized by statute, who are thereby enabled to take real as well as personal property, and which persons do certainly come under the description of "foreigners born." In p. 45, the author, in enumerating the incapacities which prevent persons from making a will, likewise has it, "an alien or foreigner born;" and here there is a further inaccuracy, that he omits to confine their disability to real property. The writer also misunderstands his books, when he lays it down generally in the same page, that "3, an illegitimate child, not of a sufficient age to have acquired a name by reputation," cannot take under a will. If the child is so described in the will, as to render it evident who is meant as the object of the testator's bounty, the devise or legacy would be clearly good.

There is a further mistake in the same page, where, in specifying the property which cannot be disposed of by will, "copyhold premises, not *previously* surrendered to the use of the owner's will," are reckoned of the number. But the word *previously* is altogether wrong, since such lands would pass equally by a will, whether the surrender be made previous or subsequent to the execution. Neither is the proposition by any means true, to the whole extent of which it is laid down, independent of this mistake, since equity will supply the want of such a surrender in many instances. As when the devise is in favour of creditors, or of a wife or children under particular circumstances. We wish to be lenient, but so many blunders in 21 lines, and those in a chapter professing to be a "familiar recapitulation for the use of unprofessional readers," are too much for common patience.

MISCELLANIES.

ART. 41. *A Second Walk through Wales.* By the Rev. Richard Warner, of Bath, in August and September, 1798. 8vo. 7s. Dilly. 1799.

The usefulness and convenience of Mr. Warner's first volume on this subject, were commended in the British Critic, vol. ii, p. 692. The same plan, of sketching the route of each day, is pursued in

this publication, which also is ornamented with a very well-executed view of Mallwyd-Bridge in Merionethshire, and of Bwa Maen, or the Stone of the Bow, in Glamorganshire. Among many whimsical anecdotes, that of Mrs. Williams, at p. 12, almost exceeds belief. We do not see what occasion there was to occupy a number of pages with reprinting the well known tale of the Boy and the Mantle; but we are not at all disposed to deny, that the whole forms an entertaining volume, and will be very useful to travellers over those parts of Wales which are here described. The book is remarkably well printed.

ART. 42. *Eastern Anecdotes, or Exemplary Characters; with Sketches of the Chinese History. In One Volume. Inscribed to her Royal Highness the Duchess of York. 12mo. 3s. Low. 1799.*

We are not told, except in general terms, whence these Anecdotes are taken. They are in the manner of the Apothegms, found in the Appendix to Herbelot's Oriental Dictionary, and are, like them, amusing. The author says, in his Introduction, that they are taken from the Historical Annals of China.

ART. 43. *The Rise, Progress, and Proceedings of a Corps of Volunteers, shewing how Thirty Republicans have endeavoured to make Five Hundred Loyal Gentlemen truly laughable. To which is added, a Letter, addressed to the Republicans only, giving them Advice how they manage Matters in Future, as not so completely to expose themselves. By a Loyal Volunteer. 8vo. 47 pp. 1s. London, printed for the Author. 1799.*

The volunteer corps alluded to is the first battalion of the Liverpool Independent Volunteers. The author, a Mr. Bryan Blundell, was a private in that corps; and, thinking the concerns of it were improperly conducted, and the corps itself deficient in uniformity of dress and discipline, he inserted in a newspaper (the Sun) a Letter of Expostulation, in which he stated these defects, and imputed them to some Republican officers, whom he recommended the corps to petition his Majesty to dismiss. For the publication of this Letter he was expelled the corps, as he states, with every mark of dishonour. It is not our business to enter into disputes of this nature; but we cannot help observing, that if his statement be true, Mr. Blundell appears to have been hardly treated. He may be a violent and intemperate man, but the charge he preferred against some of the officers deserved a calm and serious investigation. Two of them, it is said, as soon as they had received their commissions, required the Mayor to call a meeting of the inhabitants, in order to petition for a removal of the ministry. This, at such a critical moment, when the least ferment excited might have highly endangered the safety of the kingdom, was not very prudent, nor, in gentlemen bearing the King's commission, perfectly decent. One of them, however, went (as Mr. Blundell states) much further, and declared at the meeting, "*He had it from undoubted authority, that the rulers of France would never make peace with this country, so long as the present ministers should remain in power.*" It this
repre-

representation be true, we cannot much wonder that gross mismanagement of the corps should be imputed to the dissatisfaction of its principal officers.

This writer however mistakes, in thinking that his affidavit of these facts ought to have been received by the Mayor at the quarter sessions, for it seems to have been wholly extrajudicial; and such affidavits (unless where prescribed by any act of parliament) should not be received, generally speaking, by a magistrate acting singly, much less in a court of justice. It seems, however, incumbent on the gentlemen who have been the means of disgracing this person at Liverpool, to contradict or explain the facts he has alledged.

ART. 44. *A Vocabulary of Sea Phrases, and Terms of Art, used in Seaman'ship and Naval Architecture. In Two Parts. English and French, French and English. Carefully corrected from the best Authorities, written and oral, aided by a long and intimate Acquaintance with the Nautical Language of both Countries; and containing all the Orders necessary for working a Ship, and carrying on the Duty on Board as well at Sea as in Port. By a Captain of the British Navy. 12mo. 3s. 6d. Debrett. 1799.*

It may be thought, at first sight, that this title-page promises too much; but we are informed by naval men, that the book is a very convenient, satisfactory, and agreeable publication, and that it may properly be recommended for general circulation.

ART. 45. *A Marine Pocket-Dictionary of the Italian, Spanish, Portuguese, and German Languages, with an English-French and French-English Index; being a Collection of a great Variety of the most useful Sea-Terms in the above Idioms. By Henry Newman, Agent, and Translator of Languages. Two Volumes. 12mo. 7s. 6d. Vernor and Hood. 1799.*

We do not exactly understand the appellation which this author affixes to his name, but we think his performance possesses considerable merit, and that it ought to form a part of the library of every sea-officer. We believe that no Marine Dictionary, on a small scale, has ever been published in this country, containing such extensive and ample information. Falconer's Marine Dictionary, though a most excellent book, is confined to the language of our own navy, with the exception of a few French terms, partially distributed.

ART. 46. *Elements of Geography, expressly designed for the Use of Schools. By the Rev. Henry St. John Bullen, M. A. First Assistant Master at the Grammar-School, Bury St. Edmunds. 12mo. 3s. 6d. Newbery. 1799.*

This is a very neat, simple, and convenient treatise, by which the advance of younger pupils to the knowledge of geography may, in our opinion, be much facilitated. We particularly recommend it for this purpose; which we are warranted to do, from a careful examination of its contents.

ART.

ART. 47. *Memoirs of Edward Marcus Despard. By James Bannantine, his Secretary, when King's Superintendent at Honduras, &c.* 8vo. 29 pp. 1s. Ridgway. 1799.

It is sufficiently proved by these Memoirs, that in former periods of his life, Colonel Despard rendered important services to his king and country. Every one will regret that there should lately have appeared sufficient cause, on the part of government, for twice arresting such a man, and now keeping him a close prisoner. Mr. Bannantine gives us no insight into the grounds of suspicion against his friend and patron; but he leaves us impressed, by some casual intimations, with no exalted ideas of *his own* loyal attachment.

ART. 48. *The Rational Humourist, consisting of a Selection of Anecdotes, Bons Mots, &c. Elegant, Sentimental, and Mirthful.* 12mo. 2s. Vernor and Hood. 1799.

A collection of jests, some of which are old, some new, some good, some bad. We cannot but wonder how the publication of such books should answer the promised purpose; but we suppose they do, or there would not be so many of them.

ART. 49. *The Proceedings at Large on the Trial of an Action, brought by Mr. John Mackell, of Park-Lane, Smith, against Mr. John Hanson, of Bruton-Street, Smith, and Furnishing-Ironmonger to the King, for a supposed Libel on the Plaintiff, in a Pamphlet published by the Defendant relative to the Prices charged by Mr. Mackell, for the Iron-Railing made by him for inclosing Gardens in the Green-Park; before the Right Hon. Lloyd Lord Kenyon, and a special Jury, at Guildhall, London, on Saturday, the 29th of June, 1799. Taken in Short-hand by Joseph Gurney.* 8vo. 3s. 6d. Wright. 1799.

This trial cannot fail to prove highly important to all who are in any degree conversant or interested in the concerns of architects, surveyors, and the inferior workmen employed by them; but more particularly that description of tradesmen known by the name of furnishing ironmongers. Mr. Hanson seems to be a plain, honest man, who has ably and successfully repelled some malignant attacks on his reputation. The plaintiff, in the present case, was nonsuited. The speeches of the counsel on both sides are perspicuously given, as well as the evidence. It is hardly necessary to say more, except that it appears to us, that the Marquis of Salisbury acted in the business in a manner which does him the highest honour.

ART. 50. *A Lecture on Heads, by George Alexander Stevens. With Additions, by Mr. Pilon, as delivered by Mr. Charles Lee Lewis. To which is added, an Essay on Satire; with 24 Heads, by Nesbit, from Designs by Thurston.* 12mo. 3s. Vernor and Hood. 1799.

George A. Stevens obtained a considerable degree of fame from his Lecture on Heads; more perhaps from his own wit and humour, than

than from the substance and matter of his Lecture. They are here printed with additions. We have no doubt of their being amusing enough, when delivered by Mr. Lewis, but they excite no great interest in the perusal.

FOREIGN CATALOGUE.

FRANCE.

ART. 51. *Considérations politiques et morales sur la France, constituée en république* par Edouard Lefebvre, membre de la société libre des sciences, belles-lettres, et arts de Paris. 1 vol. in 8vo. of nearly 300 pp. Paris.

These *Considérations* have for their object commerce, agriculture, luxury, manners (les mœurs), the influence of women in a free state, general education, the institutions relative to the national festivals, the arts and sciences, public spirit, the emigrants, mendicity and hospitals, the colonies, with some other analogous subjects.

We agree with the author when he says, that it is by no means sufficient to give to France a republican government, but that the general spirit, the morals and manners of the nation must be changed; though we do not allow with him that “*en général cette foule de choses qu'on est tacitement convenu, dans la société, d'appeller du nom de vertu, rien de tout cela ne soit nécessaire à la république* ;” that it is proper, “*rendre au luxe son ancien éclat*,” &c.

ART. 52. *Mœurs et coutumes des Corfès, mémoire tiré en partie d'un grand ouvrage sur la politique, la morale, la législation des diverses nations de l'Europe* ; par G. Feydel. Paris.

Mr. Feydel describes the Corsicans, as a tribe who have hitherto remained half savage in the midst of the civilised people of Europe.

“*Là, chaque village,*” says he, “*ou plutôt chaque peuplade, s'attribue de temps immémorial le droit de guerre et de paix à l'égard des autres peuplades; et par conséquent chaque famille s'arroge le même droit à l'égard des autres familles. Tous les maux qui affligent la Corse découlent de ce mal invétéré qui tient lui-même à l'ordre naturel des sociétés politiques et qui suit toujours aggravé chez ces insulaires par la crainte des invasions.*”

“*Les Génois, voulant y porter un premier soulagement, élevèrent de nombreuses tours sur les rivages de la mer. . . Ce moyen de sûreté commençoit à faire descendre plusieurs familles de leurs rochers dans les plaines*”

plaines, lorsque l'introduction des armes à feu, que les Français y portèrent en 1553, fit éprouver à la sécurité intérieure la plus violente secousse.

“ Les Corfès s'y sont tellement accoutumés, qu'ils sont devenus les plus adroits tireurs de l'Europe ; ils en ont si horriblement perfectionné l'usage, qu'à une portée ordinaire, ils assassinent un homme, la nuit, avec autant de facilité que le jour. Je laisse à d'autres le soin de divulguer leur secret.”

It is probable they have none, and that they kill only when they can distinguish the object, which supposes a short distance, and a night not perfectly dark. It must be observed likewise, that the Corsicans never fire well, but with the arms rested, and in this easy talent they do not surpass the Tyrolians.

“ Depuis que les Corfès,” continues he, “ ont connu les armes à feu, leur barbarie, toujours croissante, et le besoin continuel de dissimuler au dehors cette barbarie, ont réduit leur morale à un tel état de corruption, qu'il n'est point de peuple connu, si dépravé soit-il, qui n'ait à la fois plus de vertus et moins de vices.

“ Les peuplades Corfès, dans leurs habitudes générales, divisent la nation en cinq castes : les gentilshommes, les caporaux, les citoyens, les plébeïens et les étrangers. La première se divise en magnifiques et en signori ; la cinquième en familles totalement étrangères, et en familles qui se sont alliées dans l'île. La caste caporale est composée des familles, qui par la considération qu'elles retirent de leurs alliances, de leur clientèle, de l'étendue actuelle et ancienne de leurs propriétés, possèdent la magistrature effective des pieves où elles sont établies, et sont prendre ou quitter les armes à volonté aux habitans de ces cantons. Quant à la caste citoyenne, ce qui la distingue de la plébéienne, c'est une oisiveté de plusieurs générations, et un mépris constant pour toute profession sociale, si l'on en excepte les offices militaires, autres que ceux de la troupe, dont le service est spécialement affecté au maintien de la sûreté intérieure des états.”

Other observers have not so accurately pointed out this classification of the Corsicans into six casts. Perhaps the intervals which separate them are not very distinctly marked.

“ Il y a deux espèces de Corfès,” adds he, “ le policé et le sauvage, ou si l'on veut, le demi sauvage. La première est composée d'un petit nombre d'hommes que l'éducation étrangère, l'instruction du cabinet, ou les voyages, ont mis au niveau des autres Européens. Elle n'influe en cette qualité, ni sur les pensées, ni sur les actions de la seconde, qui se fait remarquer dans les villes comme dans les campagnes. Cette nullité d'influence, peu vraisemblable sans doute, mais pourtant démontrée par la nécessité où se trouve toujours le Corse voyageur, de reprendre les mœurs de son île en y remettant le pied, me paraît tenir à des causes qui ne sont pas faciles à détruire. Toujours les Corfès s'agitèrent pour être indépendans et jamais ils ne le furent. De cette contradiction ils infèrent que les personnages les plus éclairés de leur île, ne le sont pas assez pour mériter leur entière confiance.”

The nullity of influence of the *Corfès policés* over the *Corfès sauvages*, as stated in this passage, will perhaps not easily be admitted, since facts appear to depose the contrary. Confining ourselves to the present age,

we may observe that Giafferri, Gafforio, and Paoli, all of them born in the inferior cast, but better informed than the rest of their countrymen, have successively acquired a preponderance which rendered them the moderators and effective chiefs of their country.

“ Le Corse est vif,” proceeds he, “ intrépide, spirituel et adroit, mais excessivement paresseux de corps et d’esprit. Agir et réfléchir sont deux peines qu’il ne prend qu’à l’extrémité. La culture, la bergerie, la chasse, la pêche, sont ses seules occupations, et il ne s’y livre qu’autant qu’il faut pour s’empêcher de mourir de faim et de froid. Sa paresse lui fait donc un devoir de borner ses besoins au plus étroit nécessaire. Le cultivateur, par exemple, ne travaille qu’environ trois mois sur un an, et en passe neuf dans une honteuse inaction, à laquelle il attache des idées de gloire—Quand il moissonne son bled, il ne coupe pas la paille, mais seulement les épis, c’est un embarras de moins. Quelque peu étendu que soit son champ, il en laisse au moins les trois-quarts en jachères. Veut-il ensemer le quart dont le tour est venu, ce qui ne lui arrive pas tous les ans ? Il commence par y mettre le feu, pour étouffir la végétation de quantité de genévriers, de lauriers, de mirthes, de lentiques, de romarins que ni lui, ni ses pères, n’ont jamais pu se résoudre à déraciner entièrement. Il laisse ensuite refroidir son sol, puis jette la semence, donne un labour avec un araïre sans soc, sans coutre et sans oreille, et revient chez lui attendre l’heure de recueillir.

“ S’il est occupé à gratter sa vigne avec un méchant outil de rôle, acheté chèrement d’un Génois, et qu’on lui demande pourquoi il ne défriche pas la lisière inculte qui borde cette vigne, afin d’augmenter ses récoltes, il répondra tranquillement : *j’en ai assez là pour mon année.* Quelquefois il se trompe, mais les accidens qui surviennent à la récolte, à sa personne ou à son bétail, ne le corrigent pas de son imprévoyance. Est-il malade ? sa femme et ses enfans mettent des provisions auprès de lui pour trois ou quatre jours, et vont se gîter ailleurs. Le cinquième, ils viennent voir s’il est mort ou guéri ; car on ne connoît chez les Corfès que des vivans et des morts, et non des malades. Il est vrai que lorsqu’un des chefs de famille n’a plus besoin de rien, ses parens, ses amis se hâtent d’envoyer leurs femmes lui porter des offrandes, le haranguer, faire des lamentations et battre sa veuve, coutume qui appartient plus ou moins à tous les peuples barbares—Demandez à tous les Corfès, lorsque fumant leur pipe ils regardent nonchalamment des reïssaires seïer, des piardeurs défricher, pourquoi ils n’essayent pas eux de tirer la seïe ou de lever la piarde ; ils vous répondront avec une gravité sauvage : ce n’est pas la coutume, ce qui ne signifie point du tout qu’ils manquent d’industrie ou de bras ; et ceux qui dans leur paresse réfléchie vous font cette réponse nationale, feroient aussi étonnés d’entendre accuser leur île de ces deux défauts, que l’eût été par de là deux ou trois siècles, un chatelain Français à qui on auroit dit que lui et ses pareils ne savoient pas lire faute de mémoire ou d’intelligence.

“ Les pâtres Corfès sont un peuple de nomades dispersés sur la surface de l’île, sans autre but que d’exister, sans autre règle que leurs convenances. Les uns sont propriétaires, les autres simples dépositaires de leurs troupeaux, à la charge de tenir compte au maître de la moitié du produit, condition qui a pour toute garantie, la conscience du pâtre au détriment de son associé—On pourroit les comparer aux Tartares, s’ils avoient

avoient des chefs ; mais chacun d'eux ne reconnoît pour supérieur que la coutume et sa volonté, qui font une même chose.

“ Il est une sorte de végétation en Corse dont un peuple moins barbare auroit tiré parti pour améliorer son agriculture, et se donner des forges et le charbon qu'elles consomment. Ce sont les *makis*. On nomme ainsi des terrains couverts des racines de divers arbrustes très serrées entre elles et d'où s'élèvent d'épaisses cépées. Un Corse qui se résout à mettre un *makis* en valeur, commence par y mettre le feu, et il est commun qu'il porte l'incendie au loin. Lorsque la pluie a donné quelque compacité aux cendres, il fait sa semaille, et la récolte levée, le fonds est abandonné aux ceps, qui bientôt repoussent de toutes parts de jeunes rejets que les pâtres recherchent pour leurs troupeaux ; et qui redeviennent ensuite *makis* aussi touffus qu'avant leur dernière incinération.

“ C'est ainsi que les Corfes dégradent l'art divin du labourage. Ce fumier que nos enfans amassent par les chemins dès l'aube matinale, ces crotins et ces bouzes qu'ils mettent si précieusement dans leurs paniers, le Corse les méprise et en tiendrait à déshonneur la cueillette et l'emploi.

“ Il n'a point, de bercail pour ses moutons, point d'étable pour ses bœufs, point d'écurie pour son cheval, point de grange pour ses fourrages, point de paillier, point de fenil, point de pré ni de verger ; il n'a ni un trident, ni une fourche. Il se soucie peu que ses bestiaux pâtissent ou non, errans nuit et jour autour de son domaine. A l'aide de sa pipe et d'une allumette, il se fait en un clin-d'œil autant d'engrais qu'il en peut désirer, et tout orgueilleux de ses effroyables idées de destruction, il s'applaudit de sa puissance, et se considère comme un créateur—

“ C'est un principe de droit commun en Corse, que tous les domaines sont inaliénables, et ils y font de trois sortes : ceux des familles, ceux des peuplades, ceux de la nation, que les Génois appeloient domaines du royaume, sans qu'ils en aient jamais pu connoître la vraie situation topographique, ni les Français après eux, ces insulaires s'étant toujours réservé cette connoissance ; d'où l'on peut inférer que les sommes long-temps dépensées à Bastia, par l'ancienne administration Française, pour se procurer un cadastre, l'ont été en pure perte.

“ On fait seulement, par aperçu, que les propriétés personnelles n'occupent guère que la moitié de l'île—le surplus appartient aux habitans en général et en particulier ; et par conséquent, chaque insulaire a le droit d'y prendre ou faire prendre ce qu'il veut par lui ou ses ayant cause, d'user ou d'abuser selon sa commodité ou son plaisir. Toute opinion contraire est réputée erreur, toute opposition, tyrannie. Le Corse ne peut sans péril aliéner son domaine en tout ou en partie. S'il enfreint cette prohibition tacite, mais rigoureuse, de l'honneur, il s'expose, pour le reste de ses jours, à recevoir des reproches qui ne peuvent être lavés que dans le sang, et n'oublions pas que le sang c'est la mort.

“ L'emprunt d'un écu n'est guère moins honteux que l'aliénation d'un champ. On a vu des pères de famille laisser mourir de faim leurs enfans et eux mêmes, pour ne pas recourir à ce moyen de subsistance en attendant leur récolte—De ces coutumes barbares, gravées dès l'enfance dans l'âme des Corfes, de cette théorie atroce de l'honneur, dont on
vient

vient de voir le hideux tableau, il dérive que la paresse des Corfès à cultiver, et surtout à planter, est une suite de l'incertitude où ils sont de recueillir; que la domesticité est une condition qui, en séparant un Corse de sa famille, exposerait sa vie à trop de périls pour que le riche propriétaire, qui veut mettre en valeur son domaine, puisse trouver un seul valet de charrue; que la nécessité où est le Corse de veiller sans cesse à la sûreté de lui et des siens, lui fatigue tellement les organes de l'intelligence, qu'il n'a pas la force de vaquer à d'autres pensées; que s'il ne s'enivre jamais; c'est qu'il ne le peut sans péril: la tempérance n'est donc pas une vertu; que l'argent étant la seule propriété qu'il puisse garantir du pillage; il préfère l'argent à tous, de quelque part qu'il lui vienne; que toute forme de gouvernement lui est indifférente dans son île, pourvu que l'autorité publique ne contrarie point ses mœurs; mais que la seule apparence d'une loi, est à ses yeux un acte d'oppression, et qu'il regarde surtout les assassinats comme des affaires particulières, dont un gouvernement ne doit point se mêler; que pas un matelot n'a fait durant la dernière guerre, et ne fera durant celle-ci une seule campagne dans nos armées navales." *Esp. d. Journ.*

ART. 53. *Dictionnaire universel de la géographie commerciale; par J. Peuchet, auteur du Dictionnaire de police, de l'Encyclopédie méthodique.* Paris.

The author of this excellent work appears to have omitted nothing in it which could render it fit for the instruction of those who apply themselves to commercial speculations; none of the objects which this science comprehends, are overlooked in it; all the preliminary economical information is to be found in it, together with the whole theory of the interests of nations and of individuals. It exhibits the substance of the most approved works of modern political writers, is the production of an author who has been long occupied in matters of public utility, and who, to observations already made, has added his own particular views on the best manner of employing and augmenting the riches of the soil, and of industry. As it would not be consistent with the plan of this Review to give a detailed account of whatever is instructive and substantial in a work so replete with matter, and forming 400 pages in 4to. we shall content ourselves with laying before our readers a few extracts only, as specimens of the author's manner and style.

After having remarked, that it is to the English that his countrymen were indebted for the first improvements in agriculture, that the books published in our language, present useful views and systems recommended by their success, of which, however, the cultivators, being either prejudiced in favour of their own opinions, or considering their immediate interest only, have been slow to avail themselves, he proceeds not to examine in what degree a land-tax may be unfavourable to agriculture, but observes only, that

“ Dans les grands états agricoles, il est non-seulement juste, mais nécessaire, que le cultivateur vendant sans cesse, dépensant peu, étant naturellement avare, gêneroit prodigieusement la circulation des espèces, si le fisc ne lui demandoit rien, en même temps qu'il surchargerait l'industrie

dustrie manufacturière dont les bénéfices sont bien plus incertains que ceux des cultivateurs ; que la justice de l'imposition foncière est surtout démontrée, après les grands troubles d'état, qui ont fait passer une partie considérable des propriétés entre les mains des fermiers, d'où il est résulté que les dépenses des propriétaires, dans les villes, se sont réduites à rien, au grand détriment des arts et de l'industrie."

On the subject of the free commerce of grain, which has been so repeatedly and unsatisfactorily discussed by different writers, such as *Dupont de Nemours, Herbert, Beaudeau, Roubeaud, Gagliani, Morellet, Turgot, Necker, &c.*, Mr. P. again says, that the English only have settled and just notions, and having stated the contradictory opinions of two distinguished writers, the authors of the *Eloge de Colbert*, and of the *Trattato della legislazione*, expresses his belief, that

" Il est peut-être des circonstances où le changement de régime en cette partie pourroit produire des mouvemens dangereux, s'il n'étoit graduellement amené ; mais, au total, on a lieu de croire que ces craintes ont été souvent exagérées, ou sans motif, et que de toutes les causes de trouble, la vraie liberté, soit des hommes, soit de l'industrie, est la moins dangereuse, parce qu'elle porte en soi le remède de ses propres désordres."

When population is become sufficiently numerous to be employed in other labours besides those of the earth, men begin to apply themselves to the arts ; first to those of necessity, and afterwards to those of luxury. The fertility of the soil of India, of China, of Persia, of Egypt, produced manufactures, with a variety of useful and elegant inventions ; Italy, which had a communication with these countries so favoured by nature, whilst it engrossed the commerce of Asia and of Europe, at the same time created manufactures for itself, and was soon in possession of all the arts ; Flanders was indebted to Italy for them ; England derived hers from Flanders ; whilst the French borrowed from all these nations.

" Les manufactures," says the author, " contribuent aux progrès des lumières et des sciences. Les deux états les plus éclairés de l'Europe, la France et l'Angleterre, sont aussi ceux où les arts du commerce et des manufactures ont fait le plus de progrès." But he confesses that the English have brought them to a degree of superiority, which it will require on the part of the French great exertions to attain.

" Les manufactures," says Mr. P. " emploient dans leurs ateliers des matières tirées d'un des trois règnes de la nature, ou de plusieurs règnes à la fois. Ce qui nous donne une division simple des manufactures ; 1°. celles qui emploient des productions végétales ; 2°. celles qui emploient des productions animales ; 3°. celles qui emploient des productions minérales ; 4°. celles qui emploient des productions de deux ou trois règnes de la nature. Ces dernières sont très-nombreuses ; ce sont celles dont les produits offrent un plus grand nombre de variétés. On peut encore partager chacune des classes qui distingue la nature des matières qu'elle emploie, en plusieurs espèces dans l'ordre de leur utilité, relativement à nos besoins. Ainsi la première offre d'abord l'art du meunier, celui du boulanger, du tisserand, de la corderie, qui façonnent le bled, le chanvre, &c. de manière à les faire servir au soutien et aux agrémens de la vie. La seconde classe, en suivant la même division,

division, présente l'art de conserver les viandes, de faire les fromages, de travailler les laines, les peaux et poils des animaux, la soie, &c. et de les rendre propres à la consommation. La troisième classe renferme l'art du potier, les forges, la verrerie, les arts du bijoutier, l'horlogerie, l'art du diamantaire, &c. Enfin la quatrième contient la bonneterie, les toileries, la passementerie, &c. et cette nombreuse classe de manufactures qui emploient différentes productions de l'agriculture, des mines et des animaux dans la confection des arts qui en sortent. Ces arts, aujourd'hui très-perfectionnés par les progrès de la civilisation et de la division du travail, ont long-temps languï dans une sorte d'enfance; il a fallu des essais, des tentatives, des encouragemens, le hasard même, pour en favoriser les succès."

Of all these the author treats in their order. We are sorry, in particular, that we cannot follow him in his account of the fabrication of those objects of which animal matters form the basis.

"C'est un chose remarquable," observe-t-il, "que les Pays-Bas aient fourni presque seuls, pendant long-temps, aux besoins, au luxe, aux fantaisies de toute l'Europe. Ce fut chez eux que Henri VII, roi d'Angleterre, exilé, prit l'idée des efforts de l'industrie, quand une nation s'en occupe avec intelligence; monté sur le trône, il profita des leçons de l'expérience, et favorisa les fabriques et les arts dans son royaume. Henri IV avoit de commun avec ce prince d'avoir connu l'adversité. Roi d'un état qu'il reprit sur des factieux fanatiques, à force de courage et de vertu, il fut aussi le faire fleurir et le rendre heureux par la culture des terres et les établissemens des arts. Ce grand homme prépara en France la gloire future de cet empire. Ses institutions portoient un véritable caractère d'utilité publique, que Sully, ministre digne d'un pareil maître, sut encore étendre et multiplier. On a voulu comparer les moyens employés par Henri IV pour protéger les arts, avec ceux que Louis XIV mit en usage pour le même objet. On a remarqué que le premier eut un coup-d'œil plus juste, et fut mieux distinguer les causes de la prospérité publique; il crut qu'il y auroit des manufactures nationales du moment que les premiers secours qui seroient accordés, multiplieroient les facilités et les moyens de consommation. Louis XIV paroît avoir pris l'inverse, et favorisé quelques particuliers aux dépens de l'aisance publique. Il prodigua les dons, les immunités, et laissa ses ministres multiplier les entraves et les chaînes de l'industrie. Les *corps d'arts et métiers*, qui n'étoient dans le principe que des réunions de personnes qui s'occupoient des mêmes objets, furent, sous son règne, réglementés mal à propos, et érigés en jurandes."

Under the article of *Jewelry*, we are informed, that the two diamonds which belonged to the crown of France, known by the name of Sancy and of Pitt's diamond, were sold greatly under their real value. The first which had been brought from Constantinople, by Mr. de Harlay, baron of Sancy, ambassador of France, weighed fifty-five carats, and had cost only 600,000 livres. The latter, procured by the Regent, from an Englishman of the name of Pitt, weighed 156½ carats, and had cost 2,600,000 livres; it was worth double that sum. But the diamond which the Empress of Russia purchased, in 1772, from a Greek merchant, is the largest which is known in Europe; it weighs 779 carats, is of a very fine water, and was obtained for 250,000
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francs only : it is true the vender had an annuity of 100,000 francs secured to him, but the whole did not amount to one fourth of its value ; it is of the size of a pigeon's egg, and of an oval form, somewhat flattened at the ends. We are told that this diamond formed one of the eyes of the famous statue of Sheringam, in the temple of Brama ; that a French grenadier, who had deserted, and entered into the Malabar service, contrived to steal this eye from the pagoda, and made his escape to Madras, where he sold it for 50,000 francs to the captain of a vessel, who parted with it to a Jew for 100,000 crown ; by him it was afterwards transferred to a Greek merchant for an unknown sum. From the article of Jewelry, the author passes to the business of the Goldsmith, which he considers to be more ancient than that of the Jeweller ; but which, however, in regard to the advantages to be derived from, is not to be compared to that of the Clock maker. The first clock with wheels which was known in France, was that given to Pepin the Short, by Paul I. In 807, the friend and protector of the arts in the East, Haraun-al-Raschid, presented to Charlemagne a clock, of which the historians of the times speak with admiration ; these clocks were imitated by the Italians. To Gerbert d'Aurillac, preceptor to Otho III, is attributed the invention of a clock, the movement of which was regulated by a balance. The clock of the palais was the first which Paris possessed ; it was made by Henry de Vic, who was sent for by Charles V. from Germany ; that of the church of Lyons by Nicolas Lippius ; that of Strasburg, and of Lund, in Sweden, so much praised by Derham, show the rapid progress which the art had made in the 16th and 17th centuries, and lead us to that perfection to which it arrived about the middle of the last century. The English invented the watch, and repeating pendulums.

Navigation presents three political advantages : 1, the occupation which it gives to sea-faring men ; 2, the construction of different vessels, which is itself a considerable article of business ; 3, the assistance which it affords to commerce, in the conveyance of merchandize and manufactured objects : these three advantages are here explained in all their relations, with perspicuity and precision. On the subject of Assurance, the author observes, that there was an office for this purpose at Paris, in 1668.

What is here said concerning Banks, Exchange, &c. does not admit of abridgment, and may be regarded as the *ne plus ultra* of the science of commerce. *Ibid.*

GERMANY.

ART. 54. *Lettre aux Juifs Auteurs d'un Memoire adressé à Mr. Teller, Conseiller du Consistoire supérieur, et Prévôt à Berlin. Par J. A. de Luc, Lecteur de sa Maj. la Reine de la Grande Bretagne, &c. &c. Berlin. 1799.*

This publication, by an excellent and truly venerable Champion of Sacred Truth, is in its subject so important, and in its composition so argumen-

argumentative, that were we not in hopes of seeing it given to the English public in their own language, we should think it necessary to dwell upon it with much more attention than our general plan allots to foreign books. It was occasioned by a memorial presented by certain Jews to M. Teller, desiring to be incorporated into Society on an equal footing with Christians, on professing five general propositions of moral Theology, which they offer to his consideration. These are propositions of pure Deism, under which the memorialists appear willing to relinquish all ideas of the Revelation made to their Fathers; not without insinuating that Christians ought, on their parts, to make a similar surrender of their exclusive doctrines, and accede to such a common form of belief.

Mr. de Luc assures these Jews, with proper firmness, that it is only on account of their faith in the divine authority of the first Scriptures, that their nation has been so far privileged as it has in Christian Societies; and that to recede from this Faith will be to place themselves not on a better but on a worse footing in the eyes of real Christians. In consequence also of their having alledged the general progress of knowledge, as the cause of their change of sentiments, Mr. de Luc examines with great accuracy how far that assumed progress is real or imaginary. He maintains, and refers for full proof to his Letters on the History of the Earth and of Man, and to his Letters to Professor Blumenbach*, that the Cosmogony of Moses, which these Jews are willing to give up, has been confirmed and established by the real progress of knowledge; abundant proof having been found by himself, M. de Saussure, and M. de Dolomieu, from the state of the earth itself, and the monuments of human art, both that the first continents were destroyed in the manner represented by Moses, and that the period of that destruction cannot be more remote than the time assigned by that sacred historian. This is the great contest which Mr. de Luc has so successfully maintained against the Naturalists who attacked the Mosaic records, in which he has certainly proved, to the satisfaction of all who are capable of reasoning, that their doctrine of the vast antiquity of our Continents is founded, not in knowledge, but in ignorance; is the offspring not of light but of darkness.

Mr. de Luc urges also the futility of religious doctrines which stand on human authority alone, and shows that there is no position which can be taken as self-evident by Deists, Theophilanthropes, or whatever they may be called, which will not be controverted and denied by others, who appeal like them to the tribunal of human Reason. He concludes a judicious and well-argued tract by denying, that mere moral rectitude of intention is a sufficient exculpation, for those to whom a divine Law has been offered, since their evident duty is to inform themselves of that Law; and to regulate their notions of rectitude by its instructions. As we shall probably have occasion to recur to this tract in English, and give extracts from it, we shall at present content ourselves with this general view of its subject.

* Published in the British Critic, vol. iv and v.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

The person to whom *N. O.*'s Letter was addrested, feels much concerned that, being accidentally mislaid, it was last month forgotten. When it was recovered, he would have written, according to the direction, had he been able to send any satisfactory information.

Caput sine Voce makes a request, which we fear cannot succeed, notwithstanding the elegant terms in which it is conveyed.

We cannot, at present, give the intelligence desired by Mr. *R. C.* but will make further enquiry for him.

We have been much gratified by receiving a Letter from *Mrs. W.* which strongly confirms the opinion of her head and heart already impressed upon our minds, by the perusal of her writings.

If a *Constant Reader* will turn back to our *seventh volume*, he will perceive that we have already noticed, with due commendation, the first volume of the work he mentions. He will see there, that we think with him on its importance; and will judge from thence, that it is not our design to overlook the continuation.

LITERARY INTELLIGENCE.

Mr. Walker, author of the *Historical Memoir on Italian Tragedy*, is now preparing an *Essay on the Revival of the Drama in Italy*; with a Supplement to his Memoir, containing many corrections and additions.

Major Ouseley's translation of the *Mesalek Memalek*, an Arabic description of the Eastern World, is now finished, and will be published, as soon as the maps, necessary for the work, can be engraved. The original is above a century more ancient than the celebrated book of *Al-Edrisi*, the Nubian Geographer; and includes an extensive circle of geographical knowledge.

The Lives of *Bishop Smyth* and *Sir Richard Sutton*, founders of Brasen-Nose College, Oxford, are in the press, and will be published by *Mr. Churton*, in the ensuing spring.

Dr. Powell is said to be printing his *Gulston Lectures*, on the Bile and its Diseases, and on the Liver.

The map and plates to *Captain Turner's* account of *Thibet* are now completed, and the work will appear in March.

Several important works are proceeding at the Clarendon press, of which we will give further particulars next month.

ERRATA.

In the account of Poetry, p. 426, Art. 15, for *Thompson*, read *Johnson*; and price 5s.

THE
BRITISH CRITIC,

For DECEMBER, 1799.

Non ò saputo à riguardo delle critiche rinvenire il miglior contegno, che approfittarmene se son buone, riderne se son cattive, aspirar sempre à far bene, e lasciar che si stanchino gli altri à dir male.

METASTASIO.

With respect to criticisms, I have found it the best way, to improve by them if good, to laugh at them if bad, to aspire constantly to perfection, and let others rail till they are tired.

ART. I. *The Holy Bible, or the Books accounted Sacred by Jews and Christians; otherwise called the Books of the Old and New Covenants. Faithfully translated from corrected Texts of the Originals: with Various Readings, Explanatory Notes, and Critical Remarks. By the Rev. Alexander Geddes, LL. D. Vol. II. 4to. 11. 11s. 6d. Faulder.*

THE author of this new translation of the Books, insidiously said to be *accounted sacred*, in the Preface to his former volume, p. 11, intimated in pretty strong terms his opinion, that the Mosaic account of the *Creation* was an *invention* of the writer, and his history of the *fall* a mere *mythologue*. He therefore by consequence, though not in so many words, gave up all idea of the Pentateuch being the production of inspiration, and reduced the grand and sublime Hebrew code to the level of a human composition. In the Preface to this second volume, he proceeds to offer such a por-

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BRIT. CRIT. VOL. XIV. DEC. 1799.

tion of the system which he has adopted, with such reasons for adopting it, as he seems to think will make the plan (which is to be more amply detailed in his GENERAL PREFACE) intelligible to his readers, and at the same time will vindicate him from censure, for his avowed hostility to the general belief of Christians on this important topic. After speaking out very plainly on these points, he anticipates the torrent of abuse and obloquy which, he expects, will be poured forth against so daring an innovator on what he thinks established *prejudices*. He sees Papist and Protestant contending which shall throw the first stone at him; and hears himself called "apostate, heretic, infidel, and every other odious name." P. 4. From "gloomy fanaticism," and "spiteful asperity," he appeals to those "of superior discernment, candour, and probity, in every Christian sect;" and conjures them, before they ultimately decide, to weigh well his arguments in the scale of reason, and to decide with coolness and impartiality.

So intimately, so almost inseparably connected, are the leading events recorded in the *Old Testament* with those that have their consummation in the *New*; so vast a chain of prophecies descending, in an unbroken series, from the earliest periods to the time of our blessed Saviour, unfolds to us his true character, as the *promised seed that should bruise the head of the serpent*, and as that august personage in whom *all the nations of the earth* should finally be *blessed*, that we cannot wonder at the general indignation of the Christian world, against an attempt to shake to its basis the admirable and revered fabric, whose foundation-stone was laid by the Hebrew legislator, inspired, as we believe, by the sacred Spirit. That indignation, indeed, needs not be expressed in bitter invectives, however merited, against the promulgator of such impious tenets, but may give place to the language of cool argument and dispassionate enquiry. Whatever therefore we may justly feel upon this subject, we shall obey this author's summons, to investigate the positions he has laid down with coolness, and the utmost possible candour; but as only a part of the work is before us, and we are frequently referred, on points of difficulty, to that General Preface with which the public has been so long menaced, we are too sensible of the disadvantage under which we argue, not to claim from the public, in our turn, the exertion of similar candour.

That the Cosmogony of Moses was not the result of his *invention*, is abundantly evident from recent discoveries in the Oriental world; many of the nations of Asia having preserved in their venerable records, that mount up to the highest antiquity, traces of a resembling cosmogony, more or less mutilated. Some of these accounts are so wonderfully similar,

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that the Sceptic has been eager to take advantage of the circumstance, and has endeavoured to prove the Mosaic records the copy of a Pagan original. That it is not to be considered in the light of a *mythologue* is equally apparent, from its being not the least infected with the mythology of Egypt, and the surrounding nations; neither Osiris, Isis, nor any of the multitude of subordinate agents in their theological systems, nor their functions, being any where alluded to throughout that sublime and simple composition, which must have been the case had it been a copy from any of them. To this remarkable cast of beautiful simplicity which distinguishes those writings, may be added the noble and lofty conceptions of the supreme Deity and his attributes, which they every where inculcate, that spirit of genuine piety, those noble precepts of the purest morality, which breathe in every page, which animate every sentence, and, as we see nothing at all similar in any other writers of remote antiquity, irresistibly compel us to believe them the result of *inspiration*. This strong internal evidence of their sublimity and purity affords, we readily admit, a more satisfactory argument in favour of that inspiration, than all that can be collected "from the testimonies of " Aristæas, Philo, Josephus, and the Talmudists;" (p. 5) yet ought not the firm belief in their inspiration, by the great, and learned, and virtuous of a whole nation, for above three thousand years, whose history and constitution, religious and civil, unaltered after so many ages, confirm the truth of the miraculous facts alluded to in the Pentateuch, to be considered of such small weight as this author conceives it to be. We shall not, therefore, descend to minute discussions with him concerning the veracity of Aristæas, the allegories of Philo, the bigotry, as he terms it, of Josephus, and the vagaries of the Rabbis, because we think it perfectly ridiculous to assert, that the doctrine of the inspiration of the Jewish Scriptures is founded on *their* authority; as if Christians had not believed them to have been divinely inspired, and received them as such, before *their* writings were made public. But to Dr. Geddes, as a Christian, *if he be one* (a thing which he seems very angry to have for a moment doubted) we will put an important question, to be evaded by no sophistry, to be shaken by none of that raillery in which he so much delights. Will he reject the attestation borne to the Jewish Scriptures by Christ himself, and by the Apostles, whose inspiration we conceive he must, *as a Christian*, admit? He has, in a preceding part of this Preface, given it as his decided opinion, that the historical parts of the books *attributed to Moses* (for he thinks it an extremely doubtful point whether they ever were composed by that legislator, p. 3) were gleaned from such documents as in those remote

periods could alone be found, "popular traditions, old songs, or public registers." Now can he seriously think that Christ would have appealed, as he solemnly does in Mark xii. 26, *Have you not read in THE BOOK OF MOSES how, in the bush, God spake with him*; to a book of old songs, or of disputable authority, on so awful a subject, as Jehovah conversing with his creature, and revealing the great scheme of his future providence in regard to the Jews? On the contrary, our Saviour's discourse has every tendency to impress his audience with the belief that the Deity did actually converse with Moses in the burning bush; that, consequently, the book was the production of Moses, and that he wrote it not from traditions and old songs, but by divine inspiration. Dr. Geddes indeed admits that Christ, in John v. 39, appeals to the books of Scripture as inspired writings, but then he contends, that our Saviour alludes to the prophetic part that had reference to himself, and not to the historical; but, in the text which we have now cited, he plainly appeals to the historical part. Let him also consult the subjoined passages, in proof that the books attributed to Moses were really written by him. They will be amply sufficient for the conviction of any rational man; who is guided not by fallacious hypothesis, but by the impartial love of truth. Can any thing be more decisively in proof, not only that they were written by Moses, but that they were the result of inspiration, than the following passage from the lips of our Saviour himself? *But as touching the resurrection of the dead, have ye not read that which was SPOKEN UNTO YOU BY GOD, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob*, Matt. xxii. 32. Again, in St. Luke we read of Jesus, that *beginning AT MOSES, AND ALL THE PROPHETS, he expounded unto them in all the Scriptures the things concerning himself*, Luke xxiv. 27*. The whole nation of the Jews fully believed the fact; for they say, *we know that GOD SPAKE UNTO MOSES*, John ix. 29. With respect to the asserted distinction between the historical and the prophetic parts of the ancient Scripture, it is a mere chimera. The inspiration could not be, as he contends, *partial* and *putative*; it must have been *plenary* and *entire*, or not at all: for how, or where, on the former supposition, is the line to be drawn? Does he mean to say, that the divine impetus only rushed by fits and starts upon the sacred penman? Was he one moment fallible, the next infallible? We have the highest authority possible for believing, that *the prophecy came not in old time by the will of man, but HOLY MEN OF GOD SPAKE, AS THEY WERE MOVED BY THE HOLY GHOST*, 2 Peter i. 21;

* See also Matt. xix. 5—xv. 3 and 4, and many other passages.

and to assert the contrary is not only the highest impiety, but leads to the greatest absurdities.

The text last cited is indeed one of those which Dr. Geddes combats as not authoritative on the point in dispute; as he does also several others, giving them a new translation better calculated to serve his purpose. One in particular, John v. 39, being the words of Christ, and supposed hitherto to be decisive, he treats as utterly irrelevant; and of another, the solemn asseveration of St. Paul, in 2 Tim. iii. 16, he evidently distorts the meaning to support his hypothesis. The Apostle himself is not treated with the most profound respect; and he declares, that should his own version of the passage be deemed incorrect, and that of our Bibles be a just one, he would not, even on the authority of Paul, believe the "absolute inspiration of Scripture, no, even were an Angel from Heaven to teach it." P. 11. But who can wonder at his treating Paul, and his brethren of the Apostolic order, thus slightly, when he has paid so little reverence to the repeated declarations of their great master himself?

Dr. Geddes having given up all idea of the Hebrew historians being inspired men, now proceeds to compare them with the classical historians of Greece and Rome, in respect to their style and sentiments; and he afterwards enumerates the *advantages* that will probably result from his hypothesis being generally adopted by Christians. He should have said by *Infidels*, for a greater sacrifice than is here intended, was never offered up at the shrine of infidelity. We shall permit the Doctor to speak on this occasion for himself.

"But do I, then, really class the Hebrew historians with Herodotus, Thucydides, Livy, Cæsar, and Sallust? As mere historians I certainly do; or rather I rank them somewhat lower as mere historians. I am very far from disregarding the Hebrew writers: I have carefully perused them, and know, I think, to appreciate their value (*and I value them not the less, because I deem them not divinely inspired**); but, I confess, I find not in them that elegance, correctness, and lucid order, which I find in the Greeks and Romans.

"It would, indeed, be unfair to weigh them in the same scale. The Hebrew historians have a greater resemblance to Homer than to Herodotus, and to Herodotus than to Thucydides. To the first of these writers they in many respects bear a striking similitude. Like him, they are continually blending real facts with fanciful mythology, ascribing natural events to supernatural causes, and introducing a divine agency on every extraordinary occurrence. The same simplicity of narration, the same profusion of metaphors, the same garrulous tautology pervade them both: in both we meet with a *poetical history*; the effusion of a warm imagination, "tracing with boldness inaccurate resemblances between the operations of nature and the petty artifices of men."

* Is it not rather extraordinary that divine aid should be held as nothing, by this writer? *Rev.*

“ Let me now point out a few of the advantages that would be derived from adopting the doctrine of partial and putative inspiration, which I have been contending for.

“ In the first place, then, by conceding to the adversaries of religion, that the Jewish historians were not more infallible than other historians, we divest those adversaries of their most formidable offensive weapons, and oblige them, at least, to change their mode of attacking.—What force would all the erudition of Freret, the sense of Bolingbroke, the wit of Voltaire, the scurrility of Boulanger, the declamations of Diderot, or the sarcasms of Paine, have against an *Apology for the Bible*, founded on my principles? Without being presumptuous, I may say, that, I think, I could, on my principles, resist their united attacks: whereas, truly, I cannot see, how I could stand before them on the common hypotheses of absolute and plenary inspiration.—Others may, possibly, be equal to such Herculean tasks; but I candidly acknowledge my disability.

“ In the second place, we should get rid of a vast and cumbersome load of useless commentators. We should no more need an endless tribe of *Harmonists*, *Conciliators*, *Ductores dubitantium*, *Antilogists*, &c. which only serve to puzzle, when they profess to explain: and biblical criticism would be reduced to one object; namely, to ascertain the genuine grammatical meaning of a genuine text.

“ Thirdly, the Hebrew Scriptures would be more generally read and studied, even by fashionable scholars; and the many good things which they contain, more fairly estimated. For what chiefly deters the sons of science and philosophy from reading the Bible, and profiting of that lecture, but the stumbling-block of absolute inspiration; which, they are told, is the only key to open their treasures? Were the same books presented to them as human compositions, written in a rude age, by rude and unpolished writers, in a poor uncultivated language; I am persuaded that they would soon drop many of their prejudices, discover beauties where they had expected nothing but blemishes, and become, in many cases, of scoffers, admirers. In the Hebrew Scriptures, they will find a wiser legislation, a sounder theology and a purer morality, than in any other works of antiquity prior to the Christian dispensation.—They will find in the Hebrew historians a rustic simplicity, that will seldom offend; in their poets a grand, though grotesque imagery that cannot displease, and a bold figurative style that often rises to the sublime; and, in their prophets, properly so called, a majestic dignity peculiar to themselves.

“ It is true, they will meet with an incredible number of prodigies, *which they need not literally believe*; and a most frequent interposition of the deity and his agents, *which it is not necessary to admit*; and which a slight acquaintance with the genius of the eastern nations and their idioms will readily enable them to explain. In truth, a great number of passages in the Hebrew writings appear inexplicable, and sometimes ridiculous, only from their being ascribed to the Spirit of God; as I shall often have occasion to shew in my *Critical Remarks*.” P. xii.

According to this hypothesis, so indecent for a Christian divine of any persuasion even to suggest, much more to labour to establish, the sacred histories are merely to be considered as a
poetical

poetical kind of historic rhapsody, "the effusion of a warm imagination," less elegant and correct than Homer and Herodotus, full of inconsistent images, "overstrained metaphors," and "garrulous tautology:" and this hypothesis is to be adopted to rescue them from the censures of the superficial Bolingbroke, the sarcasms of the infamous Paine, and obtain for them the perusal and approbation of "*fashionable scholars!*" What treasures of important information will redound to the public from the profundity of those "critical remarks" which are intended to prove some parts of the Hebrew writings "*inexplicable,*" and others "*ridiculous!*" But what is the basis of all this determined hostility to the inspiration of the Hebrew Scriptures? The principal, the unconquerable objection of this author is, the command of God to *destroy the Canaanites*, relative to which, after dwelling with much indignation in the text of his Preface, he subjoins the following note:

"After all that has been written, either by Jews or by Christians, in defence of this sanguinary measure, I confess, my reason, and my religion, continually revolt at it: and I cannot bring myself to believe that such an order proceeded from the mouth of God; perhaps not even from the mouth of Moses. I am rather willing to suspect, that it is the fabrication of some posteriour Jew, to justify the cruelties of his nation. And, indeed, it is the shortest way to justify any measure, and to obviate all troublesome objections. Such a deed could not be unjust, since God authorised and commanded it: who will presume to say that what God commands is unjust? True; but then we must first be well assured that he has commanded: and the very appearance of injustice in the act, is to me a stronger proof that he did not command it, than the authority of all the Jewish historians put together. I was grieved to read in a late elegant *Apology for the Bible* so lame a justification of that passage: and am tempted sometimes to think, that the right reverend author must have felt the weakness of his argument, and seen the disparity of his simile." P. ii.

This is not the only place in which this author reflects on the right reverend author of the *Apology for the Bible*, whose justification of the passage in question is not lame, but just and nervous, and the simile he adopts forcible and apposite. The abandoned wickedness of the Canaanites, even in the time of Abraham, had awakened the just wrath of the Almighty, and he then promised the Patriarch their forfeited domain. They seem to have increased in their depravity with the revolving centuries; yet great indeed was the forbearance of God, and it was not till nearly five hundred years afterwards that the command for their utter destruction was issued to Joshua. Enormous impiety demands a terrible, however protracted vengeance, as an example to all ages and all nations, not to rouse the resentment of heaven by similar offences! The Israelites

Israelites were only *instruments* in the hand of God, for inflicting that vengeance upon a people utterly devoted to vice and bestial sensuality; and so far does their utter extirpation seem from being any reflection on the *moral justice* of God, that any longer delay in pouring down this *merited* vengeance on their matured iniquities, might with more reason have occasioned doubts of the existence of that justice, and his governing providence in the affairs of men. In our opinion, the injunction, carried to the utmost extent the words will bear, was neither unjust nor sanguinary;—their accumulated crimes had merited that every soul should be cut off; yet we do not affirm, that the command to destroy the Canaanites should be interpreted in that very rigid, unmitigated sense, which Dr. G. with his worthy coadjutors, Bolingbroke and Paine (the latter certainly for the sake of throwing a presumed odium on the Hebrew historian) supposes. The meaning of the injunction, strongly worded as it is, is perhaps utterly to destroy them as *a nation*, as *a body politic*. To put to death every individual man, woman, and child, in the seven devoted cities, could scarcely be intended, however the national guilt might deserve that signal punishment; because it appears inconsistent with other injunctions repeatedly occurring, *to drive them out; and to make no covenant with them*; and such also is the decided judgment of a learned author who has recently stood forth, with laudable zeal, to oppose the arguments adduced on this subject, by Dr. Geddes and Thomas Paine. This gentleman, Mr. Benjoin, of Jesus College, Cambridge, strenuously contends, that the two verses translated in our Bibles, *Thou shalt save alive nothing that breatheth: But thou shalt utterly destroy them*:—would with more propriety be rendered—*Thou shalt not support* (cherish, foster, in your dwellings) *any thing living: But dispel, dispel them all*. This he affirms is the exact literal translation of the passage, and hence infers, that the command is perfectly consistent with the attributes of God*.

Another grand objection is started against the inspiration of the ancient Scriptures, on account of an apparent contradiction, as it appears to Dr. G. in the commands given the Hebrews by God, to drive out the people, with the promise that he would enable them to do so, and would be with Joshua as he had been with Moses. “Why then,” asks he, “were not the Canaanites utterly destroyed by Joshua? Why were they not able to effect the entire conquest of that interdicted people?” The answer

* See his vindication of the above-cited passage, p. 36.

is, that the promise was given conditionally ; the Israelites had not fulfilled the terms of the covenant. As far as they had advanced in their conquests under Joshua, they had not avoided the contamination to which, as was denounced to them beforehand, an association with that iniquitous people would subject them ; and thus, as the Lord had also forewarned them, the Canaanites *became a snare to them*. For this criminal neglect, they were reproached by the messenger of the Lord, at Bochim, which is said to have been so denominated, because they, in that spot, *wept for their transgressions* ; and no words can be more express or pointed on the subject, than those of this sacred herald. He tells them, that they had disobeyed the injunctions given them, not to form any league with the inhabitants, nor to settle among them, yet they had permitted them to remain, and for this daring violation of his commands, they are informed that God would not fulfil his part of the covenant, would not assist them further in the completion of their conquests, but leave them as a snare to them, as he had threatened in case of their disobedience, Judges ii, 3. It was not the Lord who precipitated them into this snare, it was their own obstinacy and depravity ; they had the option and the power, but they wanted the will to avoid it. This is the fair and candid statement of the matter ; what occasion then was there for the indecent reflection contained in the following paragraph ?

“ Here, then, is an express and positive command, if we believe the writer of Deuteronomy ; which, howsoever unjust and sanguinary it may to some appear, must be allowed to be at least, politically speaking, a wise command : whereas the assertion, that God, after giving so explicit a precept, and ordering the Chanaanites to be extirpated, that they might not become a snare to his people, should yet purposely reserve so great a number of those same Chanaanites, to be a snare, seems to affect both his wisdom and veracity.—If I be commanded to destroy or remove the cause of temptation, lest I should yield to it ; and at the same time be told that I can neither remove nor destroy it ; nay, that it is purposely left to tempt me, I must doubt of the equity of the command, or the truth of the tale.—Could the God of truth and wisdom say to the Israelites : “ Destroy those idolatrous nations, lest they seduce you into idolatry ; ” and yet purposely reserve them, to try whether the Israelites would be seduced ? ” P. ii.

Or for this concluding remark in p. iii.

“ The objection, then, seems to remain in its full force, and to demand some other solution ; nor do I see any solution that can be given, but one : namely, to acknowledge, fairly and openly, that the Jewish historians, both here and in many other places, put in the mouth of the

the LORD words, which he never spoke; and assign to him views and motives, which he never had."

Again, the Scripture which mentions David as *a man after God's own heart*, could not, he assumes, be divinely inspired; nor such a sentiment inculcated without direct impiety. The song of Deborah could not be dictated by the Holy Spirit, because she calls Jael the *most blessed of women*, though she had slain Sisera, a fugitive general, who had sought hospitality in her tent! The song of Hanna is said "to be patched up out of different scraps of holy writ;" and, from it, the *Magnificat* of Mary, in St. Luke, to be partly borrowed, p. 17. All this, and a great deal more, which we shall not descend to notice, is purposely heaped together to throw obloquy and ridicule on the inspired penmen. It is done, also, with a confidence which seems to forget how often similar objections have been urged by the Sceptic, and how ably they have already been answered by their learned vindicators, in every age of Christianity. The character of David, in particular, and the expression in question, have been so repeatedly explained and defended, that it must be the very *spirit of cavil* which dictated a revival of so worn-out a topic. The writer thought it, however, useful to his general hypothesis, and in that light looked upon it with indulgence; but when he attempts to undermine the authority of Scripture, and render it ludicrous, by such expressions as "patched up of scraps of holy writ," and applies these words to the solemn thanksgiving of the *Magnificat*, the indignation of every honest Christian must be roused against such an enemy of the faith, which he affects to defend, and we turn from his book with disdain and abhorrence. So insidious a mode of attacking the Scriptures, as that of pretending to translate them, was indeed a refinement reserved for the present age. For ourselves, convinced that on such a basis as that which this translator has laid, no solid nor lasting fabric can be erected; disgusted with the barbarous phraseology that prevails throughout the work; with the manifest perversions of the text, and the audacious scepticism of the comment; we shall not continue the toil of further examination, but leave the work to its fate; a fate not the most envied or honourable, and to which it appears to be rapidly hastening. Should it ever be published in a collective form, together with the General Preface, and those Critical Remarks, so frequently alluded to, we pledge ourselves to notice the whole with that proportion of attention, which the contents may merit; but we are not at all inclined, at present, to diffuse, by further investigation, the heresy of opinions that deserve rather to be forgotten than combated, or to prolong an useless contest with a shadow, that continually eludes the grasp.

ART. II. *General Biography; or Lives, Critical and Historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions; arranged according to Alphabetical Order. Chiefly composed by John Aikin, M. D. and the late Rev. William Enfield, LL. D. Vol. I. 4to. 11. 5s. Robinsons. 1799.*

IT is justly observed, in the sensible and well-written Preface which introduces this volume, that no species of literary composition is so universally popular as Biography. To this it may be added, that every succeeding publication on this subject has advantages beyond those which immediately precede it, by however short an interval; of which editors, of such skill and accomplishments as Dr. Aikin and Dr. Enfield, will not fail to avail themselves. Mistakes in chronology, facts, characters, and names, will of course be rectified, omissions will be supplied, additions will be made, and a series of new Biography will be introduced, as recent mortality gives occasion, as diligence supplies, or as external communication may chance to provide.

With these advantages, in addition to the influence of a well-earned reputation, the first volume of this work appears before the public; and it is but justice to suffer these authors to describe, in their own words, the plan they have pursued.

“The most prominent circumstances attending a work of this kind, are *selection, compass, and arrangement*. To speak of the latter first, as requiring the least discussion; although the *alphabetical order* is void of all claim to ingenuity, yet its great convenience, together with the insurmountable difficulties accompanying every other method, when attempted to be put into practice, have given it the same preference with us, that it has generally obtained with our brother-writers. If any one who has conceived peculiar advantages likely to result from some other mode of arrangement—that, for instance, according to classes of persons—will make the experiment, he will presently find so many doubts arise with respect to the classification of individuals, and such a necessity for subordinate divisions, framed upon different and incompatible principles, that he will perceive the danger of inextricable confusion.

“*Selection* is the most important point, and at the same time the most difficult to adjust, in a design of this nature. For though our work bears the name of *general*, and is essentially meant to sustain that character, still selection is a necessary task. In the long lapse of ages from the first records of history, the names of those who have left behind them some memorials of their existence have become so numerous that to give an account, however slight, of every person who has obtained temporary distinction in every walk of life, would soil the industry of any

any writer, as well as the patience of any reader. *Fame*, or *celebrity*, is the grand principle upon which the choice of subjects for a general biography must be founded ; for this, on the whole, will be found to coincide with the two chief reasons that make us desirous of information concerning an individual—curiosity, and the wish of enlarging our knowledge of mankind. But under the general notion of celebrity, many subordinate considerations arise, which it will be proper here to touch upon.

“ The great affairs of the world are frequently conducted by persons who have no other title to distinction, than merely as they are associated with these affairs. With abilities not at all superior to those of a clerk in an office, or a subaltern in a regiment, the civil and military concerns of great nations are often managed according to a regular routine, by men whom the chance of birth alone has elevated to high stations. Such characters appear in history with a degree of consequence not really belonging to them ; and it seems the duty of a biographer in these cases to detach the man from his station, and either entirely omit, or reduce to a very slight notice, the memorial of one whose personal qualities had no real influence over the events of his age, and afford nothing to admire or imitate.

“ There is a class of personages to whom the preceding remark may be thought in a peculiar manner to apply—that of hereditary sovereigns, many of whom have slept into the throne and quitted it, without having served for more than to mark out a particular portion of the national history. But since the degree of power entrusted in their hands renders the personal character of even the most insignificant of them not without importance ; and since the chronological series of leading events in a country is best learned by associating it with their names ; it has been thought advisable in the present work, to insert every individual of all the principal dynasties, ancient and modern ; with a summary of their reigns, more or less particular, according as they have exerted a greater or less personal influence over the occurrences in them. In these lives, as in all others of men engaged in public affairs, it has been our peculiar aim to make a distinction between *biographical* and *historical* matter, and to give the former in as ample, the latter in as concise a form, as was compatible with our general views. It is impossible absolutely to separate the two departments ; yet it is obvious that biography alone properly belongs to the person ; and that history, referring more particularly to transactions, blends the exertions of many individuals into one common agency, without being very solicitous to assign to each his exact share in the result.

“ That interesting class which lays claim to the remembrance of posterity on account of distinction in art, science, or literature, depending solely on personal qualifications, and commonly acting individually, might seem to admit of an easier estimate of relative merit than the preceding. But the number of claimants is so great, that, in the impossibility of commemorating all, many names must be rejected, which, on the first glance, may seem as worthy of insertion as their preferred rivals. The difficult work of selection ought in these cases to be regulated by some fixed principles ; and the circumstances which
appear

appear to be most worthy of guiding the decision, are those of *invention* and *improvement*.

“None appear to us to have a more decisive claim to biographical notice than *inventors*; including in the class all who, by the exercise of their faculties in an original path, have durably added to the stock of valuable products of human skill and ingenuity. Perhaps, in the history of the human mind, there is nothing more curious than to trace the operations of an inventive talent, working its way, often without any foreign aid, and deriving from its own resources the means of overcoming the successive difficulties which thwart its progress. It is in such a process that the distinguishing powers bestowed upon man are most surprisingly exerted, and that the superiority of one individual over the common mass is most luminously displayed. How much higher, as an intellectual being, does a Brindley rank, directing the complex machinery of a canal, which he himself has invented, than an Alexander at the head of his army! A Newton, who employed the most exquisite powers of invention on the sublimest objects, has attained a point in the scale of mental pre-eminence, which perhaps no known mortal ever surpassed.

“Between invention and *improvement* no precise line can be drawn. In reality, almost all the late discoveries in art or science have arrived at perfection through the gradual advances given to them by successive improvers, who have exercised a greater or less degree of invention on the subject. When the addition made has been something considerable, the improver seems to have a just title to have his name perpetuated; and accordingly we have been careful not to omit recording every person, of whom it may be said, that any of the nobler pursuits of the human mind received from his labours a conspicuous advancement. The attainment of uncommon excellence in any particular walk, though not attended with what can strictly be called improvement, may be regarded as a just cause for commemoration; since it implies a vigorous exertion of the faculties, and affords animating examples of the possibility of effecting extraordinary things. Many painters, sculptors, musicians, and other artists of high reputation, come under this head, and have been noticed accordingly.

“The class known by the general term of *writers* has presented to us difficulties of selection more embarrassing than any of those hitherto mentioned. It comprehends many whose claims on the biographer are surpassed by none; for where is the celebrity which takes place of that of a Homer and Virgil, a Livy and Thucydides, a Swift and Voltaire? But from such great names there are all the shades of literary distinction down to the author of a pamphlet; and where must the line be drawn? Desirous of rendering our work as well a book of reference for the use of men of letters, as a store of biographical reading, we have extended our notices of authors much beyond what the single circumstance of remaining celebrity would warrant; and it has been our purpose to include *some* account of all those persons whose works still form part of the stock of general literature, though perhaps now rather occasionally quoted than perused. We are sensible however that, with respect to the individuals who come under this description, infinite differences of opinion must prevail; and we can only assert that

that we have, in our several departments, exercised our judgment on this head with all the intelligence and impartiality of which we were capable.

“ Two other circumstances by which selection may be affected are, *country* and *age*. We have seen no general biographical work which is free from a decisive stamp of *nationality*; that is, which does not include a greater number of names of natives of the country in which they were composed, than the fair proportion of relative fame and excellence can justify. Perhaps this fault is in some measure excusable, on account of the superior interest taken by all nations in eminence of their own growth; and if readers are gratified by such a deference to their feelings, writers will not fail to comply with their wishes. We do not pretend to have made no sacrifices of this sort; but being sensible that disproportion is a real blemish in a work, and that in this instance it partakes of the nature of injustice, we hope we shall be found not to have exceeded the bounds of moderation in this particular. We have most sedulously endeavoured to avoid the more serious fault, of awarding to our countrymen individually, more than their due share of merit in comparison with foreign competitors. In this point we would be truly citizens of the world.

“ The circumstance of *age* or *period* in which the claimants have lived, has an operation similar to that of country. We are much more impressed with the relative consequence of persons who have trod the stage of life within our own memory, than of those whose scene of action has long been closed, though equally eminent in their day. Of course, curiosity is more active respecting the former; and to this natural predilection it may be proper for the biographer to pay some deference, provided he does not too much infringe the principle of equitable proportion, which ought essentially to regulate a work, professing to comprehend every age of the world, as well as every country. One cause that will always give to modern and domestic articles somewhat more than their exact share of extent, is the greater ease and copiousness with which information respecting them is usually obtainable. This presents a temptation to prolixity, which a writer can with difficulty resist.

“ Prolixity, however, we have in all cases studiously avoided; which leads us to speak of the remaining consideration, viz. that of the *compass* we have allowed ourselves. Biography will certainly bear to be written much at large; and in judicious hands it is often the more entertaining and instructive the more it is minute. But with so vast a subject before us as the lives of eminent men of all ages and nations, it is obviously impracticable to employ a very extensive scale; and the aim must rather be, to give a set of characteristic sketches in miniature, than a series of finished and full-sized portraits. The scope we have taken admits, in our opinion, of such an execution with regard to all characters of real eminence; and we hope we have dismissed few of that class, without fully answering the leading biographical questions, What was he? What did he? His moral and intellectual qualities, the principal events of his life, his relative merit in the department he occupied, and especially, the manner in which he was first formed to his art or profession, with the gradations by which he

he rose to excellence, have engaged our attentive inquiries, and we have endeavoured to develope them with all the accuracy that conciseness would allow. But having been thus diffuse with respect to the higher claimants, we have been necessarily reduced to very brief notices of those of inferior rank. These articles we have considered as rather designed for being consulted than read; and we have comprised under a few short heads of information, all that we have to say concerning them.

“ If we have faithfully observed the rules of composition above suggested, it is evident we cannot have been mere copyists or translators; since we may venture to assert, that no model exists of a work of this species, executed with any degree of uniformity, upon such principles. For our materials, it is true, we must in general have been indebted to the researches of former historians and biographers. The acknowledged accuracy and impartiality of many of these will justify a liberal confidence in their statements of fact, especially when confirmed by mutual agreement. But, in melting down the substance of different narrations into one, in proportioning the several parts, in marking out the characteristic features of the portrait, and in deducing suitable lessons and examples of human life, we have freely exercised our own judgments, and have aspired, at least, to the rank of original writers.”
Pref. p. 1.

It remains only to show, how far the execution of this plan corresponds with its promise; and this we shall do from specimens of lives not to be found, or materially differing from the first volume, containing the letter A, in the late Biographical Dictionary, consisting of fifteen volumes, and comprehending no less than 3424 lives, either altogether new or new-written.

“ ALEXANDER APHRODISÆUS, so called from a city of Caria, which gave him birth, was, about the end of the second century, a celebrated philosopher of the school of Aristotle. Under the Emperor Septimius Severus he was professor of the Aristotelian philosophy, but whether at Athens or Alexandria is uncertain. He inscribed the first fruits of his labours, his book “*De Fato*,” to that Emperor. He wrote various commentaries on the works of Aristotle, and was thought to have clearly conceived, and accurately expressed, the meaning of his author. On account of the variety and excellence of his comments on Aristotle, he was emphatically called *The Commentator*. He was esteemed by his contemporaries an excellent preceptor in the Peripatetic philosophy; and his judgment, as a commentator, was highly respected by subsequent Aristotelians, both among the Greeks and Latins. Even the Arabians, particularly Averroës, followed his interpretations, and Hottinger and Herbelot attest, that Arabic translations of the commentaries of Alexander Aphrodisæus are still extant. Jerom (Epist. ad Damiön.) says, that he translated these commentaries into Latin, in order to make himself master of the Aristotelian philosophy. In various parts of his writings this philosopher speaks with reverence of the Supreme Being, and asserts in explicit terms the doctrine of divine
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providence. To separate providence from the deity, is, he says, the same thing as separating whiteness and cold from snow, heat from fire, or sweetness from honey. (*Quæst. et Solut. lib. ii. c. 21.*) Concerning the soul, he maintained, that it is not a distinct substance by itself, but the *form* of an organised body; (*Præf. in lib. de Anima.*) he denied its immortality, and asserted, that, to maintain the possibility of its existing separately from the body, was as absurd as to say that two and two make five. (*Comm. in Topic. lib. ii.*) The works of this philosopher, still extant, are, his book “*De Fato*,” published, without any division of chapters, by V. Trincavellus, from the press of Aldus, in folio, at Venice, in the year 1534; by Grotius, with a translation, in 12mo. at Amsterdam, in 1648; and, in 8vo. at London, with a new Latin translation, in 1688: his commentaries on Aristotle’s *Topics*, *Analytics*, *Metaphysics*, *Physics*, *Rhetoric*, &c. were first published at Venice, at the press of Aldus, early in the sixteenth century, and many of them afterwards were reprinted at different places; but since the study of Aristotle has fallen into neglect, his best commentator has been forgotten. Some medical treatises, ascribed to this writer, were probably written by some other Alexander. *Fabric. Bibl. Græc. lib. iv. c. 25. —E.*” P. 172.

“**ANDRONICUS**, of Rhodes, a Peripatetic philosopher, came to Rome in the time of Cicero, and contributed greatly towards restoring the writings and establishing the philosophy of Aristotle. Sylla, as we learn from Plutarch, sent from Athens to Rome the library of Apellicon, which contained most of Aristotle’s works. Tyrannio, an eminent grammarian, who had access to this library, prepared these writings for publication, and permitted them to pass into the hands of Andronicus, who, having, as Porphyry relates, collected them into one body, carefully examined and arranged them, and restored what had been injured by length of time, and the carelessness of those in whose hands they had remained, and transcribed and published them. Plutarch adds, that he annexed to them indexes, which were then in every one’s hands. Andronicus may then be considered as, after Apellicon, who had published incorrect copies of the manuscripts, a restorer of the writings of Aristotle. Whether the obligation of posterity to this philosophy be not, in some degree, lessened by the liberties which he seems to have taken in transcribing the manuscripts, may deserve consideration; especially as we are told by Strabo, that booksellers were permitted by Sylla’s librarian to employ unskilful transcribers in multiplying copies of these manuscripts for sale. Andronicus wrote a Paraphrase of Aristotle’s *Categories* and *Physics*, and probably of some other pieces (*Aul. Gell. lib. xx. c. 5*); but none of them are extant, unless the Paraphrase of Aristotle’s *Ethics*, published under his name by Heinsius, in 8vo. at Leyden, in 1617, and at Cambridge in 1679, be his; which Salmasius, Vossius, and others, dispute. It is doubtful, whether a small treatise “*On the Passions*,” published by David Hoeschelius in 1593, was written by this Andronicus.” *Plut. Vit. Syllæ. Porphy. Vit. Plotin. Strabo, lib. xiii. Bayle.—E.*” P. 276.

“**ARKWRIGHT**, SIR RICHARD, a manufacturer of great celebrity for carding and spinning cotton by machines; by which inventions

tions he made a rapid and immense fortune, after having been originally in very low circumstances as a country barber. The usual process of invention in manufactures is this. An enterprising man in narrow circumstances (for the rich will seldom risk in this kind of adventure until the probability of success is rendered in some measure considerable);—a poor man conceives a project by which he hopes to alter his circumstances, and considers the means mechanical as well as commercial, that is to say, how the thing is to be done; and how he shall acquire the means of paying the expence of doing it. For the former he must depend upon his own ingenuity, and for the latter he can seldom, at first, have any greater dependence than the spare time he can afford from those exertions of industry which are necessary to procure him bread. After much incessant labour, too often attended with severe distress from borrowing too much of the indispensable time required for his subsistence, the projector either finds himself reduced to beggary, or his plan becomes so far probable in respect to its result, that he can apply to some other man of greater capital than himself for assistance. This second projector is usually a man of small fortune, and disposed to adventure from motives somewhat of the same kind as those which impelled the original contriver. He engages part of his little property in the scheme, with the hopes of speedily becoming independent. Difficulties still present themselves; more money is wanted; and as long as the monied man can supply the necessities of the invention and of the inventor, he is in all probability tempted by the sanguine expectations of the latter to go on. Embarrassment, contention; legal processes, ruin to the man who risked his property, and a prison to the inventor, are too frequently the result of this first combination, even in cases where the invention may itself have been of value; and still more frequently, when, as it commonly happens, the invention is the mere speculation of an uninformed, and, perhaps, unprincipled man. For it is the nature of these undertakings, as soon as the mind becomes habituated to them, that they mislead the operator into a notion of their probable success in spite of every intervening impediment; and the inventor must possess more fortitude than usually falls to the lot of a poor man, if he does not go on to flatter himself and his partner as long as any money is to be by such means obtained. When the inventor has acted uprightly, or the first supporter proves a candid man and not of a vindictive disposition, it commonly happens that he withdraws out of the concern with the loss of the whole or a part of his capital, and retains no share whatever in it, lest the legal consequences of a partnership should at some future period deprive him of the remainder of his property. The inventor must then apply to some other capitalist, himself possessing tools and machinery, and his former friend being left to the chance of that remuneration which the gratitude or the justice of the speculator may afford him; a chance which upon the whole, as the future labors of the inventor will probably be considerable, is not likely to realize itself in any beneficial form. A second and a third supporter may in this way be tired or exhausted. The inventor necessarily learns much at their expence, and either becomes an unprincipled speculator, or contriver of schemes to raise

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money in this express way ; or else he goes on to perfect his invention, and the last partner either shares it with him, purchases it of him, or by some quirk of law deprives him of the whole.

“ From this crude outline of a process which is every day going forward in this kingdom ; a process which, like the lottery, enriches a few while multitudes become the losers, it may be seen how little upon the whole it is likely that inventors should pass through all the difficulties of their progress from poverty to opulence, by the extreme labor of bringing a new scheme to perfection, subject to an endless struggle with partners, whose natural interest and prudential motives ought to lead them to proceed with slowness and caution.

“ Sir Richard Arkwright certainly experienced much of these difficulties, and he has been spoken of by the various descriptions of men, with whom he has had intercourse or connection, either as a great man, an indefatigable inventor and superior genius, or as the cunning schemer and collector of other men's inventions, supporting them by borrowed capital, and never afterwards feeling or shewing any emotion of gratitude to the one or the other. After much private enquiry, and having repeated promises of assistance from various quarters, it still remains uncertain in what light this eminent man ought in truth to be placed. Fully aware of the incalculable difficulties to which inventors are exposed, whether we consider their labors with regard to the scheme they follow, the private connections they form, or the public commercial difficulties they have to overcome, we may easily believe that every successful inventor must necessarily become the object of calumny. Many inventors are certainly deserving of reprehension, but whether this be the case or not in the present instance, requires a trial founded upon evidence, without which no decisive opinion can be presented to the public. We have not been able to obtain a statement of the several money connections which Sir Richard had during the course of time he was employed in bringing this scheme to perfection. What is here related will in a great measure consist of such evidence as was presented before the Court of King's Bench upon the 25th of June, 1785, where his patent was set aside by *scire facias*, together with some other facts obtained by private correspondence.

“ The preparation of vegetable and animal fibres to form them into garments by weaving is very well known. The fibres themselves must first be properly disposed by combing or carding, after which treatment they are in a state ready to be spun. The card is a kind of brush made with wires instead of hair, the wires not being perpendicular to the plane, but all inclined one way in a certain angle. From this description such as are totally unacquainted with the subject may conceive that cotton wool, being stuck upon one of those cards or brushes, may be scraped with another card in that direction, that the inclination of the wires may tend to throw the whole inwards rather than suffer it to come out. The consequence of the repeated strokes of the empty card against the full one must be a distribution of the whole more evenly on the surface, and if one card be then drawn in the opposite direction across the other, it will, by virtue of the inclination of its wires, take the whole of the wool out of that card whose inclination is the contrary way. Without entering more fully upon the description

of a process so common, we may make a few similar observations with regard to spinning. This is of two kinds; in the one the carded wool is suddenly drawn out during the rapid rotation of a spindle, and forms a loose yarn. In the other process the material is spun by a well known small engine or wheel, which requires the spinner to draw the material out between the finger and thumb of each hand. If we suppose the machine itself to be left at liberty and turned without the assistance of the spinner, the twisted thread being drawn inwards by the bobbin, would naturally gather more of the material, and form an irregular thread thicker and thicker, till at length the difficulty of drawing out so large a portion of material as had acquired the twist would become greater than that of snapping the smaller part of the thread, which would accordingly break. It is the business of the spinner to prevent this by drawing out the material with one hand, if the operator be skilful, but if not, with two, that is to say, by holding the material between the finger and thumb of each hand, the intermediate part may be drawn out to the requisite fineness previous to the twist, by separating the hands during the act of pinching. Every rational process of invention must consist, in the first place, in a careful analysis of the operations meant to be performed. The objects of Arkwright's improvements were carding and spinning. To do this by machinery, it was required either that the usual manœuvre of the carder should be performed with square cards, or that cylinders, covered with the kind of metallic brush-work, before described, should be made to revolve in contact with each other, either to card or to strip, accordingly as their respective velocities, directions, and inclinations of their wires might be adjusted. With regard to spinning, it would become an indispensable condition, not only that the raw material should be very nicely prepared, in order that it might require none of that intellectual skill which is capable of separating the knotty or imperfect parts as they offer themselves, but also that it should be regularly drawn out by certain parts representing the fingers and thumbs of the spinner. The contrivance by which this last means was represented consisted in a certain number of pairs of cylinders, each two revolving in contact with each other. Suppose a very loose thread or slightly twisted carding of cotton to pass between one pair of cylinders, clothed with a proper facing to enable them to hold it; and let it be imagined to proceed from thence to another pair, whose surfaces revolve much quicker. It is evident that the quicker revolution of the second pair will draw out the cotton, rendering it thinner and longer when it comes to be delivered at the other side. This is precisely the operation which the spinner performs with her fingers and thumb; and if the cotton be then delivered to a spinning apparatus it will be converted into thread. Simple as these notions of a rotatory carding engine and a spinning engine, of which the chief organ consists of two pair of cylinders, may appear, they are subject in the practical detail to all the difficulties which usually present themselves to be overcome by inventors. An account of this would certainly form an interesting narrative in the history of the arts, but in this place it is neither practicable nor consistent with our plan. Sir Richard Arkwright succeeded in making these engines go by horse, by water, and by steam as first

movers, and the saving of labour, together with the advantages of a patent monopoly, were sufficient to render him one of the most opulent of our manufacturers.

“ The historical facts appear to be the following : about the year 1767 Arkwright came to Warrington, at which time he had quitted the profession of a barber, and went up and down the country buying hair. He had at that time a scheme of some mechanical contrivance, of the nature, as it is said, of a perpetual motion. A clockmaker of that place, whose name was John Kay, became acquainted with him and dissuaded him from it ; but remarked that much money might be gained by spinning cotton, which Kay said he would describe to Arkwright. Arkwright objected, that many gentlemen had ruined themselves by that scheme ; but the next morning he came to Kay’s bedside, and asked if he could make a small engine at a small expence. This John Kay had been employed as a workman to make a cotton spinning engine for a Mr. Hayes, who was brought in evidence on the trial for setting aside Arkwright’s patent, and proved that he had invented an engine of this kind, but not that he had brought it to perfection. Kay and Arkwright applied to Peter Atherton, Esq. now of Liverpool, to make such an engine, but from the poverty of the appearance of the latter, Mr. Atherton refused to undertake it, though afterwards on the evening of the same day he agreed to lend Kay a smith and watch-tool maker, to make the heavier part of the engine, and Kay undertook to make the clock-maker’s part of it, and to instruct the workman. In this way Mr. Arkwright’s first engine, for which he afterwards took out a patent, was made. Mr. Arkwright soon afterwards joined in partnership with Mr. Sinalley of Preston in Lancashire, but their property falling short, they went to Nottingham, and there met with rich individuals, by the help of whom they erected a considerable cotton-mill turned by horses. The same Hayes had also employed himself in making cylindrical carding engines.

“ This is an outline of some of the facts stated on the behalf of Mr. Arkwright’s opponents who set his patent aside. The story current in the manufacturing countries is, that he stole these inventions, and enriched himself at the expence and by the ingenuity of other men. Upon the face of the thing, however, without attending to other evidence which might perhaps be brought, it appears that the cotton spinning was no new attempt, when Mr. Arkwright took it up, but an object much laboured at, and as it had not succeeded, it should of course follow that there were difficulties to be overcome, and matters of subordinate invention (which usually cause the failure of new schemes) to be matured, digested, and brought into effect. In the hands of Mr. Arkwright the carding and cotton spinning became a great national manufacture. Before he undertook it, it appears to have been nothing. In his Case, as drawn by himself, he states, that about 40 or 50 years before his time, one Paul and others of London invented an engine for spinning cotton, and obtained a patent for their invention, after which they removed to Nottingham and other places, expending much money and time in the undertaking, and that many families who had engaged with them were reduced to poverty and distress by the failure of the scheme ; that about twenty or thirty years back,

various

various engines had been constructed by different persons for spinning cotton, flax, wool, &c. into many threads at once, but they produced no real advantage;—and that in 1767 one Hargrave of Blackwell in Lancashire, constructed an engine, that would at once spin 20 or 30 threads of cotton into yarn for the fustian manufacture, but that, after suffering the destruction of his engines by popular tumults in Lancashire, and removing to Nottingham, where he practised for a time under a patent, an association was formed against him, by which his patent right was overthrown, and he died in obscurity and great distress—that he, Arkwright, had invented engines for carding and spinning, in the advancing of which more than five years, with an expence of 12,000*l.* had been consumed before any profit accrued to himself and partners. And as it must be admitted he did not bring his project to bear at once, as a pirate might have done, he must of right be considered as the man who, after embarking in a great national undertaking, where many others had failed, did exhibit enough of perseverance, skill, and activity, to render it of value to himself and the public.

“ After this statement of the case, which is the best that could under the present circumstances be procured, it seems that the merits of Sir Richard Arkwright may be summed up by observing, that the object in which he was engaged is of the highest public value; that though his family is enriched, the benefits which have accrued to the nation have been incalculably greater; and that upon the whole he is entitled to the respect and admiration of the world.

“ He was knighted by his present Majesty at St. James’s on the 22d of December, 1786, on presenting an Address from the high-sheriff and hundred of Wirksworth; and died at his works at Crumford, in Derbyshire, Aug. 3, 1792.—N.” P. 389.

The present volume extends to Barbosa (Augustin) and comprehends 560 pages; in the progress to which, Dr. Enfield, one of the editors, has paid the debt from which neither authors nor critics are exempted. We are however informed, that his loss has been supplied, and that the future volumes will be conducted, as nearly as possible, with the same spirit as that now before us. Each article concludes with a reference to the authorities from which the information was obtained, and with the initial letter of the compiler’s name. There appear to be no partial omissions, or, what is of as much consequence, partial amplifications. The Trojan and the Tyrian seem to receive equal attention; and though the principles of the writers do, as they must, occasionally appear, we have not discovered any offensive and invidious distinctions of sect, politics, or party. The prosecution and accomplishment of the work will probably depend upon the success of this specimen; which, however, can hardly be doubted.

ART. III. *Literary Hours, or Sketches critical and narrative.*
By Nathan Drake, M. D. 8vo. 529 pp. 12s. Cadell
and Davies. 1798.

DR. Drake has long manifested a laudable desire to make the Muses the companions of his leisure. A quarto volume of his Poems was reviewed in our second volume, p. 261, and the present publication announces not an unsuccessful perseverance in the same pursuits. The collection consists principally of Essays, among which, to alleviate the dryness of discussion, are interspersed some original poems, and other works of fancy. Our commendation of the Doctor's former publication, was accompanied by some admonitions to which he appears not to have been inattentive, and though a few blemishes might yet be pointed out, his taste and judgment are evidently improved.

The Sketches contained in this volume are thirty in number; six of them, the author informs us in a note, were published some years ago, but have since undergone a material revision, the rest are now first offered to the public. To examine minutely so large a collection of compositions, would lead us into too extensive a field of criticism; we shall therefore content ourselves with a few remarks on the more prominent articles. The author begins with "Observations on the Writings and Genius of Lucretius," one principal object of which Essay is to recommend a translation in blank verse, now nearly or quite completed, by Mr. Goode. In his strong commendations of the original author we perfectly agree with Dr. D. and think also, that to render his Poem into blank verse, is a judicious undertaking. On Creech he is somewhat too severe; but the specimens which he produces of the new translation, are certainly calculated to convey a favourable impression of it. It is curious enough, that a passage in his first citation, which he prints in italics as eminently beautiful, has lately been attacked by conjectural criticism, as to suggest a material change.

Et mœstum simul ante aras adstare parentem
Sensit, et hunc propter ferrum *celare* ministros.

At her side
She saw her weeping fire; a band of priests
Repentant half and hiding the keen steel.

Wakefield, in his splendid edition, contends for "*ferrum celerare*," which we can by no means approve. As long, however, as *celare* stands its ground, no translator ought certainly

certainly to omit the force of "hunc propter." The best specimen here produced, is that from b. i, v. 272 ; but it would be forestalling a future critique, to introduce any part of this translation at present. The second paper, "on the Government of the Imagination, and the Frenzy of Tasso and Collins," is interesting; and concludes with the following deduction, which is worthy of being transcribed.

"He, therefore, who early possesses the characteristics of genius, and is desirous of placing before the public eye, its more happy effusions, should be assiduously taught the probability of ridicule, or neglect. Let not his wish to claim admiration be repressed, but let him be trained to expect it from a chosen few, and to despise the malignancy, or the apathy of the many. The most beautiful works of imagination are the least understood, nor can an author, until he become fashionable from the recommendation of a few leading critics, meet with general applause, nor, indeed, should he either hope for or value it. Of the multitudes who pretend to admire a Shakspeare, or a Milton, not one in a thousand has any relish or proper conception of the author, but [they] merely echo the opinion that reaches them, though, by a common operation of vanity, they applaud their own discernment and taste. In general, the most estimable compositions are written for posterity, and are little valued at the moment of their production. The *Gerusalemme Liberata* of Tasso, the *Paradise Lost* of Milton, and the *Poems* of Collins, bear testimony to the truth of the assertion.

"It is, also, highly necessary to guard against those delusions which an exclusive study of works of imagination is apt to generate in a mind predisposed to poetic combination. Let the young poet be properly initiated into life, and led to mingle the severer studies with the vivid colourings of the muse, and neither disappointment nor melancholy will then, probably, intrude upon his useful and rational enjoyments.

"To correct the sanguine expectations which young authors are too apt to form, or to divest of their too enchanting hues the dangerous and delusive pictures sketched in early life, may have its use, but it is little to be apprehended, in the present day, that the wild workings of poetic imagination should lead to that obliquity of idea which may terminate in derangement. Philosophy and science have now taken too deep root for such credulity to recur, nor is the general character of our poetry that of enthusiasm. What we have said may, however, account for the mental irregularities of a Tasso and a Collins, though, perhaps, little applicable or essential to any modern bard. The subject, nevertheless, is curious, and will, probably, be thought not altogether destitute of entertainment." P. 43.

The Tale of Wolkmar and his Dog (No. 4) has little in it to demand commendation, either for the conception or execution ; and the imitation of the thoughts and style of Ossian, in a composition professedly modern, seems particularly injudicious and misplaced. Another tale, that of Henry Fitzowen, which

which occupies three papers (No. 7, 8, 9) is more happily conceived and executed. Of his design in forming it, the author gives this account.

“ Although so great a disparity evidently obtains between the two species of Gothic superstition, the terrible and the sportive; yet no author that I am acquainted with, has, for narrative machinery, availed himself of this circumstance, and thrown them into immediate contrast. In a beautiful fragment lately published by Mrs. Barbauld, under the title of *Sir Bertrand*, the transition is immediately from the deep Gothic to the Arabic or Saracenic superstition; which, although calculated to surprise, would have given more pleasure, perhaps, and would have rendered the preceding scenes of horror more striking, had it been of a light and contrasted kind. Struck, therefore, with the propriety of the attempt, and the exquisite beauty that would probably result from such an opposition of imagery, I have determined to devote a few papers to this design, and in the following tale, which is solely amenable to the tribunal of Fancy, much of both species of the vulgar Gothic superstition is introduced. Entirely relinquished to the guidance of imagination, the author has not only employed the possibilities of immaterial agency, but the more obsolete and preternatural terrors of witchcraft and enchantment; the latter are, perhaps, except in some secluded parts of the country, nearly banished from the popular creed; but at the supposed period of our story, and for two centuries afterwards, Witches were thought really to exist, and Spencer most probably drew from nature, having actually seen such a shed, the reputed abode of a witch, when he penned the following descriptive lines:

There in a gloomy hollowe glen she found
A little cottage built of stickes and reedes,
In homely wise, and wall'd with sods around,
In which a witch did dwell, in loathly weedes,
And wilfull want, all carelesse of her needes.

B. III. cant. 7. st. 6.

“ At all events, it was thought necessary to acquaint the reader with the machinery of the succeeding tale, that, provided he choose not to venture among its horrors, he may pass forward to scenes of a more tranquil nature.” P. 94.

Considered according to the intentions of the author, we think this tale conducted with skill. The transitions are easy, natural, and pleasing. Throughout the terrific scenes, in which the hero, Henry Fitzowen is engaged, the imagination is powerfully arrested, and we are agreeably transported from the machinations of the dread agents of Hecate, to the arts of those sprites which are fabled to protect and support the virtuous maiden and her valourous defender. We object chiefly to a superabundance of moon-beams, from which the author seems to expect too much influence. In the tenth and eleventh Essays, Dr. Drake stands forward to protect the Ge-

nius of Dyer against the stern criticism of Johnson. It will be granted to the defender of the Fleece, that the censure of that critic was somewhat too severe, and that his prejudice against blank verse was unreasonably violent. But it will be difficult, we apprehend, to make the Fleece a favourite of the public, though it certainly is entitled to much commendation. As a critic the author appears again, and to advantage, in four papers, on the Calvary of Cumberland; which he justly extols as a spirited and masterly poem. When he steps out of his way to make theological remarks, he is not quite so deserving of attention. Some original Poems appear also in this volume, not all of very eminent merit, yet in general not unpleasing. The most spirited attempt is the Ode on the Storm, in which, though from the passages he has borrowed, it seems evident that other poets, rather than the Muse herself, are his inspirers, there is much that is worthy of an original genius. The very first line is exactly from Mason's, "Heard ye the din of battle bray!" and in several parts will be seen the traces of Gray's pen. Yet a specimen from it will do honour to the writer.

“ Heard ye the Whirlwind's flight sublime,
Swift as the rushing wing of Time?
The Demon rag'd aloud!
Vaunting he rear'd his giant form,
And tower'd amid the gath'ring storm,
Borne on a murky cloud;
Vast horror shook the dome of heav'n,
As 'neath him far with fury driv'n,
The viewless depths of air,
Stern o'er the struggling globe he past,
While pausing Nature shrank aghast,
And thro' the troubled gloom wild yell'd the fiend Despair.

Servant of God! destructive Power!
Whilst due to wrath the direful hour,
Thou warn'st a guilty world,
When bursts to vengeance heav'n's blest Sire,
When lightens fierce the Almighty's ire,
On sin-struck nations hurl'd;
Thy terrors load my trembling shell,
Dread as the madd'ning tones that swell
O'er yonder bleak domain,
Where heaves thy deep, incessant roar,
That shakes the snow-topt mountain hoar,
And with resistless ruin strews th' affrighted plain.

Ah! what of hope's delicious ray,
As slow the Pilgrim takes his way,

Shall

Shall sooth his sinking soul,
 As round him forms infernal rise,
 Of ghastly hue, whose hideous cries
 Thro' the vext ether roll,
 And mingling in each surf-worn cave,
 Fell spirits from the murderer's grave,
 'The deed of horror hail;
 Saw ye the redd'ning meteor gleam?
 Heard ye, with harsh and hollow scream,
 Far o'er the dim cold sea the birds of ocean wail?

Fierce o'er the darkly-heaving waves,
 'The storm with boundless fury raves,
 'The Sailor starts aghast,
 His helm to ruthless vengeance giv'n,
 O'er the vast surge speeds idly driv'n,
 As shrieks the hurrying blast:
 Cease, Emma, cease to hope in vain,
 Thou ne'er wilt view thy Lord again,
 He never shall return!
 Pale on the desert shore he lies!
 No Wife belov'd to close his eyes,

No Friend in pitying tones his wave-drench'd limbs to mourn!"
 P. 401.

We shall not insert the whole Ode, chiefly because it would occupy too large a space; but many readers will perhaps be inclined to seek the conclusion in the book itself. We shall part with the author of these Essays on good terms, by saying, that many men undoubtedly employ their "Literary Hours" to less advantage than he has done, by producing the substance of this volume.

ART. IV. *King's Munimenta Antiqua. Vol. I.*

(Concluded from our last, p. 464.)

THE first chapter of this great work treats of Aboriginal British Fortresses, and Hill-Fortresses in general; and we have already observed, that the author has satisfactorily proved the terms of Danish, Saxon, and Roman Entrenchments, to have been frequently, but improperly, applied to what were, in reality, the strong posts and fastnesses of the ancient Britons. The concluding part of this chapter is no less curious and important than what we extracted for our readers' information in our preceding number. Nevertheless, we feel ourselves obliged

obliged to remark of the third plate, that the idea which the upper part of the engraving is intended to give of Old Sarum, is not perfectly correct. The plate represents two ramparts in addition to the keep, whereas there is, in reality, no more than one rampart. There is a passage also in p. 85, which is not sufficiently perspicuous. The subterraneous passage which is there mentioned, descends from the inner part of the outer rampart, and not from the keep, as might be imagined from the description given in the paragraph to which we except.

The second chapter, which treats of Stones of Memorial, is peculiarly entertaining. The Patriarchal custom of erecting pillars of stone, gives Mr. King an opportunity, of which he successfully avails himself, of illustrating a passage of Scripture, which the common version of the Bible misrepresents. But the most striking part of this chapter, is the strong resemblance between the Barrow of Achilles, as described by Chandler, and the account of a Barrow, with a pillar upon it, in the county of Caterlough in Ireland. The whole of this, with the remarks on Homer's account of the funeral of Patroclus, is well worth insertion.

“ It appears most manifestly also, from the account given by Plutarch, that there was a pillar of the same sort placed upon the barrow of Achilles himself; under which had previously been deposited the bones of Patroclus. A very curious account of the ceremonies attending the first raising of this tomb, or barrow, is given in the 23d book of the Iliad; where we find customs mentioned, no less shocking to humanity than those amongst the most barbarous Indians, or most uncivilized nations. The body of Patroclus was first laid on the top of a great funeral pile of wood, about an hundred feet square; and was covered with the fat of beasts that were sacrificed. The carcases of the beasts, and the bodies of the Trojan captives, who were most cruelly slain in cold blood on the occasion, were then flung on the pile round the margin; and afterwards the whole was reduced to ashes. The next day the remains of the fire were extinguished by pouring wine on the embers; and as many fragments as could be collected of the bones of Patroclus (which were distinguished by being found in the *very midst* of the heap) were wrapt up in fat, and put into a rich urn, having a veil of linen flung over it. Then the whole army flung earth upon the spot where the pile had been consumed: covering the bones of the Trojans, and of the beasts, and all the ashes that remained; and rearing an high rude hill, or barrow, under which, nearly in the centre, the urn was placed, and, as it should seem, in such a manner as to have a narrow passage or gallery left, leading to the spot; because Achilles expressly directed, that his own remains, when he should die, should be placed by those of his friend. After this, solemn games were performed, and chariot races, round the barrow, in honour of the deceased. Here ends the account given by Homer; but in Plutarch's life of Alexander we find, that when that
great

great conqueror had passed the Hellespont, and was arrived near the ruins of Troy, he anointed with much ceremony, *the stone placed on the tomb, or barrow of Achilles*, poured out libations, and as the antient custom was, ran naked round the sepulchre, and crowned *the stone* with garlands. And it is very remarkable, that the original Greek word used by Plutarch to describe what his translators call the *grave-stone* of Achilles, is *σηλῆν*, or pillar; the same word that is used by Homer to describe the stone pillar on the tomb or barrow of Ilus. There is the greatest reason also to believe, that Homer intended to intimate to us, that exactly such a barrow or tumulus, with its proper pillar at the top, was placed over the ashes of Hector. So also he gives us to understand, in his Odyssey, that over the remains of Elpenor, a tumulus or barrow was raised, on which was placed a stone pillar; and on the top of this one of the oars of the ship was set upright. The word he makes use of is *σηλῆν*, which every where so universally denotes the rude stone pillar; and Pope's translation here conveys nearly the proper idea; only it implies more of finish and ornament, both in the barrow and pillar, than the plain account given by Homer allows us to add to our idea.

“ The rising tomb a lofty column bore,
And high above it rose the tapering oar.”

“ Mention also is made of the supposed raising of a tumulus by all the Grecians, in honour of Ulysses; had he died either at Troy, or amongst his friends: or in honour of Agamemnon, if he had died before the walls of Troy: which circumstances Pope, though departing from the original simplicity of the words, describes in the two passages, in a manner that perhaps conveys the idea of the real, supposed, or designed tumulus, with the pillar upon it, even better than he intended. His words are,

“ That grateful Greece, with streaming eyes, might raise
Historic marbles to record thy praise.”

“ And, conformably to these more antient usages, we find a barrow, and a pillar upon it, still existing in the county of Caterlough in Ireland. It is not indeed to be supposed, that just the same magnificent and expensive ceremonies had been observed *here* as on forming the barrow for Patroclus and Achilles, though indeed more barbarous ceremonies than those of the Trojans could not well be used; but the barrow itself, and its pillar, most minutely correspond, on a smaller scale, with what the appearance of that of Achilles must have been. It is a tumulus (now called *Castle More*, near Tullagh in Caterlough) about thirty feet perpendicular in height, having on the top a square stone, five feet high; and, on one side, the appearance of there having been originally an entrance to a cave underneath.”

In chapter the third, at p. 133, the author discusses the subject of Circles of Memorial, of Observances, and of Observation. He derives the custom of constructing the Circles, from the most remote antiquity. This he does from p. 133 to p. 136. The following remarks upon the Druids, and the probable

probable design of these Circles for astronomical purposes, are certainly very ingenious.

“ We see, therefore, that the body of the then only learned men, in these parts commonly called Druids (from whom Pythagoras is apprehended to have obtained some useful information, if not the best part of his knowledge) were acquainted, in a degree, both with some certain branches of Natural Philosophy, and with astronomy. And as the latter science could neither be improved, nor indeed be made at all useful, without some sort of *instruments for observation*, however rude or rough such might have been; or without some means of determining certain particular points in the heavens; we may fairly suspect, and indeed almost positively conclude, when we actually find certain of the great perpendicular stones, in so many of these Druidical circles so very carefully in or *near the meridian* of the spot; whilst others are placed as cautiously exactly to the east and west of the centre; and that the rest (although placed obviously with as great care) are yet set at very and strangely unequal distances in the periphery of the circle; we may, I say, fairly suspect, that all these were so placed with real design, to answer the purpose of rude astronomical instruments, in a manner somewhat similar to the use of the *Azimuth Compass* and of the *Astrolabe*, and might answer the end at least as well as the Azimuthal Horizon, described by Father Le Comte; which was so magnificently and so carefully erected under the direction of the Jesuits in China.

“ Part of the intent might be, that by looking along the edges, or sides, of two opposite stones in the circle, certain determinate points, either in the horizon, or at certain elevations above it, might at fixed times be marked out; from whence an observer might be enabled to ascertain precise points in the ecliptic or zodiac, and to ascertain more easily the varying distances of the planets from certain fixed stars, and might by that means the better observe their motions.

“ At least, such instruments might enable them to ascertain the identical places of the rising and setting of certain fixed stars, and to preserve the knowledge of the times of their rising and setting throughout the year, even when, from their proximity to the sun, they became invisible.

“ At the same time also, by means of the different heights of the stone pillars, certain and different altitudes, both in the meridian and in azimuths, might be observed in the heavens; and though rudely, yet with some degree of precision be determined, by an observer standing at the opposite corresponding stone, on the verge of the circle (that is, at the opposite end of the diameter) and having his eye placed at a determinate height from the ground, either by means of a staff, or some known mark in the side of the stone.

“ They might also, by means of the combined effect of the relative position of the shadows of the several stones (which, when compared with the situation of the stones themselves, would be varying almost every minute) the more accurately distinguish the hours or portions of the day; and cause the sun, and also the moon, to become the more useful, for that very purpose for which we are told, in Holy Writ, the

two great luminaries of the heavens were ordained ; that is, to be for signs, and for seasons, and for days, and for years."

The conjectures on the design of the great stone usually found in the centre of Druidical Circles, are no less worthy of attention. These extend from p. 146 to p. 150. Mr. King thus sums up the observations on the different ceremonies observed in these Circles.

" On the whole, perhaps we shall not err from the truth, if we conclude those circles, *where the stones are placed uniformly at equal distances, and are of no great magnificence in point of bulk, though too high to sit upon, to have been designed for these sort of celebrations ; whilst those, where the stones are carefully placed at unequal intervals, with two opposite ones placed nearly in a meridian line ; and those other circles which have pillars, obviously placed with great care towards the east and west, were designed for the most important purposes of astronomical observations ; and that those which have an high stone in the centre of many smaller ones, were for public assemblies and councils ; and those, where all the stones are rather low, for courts of judicature.*"

The account of Stonehenge, in chapter the fourth, is very long, and not to be understood without reference to the figures ; the whole, however, is full of curious matter. At p. 167, Mr. King expresses an abhorrence, which does honour to his piety, of those ceremonies at Otaheite in which Captain Cook bore a part. He points out with particular ingenuity the resemblance between the structure called the WHATTA, and the Stone Altars erected by Balak. This subject is continued from p. 166 to p. 186, and is again resumed at p. 189. Here the author concludes with the following observations :

" We may now venture to resume the course of our inquiries, and to proceed with our observations, by remarking plainly, and without further hesitation, that such as were Balaam's Altars, such in some degree were the altars at Stonehenge, only more vast and magnificent ; being constructed by a people who were at the time more at leisure, and who erected the altars with more additional appendages, for the purposes of more gross superstitious rites, introduced in the later and still more corrupted ages of the world."

The remainder of this chapter, from p. 203, is occupied by further illustrations of the interesting subject from sacred and profane writers. The views of Stonehenge are from drawings by the Rev. Mr. Rackett, and are executed in a very masterly style ; they are the best we have ever yet seen. We have been informed, that the account of the fall of the TRILOTHON, given at p. 164, is erroneous. The late Dutchess of Queensberry never had any intention of removing it.

The

The subject of CROMLECHES occupies the fifth chapter. In opposition to the idea of Borlase, Mr. King endeavours to prove that Cromleches were altars, and intended for human sacrifices. He illustrates this opinion, by a very curious and minute description of Kit's Cotty House, in Kent, which is accompanied by a plan, elevation, and accurate measurements. Having noticed the precipitate conclusions of former writers, he cites the account given by Diodorus Siculus, on the customs of the Druids in Gaul. On which subject, the following extract seems necessary.

“ In the account given by Diodorus, of the customs, and horrible superstitions of the antient Druids, in Gaul, who derived both their science and superstition, merely from those in Britain, we read this strange description.

“ Amongst the Druids, are Prophets (or Divines) who are held by them in the highest estimation. These men divine concerning future events, both by means of augury, and by means of sacrificing victims; and have the whole multitude subservient to them. And in a more particular manner, when they inquire concerning any *great event*, they observe a most astonishing and incredible rite. For pouring out a libation upon a man, as a victim, they smite him with a sword upon the breast, in the part near the diaphragm; and on his falling, who has been thus smitten, both from the manner of his falling, and from the convulsions of his limbs, and still more from the manner of the flowing of his blood, they presage what will come to pass; firmly trusting in these conclusions, from antient and long established observations.”

“ And Strabo relates this matter also; in a manner, indeed, a little different, but, upon the whole, to the same purport. For, he says, speaking of their savage custom of keeping by them the heads of their enemies:

“ The Romans have brought them off from these customs, and also from those which they had adhered to, with regard to sacrificing and divination. For smiting a man (who had previously had a libation poured upon him) with a sword upon the back, they divine from his convulsions. They never sacrificed without the Druids.

“ And other sacrifices of men by them are spoken of. For some they shoot with arrows, and some they crucify, *in the sacred places*.

“ And (also) having formed a vast Colossus of straw, and casting wood upon this, they make an whole burnt sacrifice, of cattle, and of all manner of wild beasts, and of men.”

“ Cæsar says, speaking of the Gauls and their Druids, *after having told us that the rites and discipline of the Druids were found originally in Britain, and from thence carried over into Gaul*;

“ That those who were afflicted with any severe disease, or who were entered into battle, or were in danger, either sacrificed men as victims, or vowed that they would so sacrifice them; and they made use of *the Druids as ministers or performers of these sacrifices*. Thinking that the immortal Gods could not be rendered propitious, unless *the life of man was given for the life of man*,

“ They

“ They have also *public sacrifices instituted* of the same kind.”

“ And others have images of a vast magnitude, the limbs and parts of which are formed of wicker-work, and are filled with living men; and being set on fire, the men are burned to death by the surrounding flame. On these occasions, they deem the punishment of such persons as are found to have been guilty of theft, or robbery, or of any other atrocious mischief, to be most grateful to the immortal Gods; but when there are not enough of these, they proceed to inflict the same punishment on the innocent.”

“ Now laying aside the consideration of the Colossus of straw, and wicker-work, and of the poor wretched victims destroyed in it (with which, on this occasion, we have no immediate concern; but the description of which it would not have been proper to have separated from the rest of these curious descriptions) and putting the other parts of these accounts fairly together, we shall perceive, that in the observance of these horrid rites and ceremonies of the Gauls, derived from the Britains, there was, *a sacred public spot for the horrid solemnity, fully ascertained and distinguished; that it was performed in the presence of multitudes; that therefore the poor victim must have been placed aloft, in a situation where he could be seen; that none but a Druid, or Druids, were on THE SAME SPOT, to strike the fatal blow; that it must also have been such a kind of surface, and elevation, that the flowing of the blood might be traced, as well as that the sad convulsions of the sufferer might be exposed to view; and that the dire ceremony was performed by first pouring a libation on the head of the poor sufferer, and then striking him with a sword, either on the breast or back.*

“ And considering that it is almost impossible to conceive there should be *no* remains left of any spots destined for such dreadfully notorious solemnities, so much more remarkable above all others; when so many other *marked spots* still exist, that were used for superstitious rites, even of much less, and of the most trifling importance; we may venture to affirm, there is no kind of appearance that so perfectly corresponds with these dire relations, which we have from Cæsar, Diodorus, and Strabo, as that of *the inclined Cromlech* in general, wherever found, and particularly as this structure, which we have now been examining, called *Kit's Cotty House*.”

Mr. King proceeds to trace similar superstitious customs among the most barbarous nations, particularly in Syria (p. 225) he notices also other remains in our island, and does not omit to remark, the mention made of these structures in sacred writ. His interpretation of *λιθοσχοπον*, and his derivation of the word Cromlech, pp. 257, 258, will probably be objected to by some fastidious critics.

The sixth chapter is on the subject of Barrows, Cairns, and Kistvaens; and Mr. King here points out the resemblance between the Barrows of this country, and those constructed in Asia, in the earlier ages. His inference is, that most, if not all of these, were raised by the Aboriginal Britons, and by no means, as has been commonly supposed, by the Romans, Danes,

or Saxons. The principal arguments for this opinion are to be found from p. 266 to 269; the remainder of this chapter consists of descriptions of particular Barrows. The author makes many judicious reflections on the vain labour of erecting such memorials, as well as on the inutility of disturbing these repositories of the dead. The varieties of Barrows are engraved in a manner, slight indeed, but sufficient to distinguish the objects they are intended to represent. We should also remark on this chapter, that the account of Silbury Hill is very curious, and, as Mr. K. observes, it is more than probable, that the same ceremonies were followed on raising it, as were performed at the funeral pile of Patroclus.

Chapter the seventh, and last, is on the subject of Rocking-Stones; from this chapter we shall only make one short extract, as the author himself confesses it is impossible to say any thing more, than that such remains do actually exist.

“ With regard to the Logan, or Rocking-Stones, and concerning the Tolmen, and the Bason-Stones, it is almost impossible now to add any satisfactory remarks, or to say any thing further, than that such remains do exist.

“ They were in all probability the instruments of superstition in some shape or other, the memorial whereof is well buried in everlasting oblivion.

“ They appear obviously, however, to have been works of art; and because no one circumstance occurs that can induce us to suspect that any of them were the works either of Saxons, or Danes, or Romans, we must consider them as being solely the works of the Britons; to which conclusion we are also led by their massy resemblance to other stupendous Druidical remains; and by their proximity to them in point of situation. But whether the Rocking-Stones were used *for divination*, as our poet Mason has finely imagined, and as Toland also thought; or whether they were idols; or else fraudulent means of imposing upon the vulgar a pretended divine assent on certain occasions; and whether the Rock-Basons were for preserving lustral water, or the blood of victims, or for containing libations, or for any other purpose; and what was the precise use of those vast masses of insulated rocks, which have indeed some marks of the tool, and of those that are called Tolmen, must be left to mere conjecture; as we have no records, or clear facts to be compared together, that can illustrate this matter. All that can be done by way of explaining this species of British art and contrivance, is merely to show *how* and *where* they exist; and by what means they seem to have been formed. And in general to remark, that as they are masses of rock, *on which tools certainly have been lifted up*, therefore they are unquestionably of the *later ages* of Druidism, when much corruption, and the grossest species of abominable superstition had been introduced, and are, on that account, the more inexplicable,

T t

because

because there was nothing in the primitive patriarchal times, with which *they* can now be compared.

“ We are not, however, altogether without notices of something similar in the East, because Pliny tells us, that near Harpasa, a town in Asia, is a most stupendous rock, easily moved with one finger; but which cannot be removed or made to stir from its place, if you thrust at it with your whole body.

“ And in like manner Ptolemy speaks of a mass of rock, called *the Gygonian Stone*, near the ocean, which may be *moved* with the stalk of an Asphodel; but cannot be *removed* by any force.

“ Many of those that existed in our own country are still well known. And a very few descriptions, with one or two representations, will sufficiently convey the idea of their form.”

It is incumbent upon us to conclude this article, by remarking, that the author deserves the highest commendation for his laborious researches and patient industry, in enumerating and describing so great a number of Druidical remains, by which the antiquary will find his studies assisted, and his toil relieved, if he should ever visit these monuments of antiquity. Of these, many are but little known to the public, many are totally unknown even to the inhabitants of the neighbourhood where they are still to be found. The plates are, in general, well-executed, particularly those of Stonehenge, from the drawings of Mr. Rackett; some are finished with great delicacy, in the line manner, others in aquatinta. The latter method of engraving is excellently adapted to express the rough and irregular surfaces of Druidical stones. We shall expect the remainder of this work with the most anxious curiosity.

ART. V. *Elements of Christian Theology, &c.*

(*Concluded from our last, p. 472.*)

BEFORE we proceed in our observations on these important volumes, it may not be impertinent to remark, that although they were professedly and principally designed for young students in Divinity, yet it was obviously the intention of the learned writer, to place the subjects he discusses within the reach of general readers, and to render his publication also a Family Book. For these, as well as for other reasons, the observations of the Bishop of Lincoln are particularly directed against the scepticism which modern philosophers have endeavoured to excite with respect to the credibility of the Jewish history, the disregard of the Sabbath, and more immediately and strenuously against the notion which has too far prevailed,

prevailed, that some of the Thirty-Nine Articles are not considered as any longer defensible, either on the grounds of Scripture, or of common sense. These opinions have produced much serious mischief, not only among the people at large, but even among the candidates for holy orders, some of whom, we have reason to apprehend, have been taught to consider the Articles as a mere form of admission into the Church, and some perhaps may have been deterred from examining them, from the fear that they might not afterwards be able to subscribe. Upon these suppositions, therefore, the manner which the Right Reverend author has adopted, is entitled to the highest degree of praise. Not satisfied with generally expounding the Articles, his Lordship has taken sentence by sentence, and has demonstrated that every expression is not only defensible, but founded in Scripture, and in the evangelical doctrines themselves. We know of no expositor who has adopted a method so plain and so satisfactory. Burnet's work, though excellent, is rather too diffuse. Welchman, on the other hand, too dry.

In the second volume, the first chapter treats of the English Translations of the Bible; the second of the Liturgy of the Church of England; the remainder of the book contains the Exposition of the Articles. We shall of course indulge ourselves with a few extracts. Our first will consist of the excellent quotation from Dr. Comber's work, which appears not to be sufficiently known, on the subject of the Liturgy.

“ I shall conclude this brief account of the origin and gradual improvement of our Liturgy, with the following just commendation of it by Dr. Comber, in the Preface to his “ Companion to the Temple :”
“ Though all churches in the world have, and ever had, forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a compofure as ours, which is so judiciously contrived, that the wisest may exercise at once their knowledge and devotion, and yet so plain that the most ignorant may pray with understanding; so full that nothing is omitted which is fit to be asked in public, and so particular, that it compriseth most things which we would ask in private, and yet so short as not to tire any that hath true devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent, that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous, most of the words and phrases being taken out of the holy Scriptures, and the rest are the expressions of the first and purest ages, so that whoever takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the church in her greatest innocence; and in the opinion of the most impartial and excellent Grotius (who was no member of, nor had any obligation to this church) the English liturgy comes so near to the primitive pattern, that none of the reformed churches can com-

pare with it. Whoever desires to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of Peace give us all meek hearts, quiet spirits, and devout affections; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that, uniting in our prayers here, we may all join in his praises hereafter, for the sake of Jesus Christ our Lord. Amen." P. 29.

It is alike impossible to omit mention of the judicious eulogium on our civil and religious constitution, at p. 396.

"But though I flatter myself that I have proved episcopacy to be an apostolical institution, yet I readily acknowledge that there is no precept in the New Testament which commands that every church should be governed by bishops. No church can exist without some government; but though there must be rules and orders for the proper discharge of the offices of public worship, though there must be fixed regulations concerning the appointment of ministers, and though a subordination among them is expedient in the highest degree, yet it does not follow that all these things must be precisely the same in every Christian country; they may vary with the other varying circumstances of human society, with the extent of a country, the manners of its inhabitants, the nature of its civil government, and many other peculiarities which might be specified. As it has not pleased our Almighty Father to prescribe any particular form of civil government for the security of temporal comforts to his rational creatures, so neither has he prescribed any particular form of ecclesiastical polity as absolutely necessary to the attainment of eternal happiness. But he has, in the most explicit terms, enjoined obedience to all governors, whether civil or ecclesiastical, and whatever may be their denomination, as essential to the character of a true Christian. Thus the Gospel only lays down general principles, and leaves the application of them to men as free agents. Faith and good works are the only things indispensably required for salvation; but a right faith may be more effectually promoted, and moral virtue may be better protected and encouraged, under one species of church-government than under another, in the same manner as temporal blessings are not enjoyed in the same degree under every species of civil government. We who live in this country have the satisfaction of knowing that we live under a form of an ecclesiastical polity, founded in apostolical authority, and under a form of civil government of unparalleled excellence; and these constitutions in church and state are admirably suited, by their congenial nature and intimate alliance, to afford mutual assistance and support to each other. They are so blended and interwoven that they must stand or fall together; and the friends of the temporal and of the eternal interests of their fellow-creatures are equally called upon to stand forward in the maintenance and defence of both.

"As the Scriptures do not prescribe any definite form of church-government, so they contain no directions concerning the establishment of a power by which ministers are to be admitted to their sacred office. The only persons, except the Apostles, mentioned in the Acts or Epistles as invested with this power, are Timothy and Titus, both of whom

received it from St. Paul, when they were placed by him at the head of the churches of Ephesus and Crete. But though episcopal ordination is not actually commanded in the New Testament, yet we know that it was invariably practised in every antient church; and thence we infer, that it was originally instituted by the Apostles themselves. "Our adversaries have been challenged long since to produce an ordination during the first fifteen hundred years after Christ, which was performed by Presbyters, and not generally looked upon as invalid; whereas, on the other hand, they who have been ordained by mere Presbyters in the primitive times, have been stripped of their pretended orders, and with derision turned down to the laic form. A famous and known instance is Ischyas, who was deposed by the synod of Alexandria, because Colluthus, who ordained him, was supposed to be no more than a presbyter, though pretending to be a bishop. The council of Sardica, and the council of Seville in Spain, acted in like manner on the like occasions*." From the Apostles, episcopal ordination has been regularly conveyed to us; and as the legislature of this kingdom has recognized and confirmed this power to bishops, they are the persons among us WHO HAVE PUBLIC AUTHORITY GIVEN THEM IN THE CONGREGATION TO CALL AND SEND MINISTERS INTO THE LORD'S VINEYARD; and those who ARE CALLED AND SENT BY THEM, WE JUDGE LAWFULLY CALLED AND SENT. In every church, in which episcopacy prevails, the uninterrupted succession of bishops is considered as essential to the power of consecrating and ordaining; and upon that principle, when, a few years since, episcopacy was about to be established in the independent states of America, the persons who were to be appointed by the government of the country to be the first bishops, previously came from thence to receive consecration from the hands of English bishops. And upon the same principle we should allow a Popish priest, who should have renounced the errors of Popery, to perform the functions of a priest in our church without a fresh ordination. When the Reformation took place in England, the bishops and clergy were not consecrated and ordained again; they had received consecration and ordination from MEN WHO HAD PUBLIC AUTHORITY GIVEN THEM IN THE CONGREGATION for that purpose; and to whom the power of consecrating and ordaining had been transmitted from the Apostles; and that power, although it had passed through the corrupted channel of the church of Rome, was not vitiated by its erroneous doctrines or superstitious worship. Our Saviour acknowledged Caiaphas to be high-priest, and he even prophesied as such, although he was not the head of Aaron's family, to whom the high priesthood was by divine command confined. And the antient Catholic church admitted into its communion those who had been baptized by heretics, without rebaptizing them.

"I shall conclude this subject with the following testimony of the learned Mr. Le Clerc, a divine of the church of Holland, in which the Presbyterian form of government prevailed, and therefore he cannot be considered as prejudiced in favour of episcopacy: "I have always," says he, "professed to believe, that episcopacy is of apostoli-

cal institution, and consequently very good and very lawful; that man had no manner of right to change it in any place, unless it was impossible otherwise to reform the abuses that crept into Christianity; that it was justly preserved in England, where the Reformation was practicable without altering it; that therefore the Protestants in England and other places, where there are bishops, do very ill to separate from that discipline; that they would still do much worse in attempting to destroy it, in order to set up Presbytery, fanaticism, and anarchy. Things ought not to be turned into a chaos, nor people seen every where without a call, and without learning, pretending to inspiration. Nothing is more proper to prevent them than the episcopal discipline, as by law established in England, especially when those that preside in church government are persons of penetration, sobriety, and discretion."

The following exhortation to candidates for holy orders, is very solemn and impressive, and forms the conclusion of this admirable work.

"I have thus endeavoured to explain the meaning of "the Thirty-nine Articles of Religion," and to prove that they are founded in Scripture, and conformable to the opinions of the early Christians. All persons, when they enter into holy orders, or are admitted to any ecclesiastical cure or benefice, are required by law to subscribe these Articles, with a design that those, who are employed in the ministry of our established church, whether as curates or incumbents, should unfeignedly believe the truth of the doctrines which they contain. "The avoiding of diversities of opinion, and the establishing of consent touching true religion," was the professed object of these articles; and consequently they lose their effect, if they do not produce a general agreement among such as subscribe them. "I do willingly and ex animo subscribe to the Thirty-nine Articles of the Church of England," is the indispensable form of subscription; and therefore it behoves every one, before he offers himself a candidate for holy orders, to peruse carefully the articles of our church, and to compare them with the written word of God. If, upon mature examination, he believes them to be authorized by Scripture, he may conscientiously subscribe them; but if, on the contrary, he thinks that he sees reason to dissent from any of the doctrines asserted in them, no hope of emolument or honour, no dread of inconvenience or disappointment, should induce him to express his solemn assent to propositions, which in fact he does not believe. It is not indeed necessary that he should approve every word or expression, but he ought to believe all the fundamental doctrines, of the articles; all those tenets in which our church differs from other churches, or from other sects of Christians. He ought to feel that he can from his own conviction maintain the purity of our established religion, and sincerely and zealously enforce those points of faith and practice, which our church declares to be essential to salvation. This appears to me the only just ground of conscientious subscription to the articles; and let it be ever remembered, that in a business of this serious and important nature, no species

species whatever of evasion, subterfuge, or reserve is to be allowed, or can be practised, without imminent danger of incurring the wrath of God. The articles are to be subscribed in their plain and obvious sense, and assent is to be given to them simply and unequivocally. Thus only can a person offer himself at the table of the Lord as his minister with safety; thus only can he expect to receive the divine blessing upon that course of life to which he then solemnly devotes himself." P. 566.

Having before expressed ourselves on the general merits of this valuable performance, and justified our commendations by corresponding extracts, we are still unwilling to conclude, without a further extension of our remarks.

The exposition of the Articles, which is found in these volumes, may eventually be found both useful and important, both to Papists and Dissenters. It will enable them to observe, that the stability of our tenets, since the period of the Reformation, has not been affected either by the lapse of time, or the fluctuation of human opinion. A spirit of uniformity so consistent, and so uninterrupted, might reasonably be supposed to weaken, if not entirely overcome, the prejudices of many who dissent from our religious opinions. This same uniformity ought more particularly to impress, with solemn effect, the Papists of the present day, who, beholding the fall of their own church, may be enabled to perceive many additional reasons for inclining a favourable ear to the precepts of our establishment. Of the Articles of that establishment, it may be truly asserted, that being at various periods uniformly explained, they are pure, unchangeable, and apostolical. They are indeed, apparently at least, at the present awful period, the only great bulwark of genuine Christianity, which the kind providence of God has preserved, uncorrupted and secure, from the insidious and avowed attacks of the enemies of all religion.

ART. VI. *Thoughts on the English Government. Addressed to the quiet good Sense of the People of England. In a Series of Letters. Letter the Second. The Design of the first Letter vindicated—Authorities from Records, Law Writers, and others, to support its Doctrines—Hale, Coke, Clarendon, Whitlock, Hooker, Mr. Burke, Mr. Pitt, Lord Thurlow, the present Attorney-General—The Expression of Three Estates, Three Branches of the Legislature, and King, Lords, and Commons, considered—Censure of Opinions from Montesquieu, Locke, and other Philosophising Politicians—Criticism on Blackstone and Woodeson—Defence of the Paragraph prosecuted as libellous—The Author's Accusers proved guilty of Præmunire—The Author's Political Creed delivered in Nineteen Propositions—Expostulations on the Prosecution of Mr. Reeves, 8vo, 196 pp. 3s. Wright. 1799.*

THE event following the first of these Letters, the prosecution of its supposed author, J. Reeves, Esq. by the order of the House of Commons, is well known. The second is professedly by the same writer as the first; and contains a defence of that part of the first, against which the proceeding above-mentioned was instituted, and a comment at large on the principles it contained.

The crime of making a libellous attack on the constitution of government in a state, ought to have all the clearness of description, of which, in its nature, it is capable. What is the constitution in general, or on the particular points alledged to be attacked, must be laid down with technical definitiveness; this must be compared with the matter said to be hostile to it; and nothing can be called a constitution, or part thereof, but what is by law actually constituted.

From the direction into which the general attention has been strongly drawn by the impulse of events, it seems to us, that a full revision of what has been written or said in the last, and part of the present century, on the principles of government, cannot be far distant. To extend what is above advanced a little further, is to lay down the rules of judgment we shall then be called upon to apply; to guard against a gross abuse of terms, which will be resorted to, and which has already almost obtained establishment; this we shall briefly do here, and particularly as these rules are immediately applicable to the work before us.

Having defined what a constitution is, we therefore go on to consider what are constitutional principles; this is best done negatively,

negatively, by describing what are not such. All abstract principles which are directly contrary to the whole, or the greater parts of the constitution; or the consequences of which, legitimately deduced, are in like manner repugnant to it, are *anti-constitutional* principles; and all such as are not contained in the whole, or some greater section of the constitution directly, or the legitimate consequences of which are not so contained, are *non-constitutional* principles. The term *unconstitutional* seems most applicable to the latter set, or principles yet unconstituted; it is, however, generally applied to such as are averred to be contrary to the constitution. These distinctions seem to us, to remove by far the greater part of the ambiguities on the subject; we might proceed to the consideration of the remainder, but that we shall reserve until a more immediate necessity shall call it forward.

They who maintain principles, either hostile or foreign to the constitution, pretend to have made great discoveries in the true theory of all government; whence the title of theorists, as derived from a circumstance which they hold out as highly honourable to themselves, and which they have already obtained, may be very properly continued to them. The opponents of this party, as holding no principles but what are contained in terms, or immediately deducible from the constitution and the laws of the realm, are properly denominated constitutionalists.

The author of the Letter before us, falls under the latter description; and the vindication of his preceding work, leads him to consider the power of a king in the British constitution of government. In this he appeals to legal and other authorities, which have always been held in the highest veneration, such as the writings of Coke, Hale, Comyns, and Hooker.

As none of them are superior to that of Lord Hale, by the admission of all parties, it is chiefly made use of here. Hence he shows, that the king of England possesses "monarchical power, with certain qualifications*," and very justly rejecting the term mixed, he calls our's a limited monarchy. This monarchical power has, in every exercise of it, one modification, the king always acts by council or advice. These councils, with Judge Hale, he makes five in number; three ordinary and perpetual, the Privy Council, the King's Council at law, and the Military Council; and two extraordinary or occasional, the Secular, or HIST Parliament, and the Ecclesiastical, or the

* Hale. † P. 16, "It is known to every pleader, that whenever it is necessary to speak of the king coupled with the Parliament, it must be pleaded *HIS parliament*."

Convocation ; and if to these were added, what, for want of a better term offering itself, we shall call Councils of *Inquest*, as Juries, the enumeration seems complete ; for juries are held on facts disputed at law ; and frequently directed to inform the conscience of the king's representatives, in the Courts of Equity, and therein are councils to the king ; and by parity of reason, their function is the same in the courts of common law.

Hence the monarchical power is modified by advice in all cases, and in some by advice and consent, as in enacting laws. But the *enacting*, or making any thing to be law, is a prerogative of the king, and that power is so modified, that it can only be exercised on a bill presented to him ; which always, in terms, declares itself to be a petition, containing the law prayed to be enacted at full, and the testification of the advice and consent of each house*. This guard to the well-being of the community, the previous advice and consent of both houses to the matter to be made a law, and the terms in which it is to be enacted, is both absolutely necessary and adequate. But the supreme or enacting power, is undividedly in the king ; he does not enjoy it in copartnership with the houses. It is thus then, in our constitution of government, that the good effects of a divided legislature, are secured to us without the internal conflict and collision, which must arise from a separation of enacting power, by which equal dignity would seem to be invested in each part ; and it possesses the simplicity of undivided sovereignty, without the bad consequences always following it. We must add here, that the writer of this Letter produces, besides the opinion of a great and constitutional lawyer, which may be called extrajudicial, an express authority of law ; from a source still held in the highest estimation, "that the king makes the laws by the assent of the Peers and Commons, and *not the Peers and the Commons.*"

* To advise a measure, seems to imply a higher degree of approbation than assent, or consent ; it may therefore be said, that the king never acts without assent or consent of one of his councils ; the greater including the less : in the 2d H. 5, the Commons claimed to be *assessors* as well as petitioners in their bills, p. 45 ; and a parliament is called by the *advice and assent* of the Privy Council. The pre-eminence of the great council over all others, therefore does not consist in what it possesses in common with some (at least) that the king cannot act without their advice and consent ; but that without their advice and consent, he cannot make any thing to be law, which was not law before ; or that in their advice, they are not limited by antecedent law, but moral wisdom.

The application of the expression, *the three estates* to the King, Lords, and Commons in Parliament assembled, now returning again into common use, after having been exploded a century ago, is here condemned, and deservedly, as suggesting an idea of co-ordination between the two houses and the king, whom the constitution avers to be their head and origin, (*caput et principium*) and is contrary to the express authority of the laws. A pointed reprobation of this mode of expression, from Judge Hale, is here also given; affirming, “the king to come in upon a higher denomination and title, namely, the head of these estates.” The other form of expression, is observed to be calculated to diminish much of the idea of majesty, under which the law represents the king to us.

The author shows, on the authorities of law and history, that all the powers exercised in the realm, are derived from the crown. Thus juries are summoned by sheriffs appointed by the crown, or elected by charter granted by it; and that excellent part of our constitution, the Commons’ house, to whose counsels and exertions we owe many of our best liberties and franchises, was constituted at a period of no very remote antiquity, by the king, with the advice of the peers, holding their titles from the crown.

The letter-writer goes on to demonstrate from law and history, that all the powers exercised in the constitution, are derived from the crown, and are subsidiary; being transient or permanent, according to the necessity of their nature. We cannot pause to remark on what he says on the nature of metaphors in general, but proceed to his defence of that which gave alarm in his first Letter. This, with as much of the context as is necessary, he has reprinted with a commentary, simply expressing its literal sense, divested of the figure. They are both ranged in opposite columns, and are copied here.

“ *The passage with the metaphor.*

“ In fine, the Government of England is a Monarchy; the Monarch is the antient stock, from which have sprung those goodly branches of the Legislature, the Lords and Commons, that at the same time give ornament to the tree, and afford shelter to those who seek protection under it; but these are still only branches, and derive their origin and their nutriment from the common Parent; they

“ *The passage without the metaphor.*

“ In fine, the Government of England is a Monarchy; the Monarch is the *caput principium et finis* of the High Court of Parliament, or *Legislative Council* of the realm, the Lords and Commons, that at the same time *reflect dignity on the King, and afford protection to the subject*; but these are still only a Council, and derive their origin, and authority from the Monarch; they may be dissolved, and the King

they may be lopped off, and the tree is a tree still; shorn indeed of its honours, but not, like them, cast into the fire. The Kingly Government may go on in all its functions without Lords or Commons; it has heretofore done so for years together, and in our times it does so, during every recess of Parliament; but without the King his Parliament is no more. The King therefore alone it is, who necessarily subsists without change or diminution; and from him alone we unceasingly derive the protection of Law and Government.

is a King still; *deprived*, indeed, of *this part of his dignity*, but not *losing his state*, like them, *who become private individuals*. The Executive Government may go on in all its functions without Lords or Commons; it has heretofore done so for years together, and in our times it does so, during every recess of Parliament; but without the King, his Parliament is no more. The King therefore alone it is, who necessarily subsists without change or diminution; and from him alone we unceasingly derive the protection of Law and Government.”
P. 145.

From what we have already given from the Letter, the conformity of every sentence of the commentary, and consequently of the original text, to the law, and therefore to the constitution, is evident; and as to the metaphor of a tree with its branches lopped off, and cast into the fire, it is very well known that a Parliament may be suddenly dissolved by the Crown, and another of a very different complexion returned; and although we do not in the least pronounce on the merits of the cause which led to that event; yet at a period comparatively recent, we have seen this happen, furnishing the materials of a very extensive *martyrology**!

The Letter concludes with an exposition of the principles of the writer in a series of propositions, many of which are deduced from the preceding parts of it. Some are applied to the censure of the principles of the theorists; their new phrases, preparing the way for new opinions by stealth, and

* The writer says, among other things, that the tree he had in his conception was the oak; and that it was supposed by some that when he speaks of its branches as being lopped, that he added that mean description of their fate, to degrade what is signified by them. Against so serious a charge, the following defence may be as seriously urged. In all our reading, we have met with but one author of repute, who has treated on the same subject. Mr. Locke, in the Essay on the Human Understanding, b. ii, ch. 27, sect. iii. examines the profound question, whether a tree can lose its principium individuationis, as he calls it, its identity as a plant, by this operation; that is, whether “*the tree is a tree still*,” according to the first Letter: and he determines, in express words, that “*an oak growing from a plant to a great tree, and then lop’d, is still the same oak*.”

their fanciful illustrations of the nature of the constitution, derived from the mechanical powers and the doctrine of motion.

If some things in this Letter may appear new, even to many who think they have acquired no mean share of knowledge on the subject of the constitution, it is because they have sought for it where it is not to be found. Its principles are all legal, and are to be sought only in the laws. This misdirection of our studies for the acquisition of constitutional knowledge, has had a very singular effect, which deserves to be developed much more at large than in the slight sketch we can here give of it. Its connection, however, with the history of the publication, of which the Letter before us is a defence, will not permit it to be totally passed by.

We shall not trace the origin of the principles of the theorists further back than Mr. Locke's writings. This able reasoner took up the principles he found, added to them, and reduced them into system. In arrangement, in acuteness, in placing every idea in the most luminous point of view to men of reflection, he has had few equals; and thus he became the Des Cartes of political philosophy. His system came into the world at a time highly favourable to it. This palatable but deleterious compound was a convenient antidote against a poison, which had infected the minds of too many; while a disputed claim to the throne menaced the nation with the most dreadful of evils. Hence some of those, to whom the nature of this system was known, yet refrained from giving warning against it. A few perhaps hoped, that, from the conflict of these opposing principles, a compound might be generated, which might form a wholesome preservative to the constitution; and something like this for many years appeared in effect to have been the case.

But the vices in the principles of the disorganizing system, were much more active than those in the other: the former flattered one of our strongest passions, our pride; the second required a sacrifice even of much of our national dignity. Hence the principles of the theorists were taken up by the poets, never so successful as when they flatter our ruling passions. They furnished public speakers with many pointed sentences, and fine amplifications, and were among the favourite ornaments of historical composition: they found their way across the channel, were cut and trimmed in a foreign mode, and were reimported upon us, with other cargoes of follies and frivolities, from the opposite shore. We met them every where; periodical works were not tolerated without them, and they tolerated nothing else; they even began most

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awkwardly to bepatch our law-books, where they were least to be expected; and they were so tacked to the minds of many, they almost seemed to be wrought into them.

As these principles were said to be found in the constitution, we also revered them; but the substance of the constitution itself was still beloved. When a violent attack was made upon it, by arms taken out of the magazines of the theorists, they who conducted it had the disappointment to find, that as the best moral principles do not infallibly lead to the best moral conduct, so on the contrary, but much more frequently, errors in speculation do not lead men destructive lengths in practice. It became manifest, that men may be abstractly wrong, or rather may have many erroneous principles mingled in their opinions upon a particular subject, and yet, *in act*, be practically right. When the danger spoken of grew imminent, a numerous party stepped ardently forward in the defence of our constitution of government; and had they not numbered many among them of the class above described, their ranks would have been much thinner. This then gives the solution of a singular fact, which has astonished many, who, having studied the constitution in the law by which our system of government is formed, could not think that they who practically revered it, and were sincere and ardent in its defence, had any erroneous maxims upon the subject latent among their other opinions. But the truth is, that the persons thus misled had never in their minds followed up these principles, to the whole length of their legitimate inferences, nor seen their repugnancy to our constitution of government. They condemned maxims of law, coeval with it as its basis, and therefore never obsolete during the term of its existence, as new doctrines, because they were then for the first time laid before them; judging of them by the principles above-mentioned, and not the principles by the law; a remarkable instance of which might be given, closely connected with the cause of this publication.

Public and uncontradicted repute ascribes this and the preceding Letter to the very able historian of the English laws; and if, following the venerable fathers of the English jurisprudence, he shall be able to induce his countrymen in general to form their notions of the origination and extent of every constitutional power, from that canon of Lord Hale, that "it is the settled constitution and custom of the kingdom, that fixeth and defineth where the legislative [and all other] power is lodged, and not notions and fancies," great will be the additional service he will have rendered to that excellent system.

ART. VII. *Contributions to Physical and Medical Knowledge, principally from the West of England. Collected by Thomas Beddoes, M. D.* 8vo. 539 pp. 8s. Longman and Rees. 1799.

THE editor introduces these Essays with a Preface, explanatory of the views with which this collection of Contributions is made; but as the arguments are of a general nature, and would serve equally well for any other collection of medical Essays, we shall pass them over, and proceed to give an account of the papers of which the volume is composed.

The first, by Mr. H. Davy, is on Heat, Light, and the Combinations of Light. The author of this Essay, or these Essays, for there are several of them, who is, we are informed, only twenty years of age, has attempted to investigate the nature and properties of light and heat. He joins in opinion with those who suppose caloric, or heat, to be immaterial, and describes a series of experiments, which he thinks demonstrative of that fact. Having determined that caloric is not a material body, he next assumes that it consists in a repulsive power or quality, which, like the power of attraction, is inherent in a greater or less degree in all bodies.

“ Since bodies become expanded,” he says, “ by friction, it is evident that their corpuscles must move or separate from each other. Now a motion or vibration of the corpuscles of bodies must be necessarily generated by friction and percussion; therefore we may reasonably conclude, that this motion or vibration is heat, or the repulsive power. Heat then, or that power which prevents the actual contact of the corpuscles of bodies, and which is the cause of our peculiar sensations of heat and cold, may be defined a peculiar motion, probably a vibration, of the corpuscles of bodies, tending to separate them. It may with propriety be called the repulsive motion*.

“ Bodies exist in different states, and these states depend on the differences of the action of attraction, and of the repulsive power, on their corpuscles, or, in other words, on their different quantities of attraction and repulsion.” P. 21.

When the motion of attraction predominates over the repulsive motion, bodies become solid, when those motions or

* But heat, even according to this hypothesis, can only be the effect of motion, or the consequence of the collision of the particles of matter. For if a body could be supposed to be projected into an absolute vacuum, where no other body opposed its passage, no heat would be generated. Heat therefore is not motion, nor the necessary consequence of motion,

powers are in equilibrio, fluidity is produced, and the excess of the repulsive motion begets or occasions volatility, and in its extreme degree the gases, and lastly light, the most subtle agent in nature. Light enters, this author says, into the composition of numerous classes of bodies, it is an ingredient in oxygen gas, which he thence calls phosoxxygen. As oxygen gas, containing a portion of light, is supposed to be absorbed by the pulmonary vessels in respiration, and mixed with the blood,

“is it improbable,” the author asks, “to suppose that light is attracted or secreted from the blood by the brain in the form of an ethereal fluid or gas, and perpetually conveyed by the brain to the nerves?” P. 140.

Assuming this as a fact, Mr. D. goes on to say,

“Life may then be considered as a perpetual series of peculiar corpuscular changes; and the living body, as the being in which these changes take place. Perceptions, ideas, pleasures, and pains, are the effects of these changes. They are consequently found to be continually varying. The laws of mind then, probably, are not different from the laws of corpuscular motion. Every change in our sensations must be accompanied with some correspondent change in the organic matter of the body. These changes an extensive and philosophic chemistry may enable us to estimate. Thus essential then is light to perceptive existence. All organic sensitive beings with which we are acquainted, appear totally unable to exist without phosoxxygen.” P. 144.

But our readers will probably think this more than sufficient; we shall therefore proceed to the next article, by Mr. J. Addington, giving an account of a new mode of treating gonorrhœa.

The medicine used by Mr. Addington, was a solution of one grain and an half of the muriate of quicksilver (corrosive sublimate of mercury) in half an ounce of proof spirit. This was given going to bed, undiluted. On the morning of the second following day, an ounce of Glauber's salt was given, and, in two or three days more, the solution of sublimate was repeated. Three doses were usually found to be sufficient to effect a cure, but for greater security, a fourth or fifth dose was commonly given. Sometimes the author began with giving a single grain only of the sublimate, and diluted it with an equal portion of water. The author first gave the medicine, he says, at the earnest solicitation of his patient, a soldier, who brought the prescription from America, where he understood it had been used with great success. It occasions, at first, a burning heat in the fauces and stomach, followed by a copious flow of saliva, and the author has not seen, he says, a single instance, in which any other than this temporary inconvenience has

has followed from taking the medicine. The author tried the medicine on thirteen patients, nine of whom, he says, were speedily and completely cured. Two he lost sight of, but believes they were also cured, and two quitted him, he supposes, and applied to some other practitioner, disgusted probably at the violence of the operation of the medicine.

Notwithstanding what the author says, of the little disturbance the sublimate occasioned to his patients, we cannot help thinking the exhibition of so dangerous a medicine as corrosive sublimate, in the doses here recommended, very reprehensible; particularly in a disease so easily and so certainly curable as gonorrhœa is, by medicines that may not only be given without danger, but often with manifest advantage to the constitution. When a new medicine, or new mode of treating a disease, is proposed, the innovator generally begins by decrying the old and accustomed mode, much beyond what any defect it may have can fairly warrant, and then by ascribing to his new mode virtues as much beyond its real power, gives it a great and decided superiority. In general, perhaps, it is better to let such exaggerated encomiums pass unnoticed, as experience, in a little time, detects the fallacy, and the medicine, or doctrine, dies as hastily as it was produced; of which the present times, so abounding in innovation, afford abundant instances. In the present case, from the extreme danger of the medicine, and the little difficulty there is of curing the complaint by mild and gentle means, we have thought it our duty to warn practitioners from making the experiment, because if any fatal accident should happen from it, the experimenter would be, or ought at least to be, answerable.

The author of this paper tried the nitric acid in a case of syphilis, but without success.

The next paper contains an Account of the Treatment of a Mortification of the Toes and Foot, by Mr. Kentsh.

The complaint began with a slight affection of the heel, occasioned, as it seemed, by paring off the horny skin from the part. The heel soon became painful and ulcered. Bark and opium, in large quantities, were given to the patient, and continued several months, but without stopping the progress of the ulcer, or materially relieving the pain. The toes at length mortified, and were removed, with the metatarsal and tarsal bones, but the mortification extending to the ankles, and the inflammation creeping yet higher up the leg, attended with pain, the patient agreed to suffer the limb to be amputated above the knee. The operation was performed on the 17th of September, 1797, ten months from the commencement of the com-

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plaint. It was thought proper to take off the limb so high, because the periosteum of the tibia was observed to be thickened. "The femoral artery where it was tied," the author observes, p. 264, "was studded with several ossified points, and appeared to have lost much of its contractility, as it did not retract after the operation." The cure seemed to go on well for about fourteen days, at the end of which time inflammation, spreading up the limb, and seeming to threaten fresh mortification, came on. As bark and opium had done little service in the beginning of the complaint, the author had recourse to bleeding, and the antiphlogistic plan, and with such success, he says, that the stump healed, and the patient was at length, namely, by the February following, completely cured. From the success attending the cooling and evacuating plan in this case, and from the author's experience of the inefficacy of bark and opium in stopping mortification in aged persons, which he thinks rarely, if ever succeeds, he is disposed to give them up, and adopt his new mode. The result, however, of a single case, will hardly be thought to afford sufficient ground, upon which to found the abolition of a practice recommended by the first surgeons of the age, and which has certainly succeeded in many cases, although those treated by the author of this paper may not be of the number.

Observations on Carbuncle, by Mr. Young, Surgeon, Shifnal, Shropshire.

Through the course of this tedious complaint, the author had frequent opportunities of observing the superior efficacy of cold water, over all other applications in relieving pain, and ultimately disposing the carbuncle to heal.

"The heat of the integuments," the author says, "on the 11th of August, when the disease seems to have been at its height, was 106; but its rapid evolution and diffusion, impressed the sense of a much higher degree. The hand, when swept gently over, at the distance of three or four inches from the surface, received a sensation similar to that which a heated andiron would have given at the same distance, and water by flowing over the tumor in drops, acquired fifteen degrees of heat. The compresses were warmed so much as to be no longer useful in four or five minutes, and if by accident the regular succession of these was interrupted, pain, heat, and redness, certainly increased." P. 301.

There are many ingenious observations, in the course of this paper, well deserving the attention of practitioners.

Next follow miscellaneous observations on the respiration of gases and vapours; on the cow-pox, tending, as far as their accuracy goes, to disprove the opinion, that persons who have at any time been infected with the cow-pox, are secured from

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receiving the infection of the small-pox ; on the nitric acid, which the editor says he has found to be singularly efficacious in relieving nausea and vomiting. It is to be given, from twenty to forty drops, diluted with water and sweetened. Doctor Luke, of Falmouth, relates the case of a dropical patient, who was apparently cured by the same medicine. The remaining communications, of which we shall give little more than the titles, are, by Mr. Scott, of Bombay, on the use of the nitic acid bath ; by Mr. Clayfield, on several veins of sulphate of strontian, found in the neighbourhood of Bristol ; by Mr. Smith, on a method of whitening bones ; by an anonymous correspondent, who brought on very dangerous symptoms in two patients, by giving the muriate of quicksilver, without curing the gonorrhœa for which it was prescribed. Two cases of phthisis pulmonalis, cured by the digitalis purpurea, by Dr. Drake ; and observations by Dr. Fowler, and by the editor, on the same subject. Although the editor appears not to have been so successful as his correspondents, in exhibiting this powerful medicine, yet it seems probable, that it may be found useful in some symptoms attending this too generally fatal disease.

From the view we have given of this volume, our readers will perceive the communications are miscellaneous, and of various merit. The observations on carbuncle, and on the digitalis, seem most deserving of notice. The long quotation from Dr. Barnard, on temperature, might have been omitted. The hypothetical conjectures on light and heat, considered as the product of a young man, are ingenious, though not solid ; but as leading to materialism, they are evidently and highly objectionable. The second volume, which the editor announces as nearly ready, will, we hope, be more select.

ART. VIII. *Horæ Biblicæ ; being a connected Series of miscellaneous Notes, on the original Text, early Versions, and printed Editions of the Old and New Testament.* 8vo. 270 pp. 5s. Oxford printed ; sold by White, London. 1799.

THIS useful and comprehensive manual of biblical literature, is the work, not of a theologian by profession, but of a very respectable barrister, Mr. Butler, of Lincoln's-Inn, who, during several years, has laudably devoted his leisure hours to the study of critical divinity. It is the result of a connected series of notes, which the author committed to paper, during

the course of his reading, to assist his own memory ; but a private edition having been presented about two years ago to his friends, who were of opinion, that it contained much valuable information, he has thought proper to deliver it to the public, with various corrections, and considerable additions. As the work lays claim to no other title, than that of a compilation from the most approved authors on the respective subjects which are discussed in it, we must examine it solely in this point of view ; and we can have no reason to complain, if it contains not original disquisitions, such as might be expected in the writings of a Michaelis, or an Eichorn. The manifold subjects of critical theology lie scattered in such a multiplicity of volumes, to which few have access, and not many know even by name, that it is undoubtedly a meritorious undertaking, merely to collect and arrange those subjects, so as to render them familiar to common readers. Manuals of this description are of real utility ; for, on the one hand, they furnish, at an easy rate, much useful knowledge to those, who have neither leisure nor inclination to study the originals ; and, on the other, they supply those, whose profession leads them to a deeper investigation, with a clue, which may direct them in their future inquiries. We must acknowledge, therefore, our obligations to Mr. Butler, for the comprehensive miscellany now before us, in which the subjects have, upon the whole, been selected with judgment and fidelity, and which, when we consider that it was written, as he himself says, “ in the bits and scraps of time, which a very laborious discharge of the unceasing duties of a very laborious profession left at his command,” must certainly excite our admiration.

The book is divided into eighteen chapters, which are again subdivided into sections. In the first chapter, which relates to the history of the Hebrew language, Mr. B. observes, that its claim to high antiquity cannot be denied ; and adds, though without acceding to the opinion, “ that many respectable authors have supposed it to have been the original language of mankind.” We also have inclined to the same opinion. But the question, what language was first *spoken* upon earth, it is at present perhaps impossible to determine ; all that we can assert is, that the Hebrew is probably the oldest language, in which any work now extant was written. But whether it was the elder branch of the Oriental languages (Hebrew, Chalde, Syriac, Arabic, Samaritan) or not, it ceased to be a living language much sooner than even Chaldee and Syriac ; for after the captivity of the ten tribes, the latter was introduced into the northern part of Palestine, and the colony of Jews, who returned from the Babylonish captivity, brought with them the
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latter into the southern part of Palestine. The Chaldee and Syriac, or, as they are called, East and West Aramæan, which were, in fact, only different dialects of one and the same language, were spoken by the Jews of Palestine, in the time of Christ and his Apostles. Accordingly, Mr. B. very properly says, p. 8, that Aramæan was spoken by Christ in his familiar instructions and conversations. Isaac Vossius indeed contended, that Greek was spoken at Jerusalem in the time of Christ; and Diodati, in a little tract published at Naples, in 1767, asserted the same. But the arguments of Isaac Vossius have been fully confuted by Simon and Michaelis; and Ernesti has satisfactorily replied to Diodati.

Chap. II, contains some just observations on the formation of what is called the Hellenistic language, or the language used by the Jews, who lived in Greek countries. Mr. B. then proceeds to give some account of the Septuagint, and observes, p. 21, "that it is the version generally cited by *Christ*, and by the Apostles." Now it is true, that in many of the speeches of Christ, as recorded in the *Greek Testament*, quotations from the Old Testament are given in the words of the Septuagint, even when the Hebrew text differs from it. But we must not therefore conclude, that Christ himself quoted from the Septuagint. He conversed with the Jews of Palestine in the language of their country, that is, in the Aramæan; his quotations therefore were in that language, and, if he did not use the words of an established Targum, which however is not improbable, he must be supposed to have given his own Aramæan translation, not of a Greek version, but of the Hebrew original. On the other hand, in Greek Gospels, written for the use of Greek Christians, quotations from the Old Testament, even such as had been made by Christ himself, were frequently delivered in the words of the established Greek version, in the same manner as an English translator, in rendering a German theological work, would use the words of the established English version of the Bible, where his author had quoted that of Luther. Mr. B. further observes, p. 22, "that the Greek version was sometimes used in the synagogues of Judæa." That it was *sometimes* used is certainly true, and Buxtorf in his *Lexicon Chald. Talmudicum*, p. 104, has quoted from the Talmud of Jerusalem, a passage to that purpose, namely, "Rabbi Levi ivit Cæsaream, audiensque eos legentes lectionem, Audi Israel, Deut. VI, Hellenistice, voluit impedire ipsos." But from this passage, it appears only that the Greek Bible was read at Cæsarea, a sea-port town, the resort of strangers from Greek countries; and the very surprise and displeasure expressed by Rabbi Levi, proves that he had not been accustomed to hear the Greek Bible

Bible read in other synagogues of Judæa. In fact the Targum, or Chaldee version, was to the Jews of Jerusalem, what the Septuagint was to the Jews of Alexandria.

Chap. III, contains many useful remarks on the language of the New Testament. In Chap. IV, is given an account of the biblical literature of the middle ages; of the industry of the Monks; and of the industry of the Jews in copying Hebrew manuscripts. Chap. V, relates to the Masorah, or Jewish system of criticism, a difficult and confused subject, on which it cannot be expected, that full light should be thrown in a short manual. No one has examined the Masorah with so much perspicuity and critical sagacity as Eichhorn, in his Introduction to the Old Testament, vol. i, p. 255—309. Walton likewise (Prol. VI) has displayed great learning on this subject. In Chap. VI, is given some account of the controversy on the antiquity of the Hebrew vowel points, which, as is well-known, was defended by Buxtorf, and attacked by Cappellus. As far as we can judge, neither party appears to have viewed the subject in its proper light. It may be admitted, that the *signs*, &c. were the invention of the Masorites; and yet the *sounds*, which those signs were intended to denote, may have existed a thousand years before the age of the Masorites. It cannot be supposed, that these critics gave totally new *sounds* to the Hebrew language; but that they endeavoured, by the introduction of certain *signs*, to fix the pronunciation of it as then already spoken, and to prevent (since it was then become the language only of the learned) any considerable deviation in the pronunciation of it at a future period. As long as the Hebrew was a living language, every Jew knew what vowel sound belonged either to the consonants, or the *matres lectionis*, merely from the form of each word; in the same manner as every Frenchman, though the vowel *e*, in the French language, has not less than five different sounds, knows, even without any particular directions, which of those five sounds is to be applied, merely from looking at the word itself: and even at this day, when a learned Rabbi reads a Hebrew Bible without points, he pronounces the words in the very same manner, as he would if the Masoretic points were annexed to them. With respect to Maschei's system of punctuation, it certainly facilitates the study of the Hebrew language; but it is not to be recommended to any man, who would acquire a profound knowledge of Hebrew, as it destroys the analogy of this language to the other Oriental languages, and, as Arabic is still a living language, it cannot be compressed into the Mascheian mould.

Ch. VII, contains some general remarks; 1st, on the History of the Jews, after their return from the Babylonish captivity

vity to the birth of Christ ; 2dly, on the Persecutions suffered by the Jews ; 3dly, on their present State ; 4thly, on their religious Tenets ; 5thly, on the Appellation of their Doctors and Teachers ; 6thly, on the Cabbala ; 7thly, on their Writers against the Christian Religion ; and, 8thly, on their Principles respecting religious Toleration. In Chap. VIII, we find some observations on the nature of the Hebrew manuscripts, and the principal editions of the Hebrew Bible. The remarks on the Hebrew manuscripts are, of course, only general and popular : they, who would examine the subject more minutely, must have recourse to Kennicott and De Rossi. The account of the principal editions of the Hebrew Bible is very correct : it may be observed only of the edition of Van der Hoogt, that it is not a *bare* reimpression of that of Athias. In the edition of the Hebrew Bible, which was begun by Doederlein, continued by Meisner, and published at Leipzig, in 1793, one grand defect must be noticed ; namely, though the Hebrew manuscripts are quoted in it, according to the numbers affixed to them in Kennicott's edition, the editor has omitted to give a catalogue of the manuscripts, so that they, who are not in possession of Kennicott's edition, cannot possibly know what manuscript is meant by each figure, and therefore cannot form a proper estimate of the value of the various readings.

In Chap. IX, the account given of Greek MSS. of the New Testament, is very short. Indeed this subject is so extensive, that it was impossible in a compendium to do more than mention some of the most celebrated : further information therefore must be sought in the writings of Simon, Mill, Wettstein, Griesbach, and Michaelis. In the second section of this chapter, Mr. B. very properly says,

“ The curious and extensive collections, which have been made of manuscripts within this century, have shewn that certain manuscripts have an affinity to each other, and that their text is distinguished from others by characteristic marks. This has enabled the writers on the subject to arrange them under certain general classes. They have observed that, as different countries had different versions, according to their respective languages, their manuscripts naturally resembled their respective versions, as the versions, generally speaking, were made from the manuscripts in common use.”

In the first edition of the *Horæ Biblicæ*, Mr. B. then added,

“ Pursuing this idea, they have supposed four principal editions ; 1st, the western edition, or that used in the countries where the Latin language was spoken ; with this the Latin versions coincide : 2dly, the Alexandrine edition ; with this the quotations of Origen coincide : 3dly, the Edessene edition, from which the Syriac version was made : and, 4thly, the Byzantine, or Constantinopolitan edition ; the greatest number

number of the MSS. written by the monks of Mount Athos, the Moscow MSS. the Slavonian or Russian version, and the quotations of Chrysostom, and Theophylact, bishop of Bulgaria, are referrible to this edition."

But Mr. B. has now substituted, throughout this whole sentence, the word *exemplar* in the place of *edition*. Now the term, which Mr. B. had at first adopted, was certainly preferable: for, when we intend to denote a whole *class* of manuscripts, it is necessary to use a *collective* term, whereas the word "exemplar" is necessarily confined to a *single* copy. The term "edition," as applied to a particular class of Greek manuscripts, has received the sanction of Michaelis, and of other eminent critics: nor can any confusion arise from the use of it, as every one must instantly perceive, that the question does not relate to a *printed* edition, and that a class of Greek manuscripts, which are said to belong to the same edition, cannot be supposed to agree every where, word for word, like copies of the same work, which are delivered from a printing-office. When we speak of written editions, characteristic readings form our criterion. In Latin, Griesbach uses the term "recensio," which is still preferable to that of "editio:" if, therefore, we reject the term "edition," we must adopt the term "recension." On the critical use to be made of the several recensions of the Greek text of the New Testament, see Griesbach's admirable observations, in the Prolegomena to his second edition of the Greek Testament, p. lxxiii—lxxxii.

Chap. X, contains a description of the Polyglots: and in Chap. XI, is given an account of the principal editions of the Greek Testament. This account is drawn up with great correctness. In Chap. XII, we find some useful information on the present state of the Greek Church, and the modern Greek versions. Chap. XIII, relates to the Oriental versions, and the principal editions of them. In this chapter, if we understand Mr. B. rightly (pp. 162, 163) he represents the Maronites as *Greek* Christians inhabiting Syria. If so, it must be an oversight, because the Maronites are Syrian Christians, and their service is performed in Syriac, as Mr. B. himself rightly observes, p. 164. Speaking of the old Syriac version, or the Peshito, Mr. B. says, p. 165, "It was printed at Vienna, in 1555. It has been since reprinted: the best edition is that of Leyden, 1709, reprinted in 1717." Now it is perfectly true, that the first edition of the old Syriac version was printed at Vienna in 1555, and that the Leyden edition is the best. But critical accuracy requires that the term "reprinted" should not be applied to the Vienna edition: for, though the
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Leyden edition contains the same *version*, it does not contain precisely the same *text*, the readings in many places being very different. Besides, the Vienna edition has the old Syriac version only, in which the second Epistle of St. Peter, the second and third of St. John, the Epistle of St. Jude, and the Apocalypse are not contained, whereas in later editions, and in that of Leyden in particular, these books have been inserted from other Syriac translations. P. 168: "Melek" should rather be called Hebrew than Arabic; it is, however, of no great importance, as the Arabic word, without the nunnation, which is never used in speaking, differs only in the points. In the same page, the name of the Copts, the Christians of Egypt, should rather be derived from Copios, a town in the upper Egypt, or from the word *Αιγυπτος* itself. Speaking of the Armenian version, and the (written) edition, or recension of it, by Haitho, king of Armenia, in the thirteenth century, Mr. B. observes, p. 74: "It is asserted, that he made the ancient text conform throughout to the Latin Vulgate." Now it is true that this has been asserted, and very generally asserted; but the grand argument for this opinion, namely, that Haitho inserted 1 John v. 7, from the Vulgate, is devoid of foundation. Haitho did not insert this verse; for though it is contained in Usan's *printed* edition, it is wanting, as appears from the unquestionable testimony of Zohrab, in all the Armenian *manuscripts*, most of which are undoubtedly posterior to the time of Haitho.

Chap. XIV, contains a good account of the Latin Vulgate; and, in Chap. XV, mention is made of some English versions. Of these the description is very concise, for which Mr. B. (p. 263) assigns, as we think, a sufficient reason, "that as these versions throw no light on the state of the (Greek) text, the mention of them did not enter into the plan of his work." Chap. XVI, relates to the division of the Bible into chapters and verses, and other marks of distinction. Here Mr. B. says, "the division of the Hebrew text into *chapters* was made by the Jews in imitation of the division of the New Testament into chapters." To prevent mistakes, it is necessary to observe, that the word "chapter" must be here understood as denoting פָּרָשָׁה, not פֶּסָּקָה, the latter being a very ancient division, which is still retained in the rolls of the Synagogue. When Mr. B. says, at the end of this chapter, "the spirits and the accents are not earlier, in the opinions of most writers, than the seventh century," he must be supposed to mean, not that the *marks*, called spirits and accents, did not *exist* before the seventh century, for they were introduced by Aristophanes of Byzantium before the Christian æra, but that these marks are
not

not found in Greek manuscripts, which were written before the seventh century. However, if the celebrated Codex Vaticanus be more ancient than the seventh century, as many critics suppose, an exception must be made, since this manuscript has accents and spirits even *a primâ manu*. The Codex Bezae Cantabrigiae, which Montfaucon refers to the sixth century, has likewise accents and spirits, but not throughout.

In Chap. XVII, we find some general observations on the nature of the various readings of the sacred text. The first object of Mr. B. is, to ascertain what notion ought to be conveyed by the term "various readings," and for this purpose he endeavours previously to determine, what are *not* various readings. Of these latter he enumerates seven classes, and then adds: "From the general mass of various readings we must subtract therefore those, which are included in the classes above-mentioned." The two first of these classes contain wilful alterations of the text, and inadvertent mistakes of transcribers, which Mr. B. says are *not* various readings. He uses therefore the term "various reading" in a different sense from that, in which it is used by other critics, which must necessarily create confusion. In the editions of Mill and Wettstein, for instance, *every* reading printed under the text, which *varies* from the text, is a *various* reading: but whatever reading, whether printed among the *variæ lectiones*, or in the text itself, is either a wilful corruption or an inadvertent mistake, is a *spurious* reading. In respect to the third class, Mr. B. very justly observes, that "where two or more copies are made from the same exemplar, they form together but one evidence:" but when he adds, that when two manuscripts, which were copied from the same more ancient manuscript, differ from each other in any particular reading, and from the want of their common original, it cannot be ascertained which is the true copy, the reading of only one of them in that place can be considered as a *various* reading, he again uses the term "various reading" in a different sense from the common one. *Both* readings are *various* readings, though both cannot be *genuine*. Nor can this latter question be always determined from knowing, which of the two transcribers in a given place adhered to the common original. Let us suppose that two MSS. C and D, are both of them transcripts from the same MS. B; that, in a given place, the MS. C. exhibits a true copy of the MS. B, but that the MS. D. in this place deviates from it, and exhibits the reading *y*, where the other exhibits *x*. In this case, *y* is not only as strictly a various reading as *x*, but may be even the genuine reading, and deserve therefore to be taken into the text. For the reading of the MS. B. to which the writer

writer of the MS. C closely adhered, may in the given place have been spurious, and the writer of the MS. D may have substituted from a still more ancient MS. A, the genuine reading. The examination of various readings is, and must be, an analytical operation; and, if we treat them synthetically, we expose ourselves to the danger of mistakes. The readings enumerated in the fourth, fifth, and sixth classes, may be readily admitted to be *unimportant* readings, if supported by no other authority than that which is there mentioned; but they are still *various* readings. Besides, if a reading, found either in a manuscript, or in a version, which upon the whole is of no great value, be at the same time supported by respectable authority, even the less respectable authority, though alone it would be of no importance, must be quoted at least as accessory evidence. The seventh, and last class, contains readings, which are not only strictly entitled to the name of various readings, wherever they vary from the common text, but are really various readings of the greatest importance, namely, quotations from the Greek Testament found in the writings of the Fathers. No manuscript of the Greek Testament now extant is (in the opinion of some critics) prior to the fifth century: but, in passages of the Greek Testament preserved in the writings of Clement of Alexandria, and of Origen, we find quotations from Greek manuscripts of the third, and even of the second century. The second volume, therefore, of Griesbach's *Symbolæ Criticæ*, which contains a complete and very judiciously arranged collection of extracts from the writings of these two Greek Fathers, is of more value than a collation of an hundred modern manuscripts. On the opinion, that the quotations of the Greek Fathers form no certain standard for judging of the text of their Greek manuscripts, because they may have been quoted from memory, we beg leave to transcribe a passage from the writings of a critic, whose long experience on this subject, and whose critical acumen, is universally known.

“ Radicitus ex animo evellenda est præjudicata multorum opinio, qui è patrum allegationibus certò cognosci posse negant, quid in suis codicibus scriptores illi legerint, nec ne. Etsi enim lubentissime concedo, scripturæ sacræ loca a patribus sæpe excitari negligenter, nec codicibus inspectis, sed memoriter atque confusè, extant criteria sat multa atque luculenta, quorum ope discerni possunt allegationes fideliter è codicibus depromptæ a vagis ad dicta scripturæ provocationibus.”

Griesbach, *Hist. text. epist. Paulinarum*, Sect. i. 913.

In what manner these criteria are to be applied, may be best learnt from a critical study of the second volume of the *Symbolæ*

bolæ Criticæ. We have thought it necessary to be thus diffuse on the subject of various readings, because it is treated with less accuracy than any other subject in this useful and comprehensive miscellany. But though the *theory* is delivered inaccurately, Mr. B. has made a very correct *application* to a particular case, p. 213-218, and has pointed out to his readers in what manner various readings must be applied, when they wish to judge of the authenticity of a given text. Whoever desires to enter deeply into this enquiry, may have recourse to Griesbach's *Commentarius criticus in textum Græcum N. T.* of which only one volume has been hitherto published.

In the eighteenth and last chapter, Mr. B. has given an account of the principal authors from whom he derived his materials. For this he is much to be commended, because he has thus informed young men, who are unacquainted with biblical literature, where they have to seek for further information.

In this manner we have endeavoured to represent to our readers the contents of a work, which we recommend to their perusal. We have noticed such defects as occurred to us in the examination of it, not with the most distant view of censuring the author, since, when we consider all circumstances, we have great reason to wonder that the defects are so few; but we have noticed them, in order to remove the few inaccuracies of a publication, which in so many respects is entitled to our regard. As it is purely critical and historical, and controverted points of speculative theology are wholly avoided, it cannot give offence to any party, and may be read with equal advantage by all. Lastly, the language is easy and unaffected; and there runs through the whole a commendable spirit of liberality and benevolence.

ART. IX. *Observations on the Union, Orange Associations; and other Subjects of domestic Policy, with Reflections on the late Events on the Continent.* By George Moore, Esq. of Lincoln's-Inn, Barrister at Law. 8vo. 80 pp. 2s. Dublin printed; London reprinted, Debrett.

THE subject of the Union is of so great importance, that it cannot be too much discussed. But we have already paid so much attention to very able publications on this question, that we might perhaps have passed over this pamphlet, with a notice not proportioned to its merit, if it did not appear to us that it is recommended to public notice, by several very peculiar

peculiar circumstances. It is the first publication on the side of the Union, that has appeared from an Irish Roman Catholic, and it contains arguments that well deserve the consideration of the Catholic body. That it is the production of a man of very vigorous powers, no man can doubt who reads it ; and it bears evident marks of being written by an author totally unconnected with government. None of those topics of vulgar declamation, which are employed against the writings of those who are connected with administration in either kingdom, can be directed against this pamphlet. Under these circumstances, we may at least hope that Irishmen will peruse it without any prejudice against the character and intention of the author. He has certainly a right to expect a fair hearing for his arguments.

We shall content ourselves with laying before the public a very few specimens of Mr. Moore's powers of reasoning and composition, because we are convinced that his pamphlet must soon attract a very considerable degree of public attention, and because it cannot attract the attention, without also commanding the approbation of competent judges. The following passage is an excellent vindication of the present constitution of the English House of Commons, as a representation of the people.

“ The English House of Commons is not fashioned according to any system or theory, but in point of fact it unites in its bosom the representatives of all the classes of men in the community, it therefore sympathizes with the feelings, and speaks the opinions of a miscellaneous people. Is a commercial question agitated ? It reckons in its numbers the most opulent and respectable merchants of the country ; so the greatest landed proprietors deliberate upon every point interesting to its agriculture. In my opinion, the House of Commons of England is the fairest representative of public opinion that can be contrived. Divide the whole island into districts, you throw all the returns into mob elections ; you exclude all sober, quiet men, all studious recluse characters, all men of large property, indolent and fallidious from their property, who could not endure the vexations of a popular contest ; and if they could prevail upon themselves to enter the lists, would be constantly overcome by noisy specious demagogues, with fluent tongues and empty heads ; property would want its due weight, commerce and agriculture in their most important branches would not be represented ; no part of the nation would be represented but the tribe of enterprizing wits and idle talkers, the destruction of every country that is governed by their councils : I am convinced that this is one of the great immediate causes of the destruction of France. I conclude, from all these observations, that the great cause of the prosperity of England is the intimate connexion that subsists between the members of the House of Commons, and the feelings and opinions of every class of the people ; inasmuch, that the proceedings of the one, have not for any length of
time

time varied from the confirmed sentiments of the other. Every order of subjects has, in the bosom of the legislature, its most considerable members who espouse its cause, sympathize in its feelings, and speak its opinions. This is what I call a true representation of the people, and not any of those fanciful schemes, which, through the medium of a pretended popular election, would throw the whole power into the hands of one set of men; perhaps the most shining, certainly the least useful, of the various classes into which a great community is divided." P. 10.

The next passage of this interesting pamphlet which we shall select, is one which, in our opinion, does no less honour to the author's magnanimity, than to his understanding and his eloquence.

"At the origin of the French revolution, I acknowledge with shame and confusion, that I was rash. ought I to say impudent enough, to oppose my shallow judgment to the opinions of that great man, who took such a large and comprehensive view of human affairs; whose whole life was dedicated to the support of genuine liberty, which he best knew how to distinguish from despotism assuming the name; who fought in her sacred cause against the oppressors of their species, whether invested with viceregal government in India, or possessing supreme power in Europe; who pointed out, with prophetic wisdom, the crimes which now desolate the civilized world in their seeds and first causes; whose eloquent indignation will for ever vindicate the majesty of justice, against the chance of arms, and condemn the authors of the French revolution to the everlasting abhorrence of mankind, notwithstanding the dazzling successes of its fanatic armies. The only atonement I can make for my presumption is, to confess it, and to offer this slender tribute at the shrine which wisdom and virtue are preparing for their votary."—"I make no such apology (i. e. an apology founded on the change of circumstances) I frankly confess my error, I admired in the year 1789, what I now think so far from admirable, that it was detestable." P. 34.

If the example of this honest and magnanimous confession were generally followed by all those who have been as much disabused by experience as Mr. Moore, we are thoroughly convinced that the people of England would be found to approach much more nearly to unanimity, than they appear to do at present. It is impossible to offer so gross an insult to the understanding of the greater part of the partizans of the French revolution, as to believe that they still continue sincere. Many of them are men of sense; some are men of great abilities. It is impossible for such men to believe, against the testimony of the Revolutionists themselves, that the French revolution has been a system of liberty. It is impossible for them to believe, against the evidence of common sense, that it is likely to become a system of liberty. Candour obliges us to think that
they

they are restrained by vanity, by obstinacy, by false shame, and perverted honour, from making an ingenuous confession of their error. These are indeed great weaknesses; but in the year 1799, to think otherwise of the French revolution than as a system of tyranny and robbery, would be stupidity and folly; and for those who estimate it justly, to desire its preservation, and its extension to other countries, would be a degree of incorrigible depravity, for which no human language has an adequate name.

The example of a man of genius and literature, like Mr. Moore, respectable in his character and situation, and above the suspicion of interested motives, will, we trust, encourage others to throw off restraints, that give them the appearance of supporting principles which they inwardly detest. All candid men will excuse errors which were so natural and general, and they will applaud retractions which show true greatness of mind.

Our limits will not permit us to make a larger criticism on this pamphlet. It contains many excellent observations on the Union, and many poignant animadversions on the principles and policy of France. In his remarks on the Orange Associations, Mr. Moore is perhaps influenced by his feelings as a Catholic; but his own prejudices and resentments, as well as those of his antagonists, concur in proving the main proposition of his pamphlet—that there is no hope of an impartial government for Ireland without an Union.

ART. X. *Iter Britanniarum; or, that Part of the Itinerary of Antoninus which relates to Britain; with a new Comment. By the Rev. Thomas Reynolds, A. M. Rector of Bowden Parva, Northamptonshire.* 4to. 489 pp. 18s. Cadell and Davies. 1799.

THIS is a new attempt at a work, which has been repeatedly undertaken before, and executed in general with satisfaction to the public. Mr. Reynolds, however, attempts it upon a new plan. But, before we come to this, let us see the age assigned by him for the Itinerary itself, as much depends upon this.

“It has been already rendered very probable,” he tells us, “that this work was written in the time of Hadrian, and by one of his travelling attendants. It is an absolute certainty, that Antoninus lived in

in the reign of that Emperor, because he was his adopted son and successor in the empire. And as he is, by his adoption, proved to have been one of his most intimate friends, so we may suppose he would not be often absent from his locomotive court. Nor is there any thing related of this illustrious Roman, which renders the supposition of his being the author of such a work either improbable or impossible. To be an author was not esteemed a degradation of the high rank of an emperor of the Roman world. A work of his immediate successor, Marcus Aurelius's *Meditations*, has reached our times, as well as the *Itinerary*. But Antoninus was nothing more than a Roman senator* till fifty years of age, nor had he any reason to expect to be honoured with the imperial throne, till the space of little more than one year of the death of his predecessor. In his private station, therefore, he had full time enough for the construction of this work, which might form a very agreeable amusement of his leisure hours, while attending the peregrinations of his royal master. This was an opportunity also uncommonly favourable for collecting materials for a work of this kind. It is not indeed any where positively recorded, that Antoninus did attend Hadrian in his travels, but it is a natural inference from his being one of the emperor's particular friends. And though he might not be always with the imperial traveller, yet when he had once formed a design of such a work, it would be an easy matter for him to employ some other attendant to collect information for him during his absence. But it may be objected, that if Antoninus Pius was the author of the *Itinerary*, he surely would have added some towns to it, when, after the death of Hadrian, Lollius Urbicus had built the new wall in Scotland, and his other lieutenants had recovered Dacia, and the other countries beyond the Euphrates. The answer is, that it is not absurd to suppose, that he had fully completed his design in the life time of Hadrian, before those changes had taken place, and that the progress of the work ceased with the singular cause which had given rise to it."

We shall soon assign a better reason for Mr. Reynolds.

"From these premises then I conclude, that it is in a very high degree probable, that Antoninus Pius was the author of the old *Itinerary*, which we now have called *Antonines*, and that there is no evidence so unexceptionable, by which it can be attributed to any other person." *Introd.* p. 30.

These probabilities, urged as they are in an indifferent style, and with a weak manner, even vitiated by a false assumption that pervades the whole work, and will immediately provoke our animadversions, we think to be as just as they are new, coinciding closely with the very title of the work in the ancient manuscripts.

Having seen Mr. Reynolds state the supposed age of the *Itinerary*, let us now proceed to his mode of commenting upon it, and the new principle by which he directs his movements.

* *Universal History.* Antoninus.

† *Id.* Hadrian."

"The

"The object and design of the present undertaking," he tells us, "is to extract from as many of these authors of all the three kinds," writers upon the whole or on parts of the Itinerary, "as could be obtained and consulted, a view of the Itinerary regular, and consistent in all its parts. And this could only be expected by proceeding on some uniform principle, or rule of interpretation. The principle here adopted, is that which the work itself presents, and invites the use of; and this is an exact and particular attention to the distances of the towns, according to the numbers laid down for the designation of them. This is the only peculiarity the present comment pretends to beyond those which have gone before it, and this point has been strictly attended to through the whole of it. In all former writers on this work, it has been thought enough to say, in loose and general terms, that the distances agree with the numbers. But, in the present case, the distances are never said to agree with the numbers, without producing the best evidence that can be obtained of the truth of the assertion. This is the discriminative character, which is especially relied upon to recommend the following pages to the notice of those who are conversant in these studies. And from this method, it is hoped, the value of the original work will be established on a firm foundation, and that it will appear, that however greatly it may have suffered from time and transcribers, yet so much of it remains perfect, or within the power of fair and natural correction, as to afford a most curious and valuable description of the state of our island, at the time it was under the Roman government, and when that people were in full possession of all parts of it, south of the wall built by Hadrian." Pref. xvi.

On this principle, Mr. Reynolds commences his career, after a Preface of 24 pages, and an Introduction of 134, with the first *Iter* in Antoninus. But his critical idea of the nearly "perfect" state of the Itinerary in general, and his historical notion of the Romans being *then* "in possession of" only the "south of the wall built by Hadrian;" a notion and an idea, taken up against authority, and against evidence, have led him most wildly astray in the very first *Iter*.

That the country between the walls of Hadrian and Antoninus Pius, all the region from Carlisle to Stirling, or from the Tyne to the Clyde, denominated Valentia by the Romans, was not given up, or meant to be given up, by Hadrian, when he built his wall, is demonstrable from several points. We shall notice them at some length, in order to expose an assertion, so contrary to fact, yet made the very basis of that Introduction, and this Itinerary. At RICHETER, in Northumberland, some miles to the north of Hadrian's wall, has been found this inscription on a stone, that was a part assuredly of a temple there: "*Deo invicto Soli socio sacrum p[ro] salute et incolumitate Imp. C[on]s. M. Aureli Antonini Pii Felicis Augusti*.*" The

* Horsley's Northumberland, xciv.

temple was therefore erected "a solo extructum*," in the reign of one of the *Antonines*, and (as has been supposed) by either Commodus or Caracalla†, when the Romans were "in full possession of parts *north* of the wall built by Hadrian," and in such secure possession as to be building a temple at Riechester, in those parts. Riechester, Mr. Horsley observes (p. 241) is "the next fort on Watling-street," as he comes from "the famous station at RISINGHAM, which is the first that appears this way," (p. 234) but equally some miles on the *north* of Hadrian's wall. There an altar has been found, inscribed for the safety "*Aurelii Antonini Pii Augusti*;" another of the *Antonines*, and most probably M. Aurelius Antoninus the philosopher (p. 237). "Several of the coins found lately at this station" of Riechester, "were of Marcus Aurelius, one of which I had myself. This confirms to us, that the Romans were, about *that time*, possessed of this and the neighbouring stations; and makes it more probable, that the Antonine mentioned above in an inscription at Risingham, might be Marcus Aurelius." (p. 244) These sufficiently prove against Mr. Reynolds, that this region to the *north* of the wall was not given up to the Britons in the reign of Hadrian, and that his immediate successors, the *Antonines*, still maintained garrisons within it. What then can be said for the writer, who, with these evidences all before his eye, could presume to contradict, yet not venture to discuss them? Nothing can be said, but that, enslaved to an hypothesis, he put a bandage over his own eyes. We are sorry to say this of an author, new, we believe, to the literary world, and a man in general of soberness and candour. Yet it is too apparent, we think, from what we have alledged. But it will be more so, we apprehend, from what we shall now add, out of a work which appears no less familiar to him than Horsley's, yet the arguments of which he equally chose to contradict, though he equally could not venture to discuss them.

"As the Romans carried their arms into the mediterranean parts of the island," Mr. Whitaker says, in his juvenile work, the History of Manchester, "they secured their conquests by a range of forts upon their northern borders, to cut off the communication betwixt the conquered and unconquered Britons, and prevent any invasion of the country by the latter. Thus Ostorius, as Tacitus informs us, carried a regular chain of camps along the Severn and the Upper Avon, the Avon of Gloucestershire, Warwickshire, and Northamptonshire, and the genuine and long-lost Antona of that historian; and after-

* As appears in the close of the same inscription.

† Horsley's Northumberland, pp. 241, 242.

wards continued it, as fact seems plainly to shew us, along the Fen of Northamptonshire to the marshes of the eastern coast. *A second series was also drawn from the Eden to the Tyne, before the reign of Hadrian.* And a third was constructed by Agricola, betwixt the friths of Forth and Cluyd. These the Romans laid out at the first reduction of the country. And they regularly continued them afterwards, on their peaceable settlement in the provinces. But as the Caledonians, in the reigns of *Trajan* and *Hadrian*, had over-run *Valentia* to the north, “and *Maxima*” to the south of the second series, “pretty certainly avoiding the frequent forts in the narrow isthmus betwixt the friths, by crossing the Kelvin from the country of the Attacotti below Bemulie, and afterwards passing betwixt the fewer forts on the wider isthmus of Cumberland and Northumberland, *Hadrian connected the latter by a regular wall of turf.* And the Britons again passing the forts betwixt the friths, in the reign of *Antoninus Pius*, and invading the land of the Novantes” in *Valentia*, “*Lollius united the former by another, and carried the wall and the forts into the country of the Attacotti, and nearly up to their capital.* *Hadrian meant NOT BY THE ONE ERECTION TO RESIGN THE PROVINCE OF VALENTIA TO THE CALEDONIANS,* any more than *Severus meant it by rebuilding the wall of stone,* when he was just returning from, or advancing to, the intended subjection of all *Caledonia.* And *Hadrian designed NOT TO CEDE VALENTIA TO THE ENEMY,* any more than *Lollius designed to cede the conquests of Agricola in the country of the Horestii,* when he was even preparing to reduce all the Caledonians; and had actually reduced the Attacotti. The walls were erected to continue the chain unbroken from fort to fort, and preclude the Caledonians from slipping by the forts, and ravaging the country. They could no longer pass by the stations on the friths and rivers. And, if they even crossed the former in their vessels, they were liable to be attacked by the troops from the country, and were effectually restrained in their progress by the wall betwixt the rivers. *Valentia was constantly retained in the power of the Romans; the kingdom of the Novantes being subject to them at the period of the invasion, and betwixt the construction of Hadrian's, and the erection of Antoninus's rampart.* And the whole province remained under their dominion to the days of *Severus*, the reign of *Constantine*, and the final secession of the Romans from the island.” Book i, ch. xii, sect. v.

After an account so pointed in its manner, so circumstantial in its matter, and so corroborated by citations in the notes, what, we must ask, could seduce Mr. Reynolds to write in direct opposition to it all, though he attempted not to give one iota of reply to it?

Having shown the remarkable error, which this author has stated in his very Introduction, and which, as we have intimated before, actually pervades his whole work, we shall now proceed to examine his conduct in the management of the First Iter. It runs thus:

" A Limite, id est, a Vallo Pretorium usque—
A BREMENIO Mil. pass.
CORSTOPITUM Viginti."

Bremenium, which has been hitherto fixed at *Riecheſter*, a ſtation mentioned above as ſome miles to the north of Hadrian's wall, and there fixed upon that beſt of authorities, a Roman inſcription at *Riecheſter*, bearing the very appellation of *Bremenium*, is transferred by Mr. Reynolds, in ſubſerviency to his haſtily adopted hypotheſis, to *Newcaſtle upon Tyne*. Conſidering the Itinerary alſo to be here "perfect," as needing, and ſo receiving no "correction," he thus makes the *Iter* commence its career "a Limite, id est, a Vallo," and "A Bremenio," together. But to this tranſpoſition of the ſtation, the inſcription preſents an unſurmountable barrier. Mr. Reynolds, however, acts now with an ingenuouſneſs which he has not ſhown before, recogniſes the inſcription, and endeavours fairly to level the barrier thus oppoſed to him.

"The only argument of any conſequence," againſt this new poſition of *Bremenium*, he ſays, "is an altar found at *Riecheſter*, which occaſioned Camden to ſuppoſe that place *Bremenium*:—The part of the inſcription, on which the evidence in favour of *Riecheſter* is founded, is thus given by Camden, and ſince copied by Horſley, who ſaw and examined this old altar, now preſerved at *Connington**, the ſeat of Sir Robert Cotton, in *Huntingdonſhire*.

" DRS
DUPL. N. EXPLOR.
BREMIEN. ARAM
INSTITUERUNT
N. EIUS, &c.

"The word BREMIEN is certainly very plain in this inſcription. But the circumſtance of the altar being found at *Riecheſter*, muſt excite a ſuſpicion that this place was not *Bremenium*, rather than that it was. It ſeems by no means natural to put the name of a town upon an altar erected there. Nor have I met with one inſcription, that will bear ſuch an interpretation with certainty. Horſley lays great ſtreſs upon two inſcriptions, one found at *Riſingham*, and another at *Burgh*, by *Bainbridge* in *Yorkſhire*. The firſt has great probability, but does not appear poſitively concluſive. The other is more uncertain, becauſe imperfect."

So far ſpeaks the text.

"This is by far the ſtrongeſt inſtance," adds a note, "but the force of it is conſiderably diminiſhed, by its being capable of two or

* This altar, and that below found at *Riſingham*, are removed from *Connington*, and are placed in the ſpace at the foot of the ſtair-caſe, leading to the library of *Trinity College* in *Cambridge*."

three different interpretations. It was found in the river Read near Rissingham, and is supposed to have been dedicated to a topical God of the Gadeni, by a beneficiarius, or attendant on some principal officer of the army in these parts. BE COS HABITANCI PRIMA STA PRO SE ET SUI POS. Camden reads Beneficiarius Consulis Habitanci, Primas tam pro se, &c. as if this Beneficiarius of the Consul had been also chief magistrate of Habitancum, either this town, or some other in the neighbourhood. Horsley interprets these words, Benefic. Cons. Habitanci prima Statione, and supposes this town might be at that time the most northerly station. And they may mean that an attendant of the chief magistrate, the Consul of Habitancum, (either here or elsewhere) erected it primâ statione. The first magistrate at Thetford in Norfolk, is said to have been called Consul at the Conquest. This interpretation would refer primâ statione to Rissingham, and give reason to look for Habitancum within or near the wall. From this view, I think this proof probable, but not conclusive."

"Camden and Horsley," says the text, proceeding with *Riechster*, "explain the inscription" there "in this manner, Duplares Numeri Exploratorum Bremenii Aram instituerunt, as if certain unknown bands of explorators erected the altar at Bremenium, that is, here at Riechester. The interpretation I would propose is, Exploratorum Bremenienfium, a band of explorators belonging to Bremenium, erected this altar. The word BREMEN is clearly a contraction, and much more likely to be an adjective to EXPLOR, than the name of the town; though I presume, if it is read Bremenii, the inscription may be interpreted in the sense here proposed." P. 156—158.

We have here given a large extract from Mr. Reynolds's reasonings, in order to show how anxiously he struggles against an overpowering evidence, which yet he is unable to throw off. When a town is named upon any inscription, the natural conclusion is, that the name belongs to the place where the inscription was found. This conclusion also becomes additionally stronger, if the name upon the inscription be equally a name in the Itinerary. Nor can any suggestion repel the conclusion, unless the name upon the inscription be the well-known appellation of another town, referring only to a *single* person of the latter, accidentally dying and buried there, with an inscription declaring his relation in life to the former*. But when the town itself is expressly specified by itself upon an inscription, the very specification undeniably proves, in all the true theory of reasoning upon such points, that the place of the inscription once bore the appellation on it; and all that Mr. Reynolds has urged against this argument, is like the dust of the

* As, in an instance dwelt upon by Mr. Reynolds, with an air of triumph, a *Decurio Coloniae Gloucestensis* goes to Bath, and is buried there.

desert blown against the pyramids, unable to destroy them, and only capable of covering them in part. In his copy of the inscription he reads the name Bremen, says it is clearly a contraction, and therefore proposes to read it at full length, *Bremenienſum*; not adverting at the moment, that the name is no contraction, but is at full length upon the altar itself, *Bremenii*, and only obscured by the last letter being complicated, in the mode very familiar to inscriptions, with the letter immediately preceding*. Yet he certainly adverted to it the very next moment, as he instantly adds; "though I presume, if it is read *Bremenii*, the inscription may be interpreted in the sense here proposed." It cannot, with the common sense of construction, be so interpreted on either reading. The inscription on the capital of the altar is, "D R S," sacred to the Goddess Rome; and the words upon the face of it tell us, that certain bands of soldiers "at Bremenum, erected an altar to her divinity," and so "paid willingly their merited vow." Mr. Reynolds indeed thinks it not natural, to put the name of a town upon a stone in it; and never met with an inscription, certainly such. He confines his remark to some in our own country; but let us take a slight excursion to the continent, before we follow him to the others.

"Menechæus Pataræus utrâque linguâ eroditus," says a Latin inscription found at Cadiz, concerning a Latinized Greek, "*cum secreta magni oceani scire in animo haberem, distractâ parentum hæreditate, ultimum occidentem adivi, GADEIS intravi, simulachrum Herculis toto corpore per terram extenso, adoravi; inde, fluxu et refluxu oceani diu considerato, comperi, magnum mare lunam sequi Deam, et magnâ adeo potentiâ numina superna agere ut res humanæ nihil comparatione cœlestium sint, et hoc ego primus præsentî populo GADITANO et finitimis populis apertum reliqui. Deinde, morte mihi appropinquante, decreto senatûs et populi publico, locum sepulturæ regione templi Herculei recepi. Vale patria mea. Valet, GADITANI qui me magnopere amâstis. Ad hoc enim nati sumus, ut brevi temporum cursu et qui amant et qui amantur se invicem relinquunt. Obii diem ÆLIO ADRIANO CAES. AUG. IMP. DIV. NER. TRAJ. AUG. FILIO ORBI IMPERANTE. Prid. Kal. Oct.†"*

This inscription we have cited at length, because it is charged with so much of wonderful knowledge for the time, because it repeatedly specifies the name of a town, at the very town itself, and was formed about the very period in which Mr. Reynolds believes Antonine's Itinerary to have been form-

* Horsley's plate xcvi. Northumberland.
of 1726, p. 334.

† Brevall's Travels

ed. We might notice a variety of other instances, by which Mr. Reynolds's maxim of its not "seeming natural to put the name of a town upon an altar erected there," would be proved to be unfounded. Where the town acts in any corporate capacity, there the name is recorded of course*. But the name is very often mentioned in common inscriptions; and the mention has always been considered by the good sense of criticism, as an infallible proof for the identity of the ground†.

Having dispatched this point, and (we trust) to the conviction even of Mr. Reynolds himself, we proceed to his other objections. "Horsley," he tells us, "lays great stress on two inscriptions, one found at Risingham, and another at Brugh, by Bainbridge, in Yorkshire." This account is not strictly exact, Horsley only speaking thus: "there is in fact an instance *or two* in Britain, namely, *Bracchium* at Brugh, in Richmondshire, and *Habitancum* at Risingham in Northumberland." No great stress is laid upon one of the instances certainly. Which of these it is, Horsley shall tell us himself in his accounts of both. At Brugh was an inscription copied by Camden, he tells us, and Camden "*conjectures* from the inscription, that the antient name of this fort was *Bracchium*," (p. 313) while he speaks of the inscription at "the famous station at Risingham," that "it was from this, the name of the station was *known* to be *Habitancum*" (p. 234). Mr. Reynolds however proclaims the former evidence "uncertain, because imperfect;" when there is no imperfection appearing in the part relating to the name, when the imperfection in the part immediately preceding is nothing assuredly but the name of Geta authoritatively erased, and when, by supposing *Bracchio* to mean this very fort, a complete sense is given to the whole inscription. Then the sixth cohort of the Nervii declares in it, just as Camden interpreted the words, that in the reigns of the emperors mentioned, they "at *Bracchium* had built the whole of cement," "*Bracchio cœmenticiūm*‡." So clearly is *Bracchium* the original name of Brugh! But Mr. Reynolds in flying from conviction, takes refuge behind every bush; and alleges an uncertainty when none appears, to evade a reasoning

* So in Breval's, ii. 318—320, Ehora repeatedly, 323—324, Pax Julia or Bœia, 329, Resp. Oïlon. for Oïônoba. near the present Pharo, second 318, "ordo Decurionum Colonia Romuleæ Magnæ," for Seville, even in 319 "Scapharii qui Romuleæ negotiantur."

† Breval 335, "Fab. . . . Gn. Fil. Priscæ *Asido* . . .," for Pliny's *Asido*, now Medina *Sidonia*, and second 318, a monument erected at Seville "in *Ludis Hispalensibus*."

‡ Camden 592, edit. 1607, and Horsley 313.

that he could not resist. Let us therefore now turn to his objection, concerning the altar found at Rivingham. This exhibits the following inscription, as read at full length by Horsley, "Deo Mogonti Cadenorum et Numini Domini nostri Augusti Marcus Gaius Secundinus beneficiarius consulis *Habitanci* primâ statione pro se et suis posuit*." The altar thus appears to have been erected "to Mogon the God of the Gadeni, and to the Deity of our Lord Augustus, at *Habitancis*," not *Habitancum*, so making in the oblique case *Habitanci* to accord with *primâ statione*, "the first station" *beyond* the wall (as it is in fact, lying more than midway betwixt the wall and Richestert) "by M. Gaius Secundinus the Beneficiarius of the Consul," there "for himself and for his family." In this view of the inscription, then, no doubt can be formed of *Habitancis* being the ancient name of Rivingham. This, as Mr. Reynolds ingenuously acknowledges in the text, "has great probability, but does not appear positively conclusive." Such an acknowledgment would have been sufficient for us, from a writer who goes on firmly in his path, inattentive generally to the obstacles opposing him; and, even when attentive, leaping over them with a light foot. But the author retracts half of this ingenuousness, in the note annexed. "This is by far the strongest instance," he says there, "but the force of it is *considerably diminished* by its being capable of *two or three different interpretations*." This is surely seeking refuge from the force of reasonings, in the lines of possible differences. Yet what are these differences? "Camden reads" the words "as if this Beneficiarius of the Consul, had been also chief magistrate of *Habitancum*—Horsley interprets these words," as if "this town might be at that time the most northerly station." Yet do either of these interpretations invalidate the claim of Rivingham to the title of *Habitancis*? No, surely! Why then are they urged, except to puzzle? They are urged, we fear, for an additional reason, to slip in these words as Camden's, "magistrate of *Habitancum*, *either this town or some other in the neighbourhood*." These imply some doubt in Camden, as to the position of his *Habitancum*; and were therefore introduced, to favour Mr. Reynolds's intended project of drawing down *Habitancum* from Rivingham. Yet Camden had no such doubt. From the inscription, he argues, "colligatur *HABITANCUM* LOCO FUISSE NOMEN, et illum qui posuit Beneficiarium fuisse Consulis, LOCIQUE primatem†." Mr. Reynolds however makes no attempt of this kind upon Horsley, but speaks as Horsley speaks, that "this town," Rivingham, alias *Habitancum*, "might be at that

* Northumberland, lxxx.
the Roman walls, p. 158, No. i.

† Horsley himself in his view of
‡ Camden 662.

time the most northerly station." The fairness of this representation, makes the unfairness of the other more glaring. Then in the third place, Mr. Reynolds himself, conscious that he has yet merely shuffled with the two opinions, and has left the position of Habitancum still at Rivingham, comes forward to give his own interpretation, and (as we may be sure) to remove Habitancum at once from Rivingham, by the power of his own Herculean arm. The words "*may mean*," he says, relying on a mere possibility, in contradicting the opinions of all the critics who have gone before him, "that an attendant at Habitancum (either here or elsewhere) erected it *primâ statione*; this interpretation would refer *primâ statione*," as most northerly, "to Rivingham," when it would actually refer it to Riechester, more northerly than Rivingham; and when the reference of it to another station is apparently made, to get rid of this, as he thinks he has got rid of Riechester before, "and give reason to look for Habitancum within, or near the wall." Were ever reasons so frivolous in themselves opposed before, to evidence powerful in itself, believed powerful by the whole host of antiquaries, on a point of the first consequence to the system of the author? We must say, that we believe not. Mr. Reynolds, we must add, should either not have constructed his system upon the supposed perfectness of Antonine's Itinerary, or should have gone deeper for the foundations of it. The very appearance of Habitancis and Bremenium on the north of the wall, show his system to be all false, to be the fabric of his fancy only, and (we almost shrink from saying what our minds strongly suggest) likely to be considered hereafter as the mere monument of his temerity.

(To be continued.)

ART. XI. *A Treatise on the Influence of the Passions upon the Happiness of Individuals and of Nations. Illustrated by striking References to the Events and Characters that have distinguished the French Revolution. From the French of the Baroness Stael de Holstein*. To which is prefixed, a Sketch of her Life, by the Translator.* 8vo. 344 pp. 6s. Cawthorne. 1798.

TO all who have traced, with any degree of accuracy, the events of the French revolution, the name of the Baroness Stael must be well known; by few, excepting the favourers of

* The original work was briefly noticed by us, vol. xi, p. 457.
revolutionary

revolutionary doctrines, can it be much respected. She appears to have been active in promoting that calamitous event, and, by the confession even of the translator of her work, she has since, with the exception of Robespierre alone, been a confidential friend and abettor of the chief republican tyrants of that deluded country. We are told, however, in the "Sketch of her Life," that of late she has lived in privacy; and undoubtedly the work before us bears fewer marks than could have been expected of revolutionary fanaticism. It comprises indeed only a part of her plan, which (as is explained in the introductory Chapter) is not only to delineate the human Passions, but to deduce from the nature and effects of them, certain conclusions respecting national laws and government. As the second Part of the work, in which these conclusions will be contained, has not, so far as we are informed, as yet made its appearance, we will say nothing of the Introduction alluded to, except that we hope the ingenious author (for such she manifestly is) will endeavour to divest herself of that prejudice, in favour of mere theories, unfashioned by experience, and unaccommodated to national characters, which her concern in the French revolution seems to have implanted in her mind. She will also, we hope, pause long, and reflect much, before she admits "the first principles on which is bottomed the French republican constitution," since to those principles may justly be ascribed almost all the crimes and sufferings of that country. Perhaps the events which have occurred since this treatise was published, may have already proved to her how inefficacious the species of constitution which she appears to favour, must prove against the intrigues of faction, or the open assaults of the sword; perhaps she may at length be convinced how little it is adapted to the condition of a capricious and turbulent, yet a corrupt, and, in some respects, a servile people.

The Passions which this work describes are, the Love of Glory, Ambition, Vanity, Love, Gaming, Avarice, Drunkenness, Envy, Revenge, the Spirit of Party, and the Love of Guilt. This enumeration, it is obvious to remark, is incomplete; Fear, Pity, Pride (which is, in a great measure, distinct from Vanity) and perhaps some other feelings that may be justly denominated Passions, being omitted. For the honour of human nature, we must protest against the Love of Guilt being classed among the original and natural Passions; without it were limited to that sinful tendency which is the mere consequence of our fallen nature. That excess of depravity which seems to have no further object than itself, and in which you can no longer trace the combined effects of other Passions, must be rather deemed a species of frenzy. It is indeed so

so rare, that the opinion of its being "itself a Passion," could only, we think, have occurred to a witness of the late revolution in France.

On the Love of Glory, this author's remarks are animated, and for the most part just. The obstacles that arise in attaining, the great difficulty of preserving, and the disappointments which accompany even the possession of its object, are well described. The inference also is judicious and moral. But, making every allowance for the partiality of a daughter, we cannot agree that Mr. Neckar, "of all the characters of the present time, has reaped the greatest portion of glory." Whatever may have been the motives of that statesman, to his counsels and conduct, we are persuaded, must in a great degree be ascribed the misfortunes of a virtuous monarch, and the desolation of a once flourishing kingdom. The chapter on Ambition (which, though it often exists in the same person, is properly distinguished from the Love of Glory) deserves attention and praise. Vanity is also described with great skill and feeling; and nothing can be more just than the author's description of the ill consequences to her own sex, when they "interfere with the objects of pride and ambition." They then, she observes,

"strip their charms of all the magic which they possess. The credit which they obtain, appearing only a fleeting and limited existence, can never procure them the consideration which results from extensive power, and the success which they obtain has the distinctive character of the triumphs of vanity: it supposes neither merit nor respect for the person on whom it is bestowed. Women thus exasperate against them the passions of those who otherwise would have no wish but to love them. The only real absurdity in character, that which results from opposition to the nature of things, renders their efforts ridiculous."

We are sorry that we cannot allow ourselves to extract the whole of these observations, which are continued through several pages, and conclude with the just inference, that for glory women "must renounce happiness, and the repose which befits the destination of their sex, and that in this career there are few prizes to be obtained which can vie with the most obscure state of a beloved wife, or a happy mother." The *video meliora proboque*, &c. was never more strongly exemplified than in this passage.

In the chapter on Love, the writer has displayed all her eloquence, and (allowing something to the enthusiasm of a youthful, and the sensibility of a female mind) she describes that Passion, in its pure and genuine state, with truth and propriety.

Cold

Cold as critics may perhaps be supposed, we can applaud enthusiasm when it accords with reason and virtue. To the credit of our country, the example of a happy couple is chosen from the author's acquaintance while in England. We wish it were in our power to give unqualified praise to this part of the work: but the admission of Suicide as a resource, in the case of disappointed Love (notwithstanding the apology contained in the note) favours strongly, in our opinion, of the modern infidel philosophy. The author tells us "she has not considered it in the respectable view of religious principles." But why speak favourably, in *any* point of view, of that which even natural religion plainly condemns? Although the passion (of Love) is described with enthusiasm, yet the probable consequences of too readily admitting it into the mind are very forcibly described, and the deplorable situation of a woman, deserted by the object of her affections, is painted in colours equally glowing and just. The caution impressed on her own sex, neither to resign themselves wholly to this Passion, nor (on the other hand) "to decline that situation which society has assigned them," but to attach themselves to the duties of a wife and mother, does so much credit to the author, that we shall transcribe a part of it.

"It is not by declining that station which society has assigned them that women can escape misery. Nature, still more imperiously than the laws of man, has fixed their destiny. Resigning the hope of their affection, must we enter the lists as their rivals, and tempt their hatred because we must forego their love? A woman has duties to perform; she has children to rear. A mother possesses that sublime sentiment which is rewarded by the pleasure it bestows, and by the hope with which it is ever accompanied.

"The woman who has been so fortunate as to meet with a lover whose activity of mind is connected with sensibility; a man who cannot endure the thought of rendering a human being wretched, and who combines honour with goodness of heart; who is faithful when no ties of public opinion fortify his fidelity, and who places the true enjoyment of love in constancy, has obtained a felicity with which nothing can compare. The woman who is the only favourite of such a man may enjoy a happiness which sets all systems of reason at defiance." P. 153.

The Passions of Gaming, Avarice, and Drunkenness*, are justly, though briefly delineated; the former would, we think, have admitted of a more full and complete analysis. The re-

* It should rather be the love of intoxication, Drunkenness is the state, not the propensity.

marks on Envy and Revenge, are also striking and proper. The Spirit of Party (which is next described) can scarcely, we think, be deemed a Passion of itself. It seems rather a compound of those Passions which, the author admits, frequently assume its semblance. But whether it be an original or derivative Passion, its effects in almost all ages of the world, and especially during the course of the French revolution, are strongly painted, and, in our opinion, but little exaggerated in this work. We doubt, however, whether any moderation in the Aristocrats in France, or the junction of that party with the Constitutionalists would (as Mad. de S. supposes) have defeated the Jacobins, or long retarded the course of their success. In fact, the party of La Fayette and his associates, by weakening the monarchy, paved the way for its subsequent overthrow.

We have already given our opinion on the propriety of classing "*The Love of Guilt*" among the Passions. A depravity so horrible, if ever it has existed at all (for perhaps the crimes even of a Caligula and a Robespierre, may be accounted for upon other principles) must be deemed a kind of prodigy, and foreign to the ordinary course of nature. This chapter affords a proof, how improper it is to separate religions from moral considerations. We are told "it is almost impossible to persuade a criminal that his offences are forgiven," and that "a man really criminal can never be recalled to virtue." If such melancholy sentiments be just, as applied to *unassisted* human nature, what unspeakable benefits must flow from that religion which admits an atonement even for atrocious crimes, which never denies consolation to sincere repentance, nor suffers guilt to be hardened by despair!

The second section of the work treats of what the author calls "Sentiments that are intermediate between the Passions and the Resources which we possess within ourselves." These, she tells us, are, "Friendship, Parental Tendernefs, Filial Piety, Religion." Her opinions respecting the last of these, "that it cannot be classed among the resources which a man possesses within himself," and that "Faith is a gift *wholly* independent of us," call from us our strong dissent. The chapter on Religion shows indeed a mind unsettled on the most important of all considerations. It contains many excellent observations, and a just tribute is paid to the piety of Lewis the Sixteenth; but several passages are too refined, some fanciful, and some (if we are to judge from the translation) obscure.

The many obstacles that arise to a perfect friendship, and the anxiety that attends it, when attained, are delineated with a skilful, but perhaps too vivid pencil. Here also there is too much

much of romance and refinement; but the caution against requiring or expecting a perfect reciprocity of attention, either in friendship, or in paternal, filial, or conjugal affection, is judicious and salutary. Upon the whole, the chapter upon these topics may be read with pleasure and profit.

The third portion of this volume points out the "resources which we possess within ourselves;" which, we are told, are Philosophy, the Love of Study, and, above all, the cultivation and practice of Beneficence. On this last, the Baroness enlarges with great force and feeling; but the only sure foundation and support of it, Christianity, is scarcely alluded to.

In the conclusion, the sentiments before advanced are recapitulated, and the object of the work re-stated; which is, to combat the Passions, and suggest resources for life, independent of their impulse. "The only sentiment," the writer asserts, "which can serve to us as a guide, in all situations, is Pity." This sentiment is applied not only to the conduct and feelings of individuals, but of the rulers of nations. Most of her remarks on this subject do credit to her head and heart; but when she endeavours to excite this emotion in the breasts of the French rulers and their myrmidons, "*narrat afello fabellam furdo*." The whole of this sulsome and ridiculous appeal to the forbearance of plunderers, the generosity of oppressors, and the humanity of barbarians, would excite only ridicule, did it not recal to our memory their atrocious actions, so inconsistent with those qualities with which they are invested by their insatiated panegyrist.

We have given as full an analysis of this celebrated work as our space permitted, in order, while we point the reader's attention to its beauties, to warn him of its errors. With due caution, it may be perused with advantage as well as pleasure. The translation is spirited, and we believe it to be faithful.

ART. XII. *Stavorinus's Voyages.*

(Concluded from our last, p. 508.)

WE spoke, in our preceding number, of the utility and importance of this publication, the second volume of which describes a Voyage to the Cape, Batavia, Samarang, Macassar, Amboyna, and Surat. We shall not dwell on that part of the volume which relates to the Cape and to Batavia, as those places have

have been so often visited, and so circumstantially described. We may nevertheless observe, that the account of the putrid fever on board M. Stavorinus's vessel, its progress, and termination, is exceedingly worth the attention of nautical men. The complaint also (p. 112) of the inattention to the improvement of navigation on the part of the Dutch East-India Company, and the compliment paid to the greater diligence and ingenuity of our countrymen, is highly honourable to both parties. The fourth chapter of this volume is very interesting; it describes all the Dutch residencies between Batavia and Amboyna, on the numerous and valuable islands in that Archipelago. A chart of the passage from Batavia to Amboyna is inserted at p. 114. Many curious and entertaining particulars of the customs and produce of these countries, of their various civil wars, and final subjugation by the Dutch, will be found in the different chapters. We think our readers will be most pleased with the following extract:

“ Many rivers precipitate themselves into the bay of Amboyna, from the mountains, though they only deserve that appellation during the rainy or bad monsoon; for in the good season they are mere rivelets, and many of them are nearly dry. I was witness to the remarkable difference occasioned in them by the time of the year; for, on my arrival, when the dry season was not over, the four rivers, which run into the sea, near the town and the adjacent villages, namely, the Way Tome, the Way Alla, the Way Nito, and the Bato Gadjia, or Elephant's river, were, at that time, no more than rivelets, in which there was scarcely two or three feet water; but, at my departure, the continual heavy rains had so swelled them, that they carried away, in one night, the strongest and largest bridges, thirty and more feet in length, that were thrown over them, or at least damaged them very considerably.

“ Minerals are not met with here, though some of the hills yield abundance of good brimstone, with which their whole surface is incrustated. There is one in particular, on the peninsula of Hitoe, which is famous on that account, and is thence called Wawani, or Brimstone-hill. The hills likewise to the north of Seel begin, as it is said, to yield sulphur.

“ A tough reddish clay is found in some parts, of which bricks are made, which are as good as those made in Holland.

“ Salutary plants and medicinal herbs are not wanting here, with which, I was told, many disorders and infirmities are cured. Amongst others, the *bonti* is said to have a singular antifebrile effect. Then there is the *cajeput*-tree, from the leaves of which, the hot and strong oil, called *cajeput*-oil, is distilled. The *sisyfras*-tree, the bark of which yields the costly *Coilacwang*, and its roots the *lassatras*-oil. Not to say any thing of the clove and nutmeg-trees, for which this island and the Uliassers are famous.

“ The wood which is called *Amboyna*-wood, or properly *Lingoa*-wood, is mostly produced in Ceram; as is the *Salmoni*-wood, which is yet

yet more beautiful, but is too scarce to be used for building, the timber for which is mostly brought from Java, though the *Jati*-wood is likewise propagated here with tolerable success; but a sufficient quantity has not yet been reared, to supersede the necessity of a supply of timber from Java.

“ There are many other species of wood, besides the above, the half of which I am entirely unacquainted with; they are amply described by Valentyn.

“ Of the products of the country, considered as articles of trade, the first rank is occupied by its staple commodity, cloves. The tree on which they grow, is too well, and too minutely described by Valentyn, *than that* I should be required to do it here.

“ Two large crops of cloves never succeed each other; if the crop be one year very large, that of the next year will be very small; the first generally takes place in uncommon dry seasons; and epidemical fevers are then very prevalent.

“ When the cloves are almost ripe, they must be soon gathered, or they shoot out in a few days into mother-cloves. The cloves which are dried over the fire, instead of in the sun, are not good; these may be distinguished by their colour, being more inclining to black, and that they bend between the fingers; while those which are properly dried, are, on the contrary, not flexible, but brittle, and snap asunder upon being filipped with the finger; they are also of a reddish cast.

“ The crop of cloves depends much upon the temperature of the weather, in the months of June and September. An aftercrop is sometimes made, but the time is uncertain, and it does not often happen.

“ Although this spice is not an indigenous production of Amboyna, but a native of the Molacca islands proper, whence it was brought hither some centuries ago; it prospers exceedingly well here, and especially upon the islands of Honimoa, Oma, and Noussa-laut, commonly called the Uliassers, which, together with Amboyna, are the only spots where the Company allow it to be cultivated; and they constantly cause it to be destroyed in every other place within their reach, especially on little Ceram or Hoewamoehil; exclusive of the extirpations which take place, from time to time, in the spice-islands themselves, in order to moderate the great abundance of the article, with which their warehouses overflow, both at Batavia and in Holland.

“ Thus, the supreme Indian government ordered by their letter, of the 26th of December, 1769, that the number of clove-trees should not be allowed to exceed five hundred thousand; and it was further ordered, in the year 1773, that fifty thousand more should be destroyed, so that at present (1775) after three extirpations, the number of clove-trees, as near as could be ascertained, amounts to 513,268; whereof

320,491	fruit-bearing trees
104,866	half-grown
87,911	young plants

513,268

besides

besides 22,310 *tatanamangs*, which are trees that are not comprehended in the clove-plantations, but stand interspersed here and there, near the houses. Every Amboynefe plants such a clove-tree when a child is born to him, in order, by a rough calculation, to know their age. Although they do not oppose the extirpation of the clove-trees in the plantations, when the Company think it fit, yet to touch their *tatanamangs* would speedily be the cause of a general insurrection among them: this was manifest on the occasion of one of the last extirpations, when the extirpators, ignorantly, at least as they pretended, cut down some *tatanamangs*. The whole country was immediately up; and had not the then governor, Van der V——, speedily provided against it, they would have destroyed all the other clove-trees, set fire to their habitations, and flying to the mountains, they would thus have withdrawn themselves from their obedience to the Company.

“ I have been assured that a clove-tree will continue to bear fruit for the space of eighty years.

“ Besides the clove, nutmeg-trees likewise grow here with tolerable luxuriance; but they are all destroyed, by the orders of the government, whenever they are found.

“ In proportion, as the clove-trees were more and more eradicated, the government at *Batavia* began to think on the means of giving the Amboynefe an equivalent for the diminution of that production, as the crop of cloves brought but little money into circulation, in proportion to the number of inhabitants, of which I shall say more hereafter. For that purpose, his excellency, governor Mossel, proposed, in his *Secret Considerations on the State of India*, offered to the gentlemen in authority at home, under the head of Amboyna, to encourage the cultivation of pepper and indigo there, as much as possible, in order to furnish a better means of subsistence to the natives; but the little inclination which the rulers of Amboyna have shewn to comply with this proposal, and the little attention they have bestowed upon the subject, or, as they allege in their own exculpation, the indolence of the Amboynefe, have almost wholly frustrated the attempts which have been made in this line.” P. 322.

The following is also too curious to be omitted.

“ The Chinese who frequent this island, as well as all the others in the eastern parts of India, where the Company have possessions, are not, however, very numerous at Amboyna, because there is very little trade, and scarcely any agriculture, two pursuits, to which, in general, that nation are very averse to. If a calculation of their number were to be made from the head-money which they pay, all the Chinese would scarcely be found to amount to one hundred individuals; but the frauds which are practised in the declarations made in this respect, are the cause that this cannot be considered as a proper rule.

“ They dwell here in a street, which is called after them, where they keep their shops, with all sorts of provisions, &c. for sale.

“ They are under the authority of a chief of their own nation, who is called captain, and who has at present a lieutenant under him, which was not formerly the case; but one of the governors was in-

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duced to institute this lieutenant's office, by means of a present of five hundred rixdollars.

" They do not intermarry with the Amboynese, but marry amongst each other; and if it happen that they are in want of women, they take Macasser or Bouginese girls for concubines.

" In the month of April of the year 1775, a Chinese youth came purposely from Batavia to Amboyna, to marry the daughter of one of his countrymen who was settled here, and was a man of property. I went to see the ceremonies that were made use of; I came too late to see the beginning of them, which, I was told, consisted principally in the throwing backwards and forwards of an egg into the wrist [qu. *wide?*] sleeves of the bridegroom and of the bride. I found them both sitting next to each other in a parlour, with their eyes fixed on the ground, as if meditating on what had been done, without speaking a word to, or looking at each other. An oblong little table stood before them, covered with red silk, which was embroidered with flowers of gold; upon it were set, before each of them, a little cup with tea, and three or four little china dishes with confectionary and boiled birds' nests. The bridal bed was in the same apartment; it was likewise hung round with red silk; but there was a partition made in it, separating the place where the bridegroom was to lie, from that of the bride; the former, however, occupied about two-thirds of the bed. The bride, who was a plump jolly maiden, nearly white, and pretty enough, wore a robe of red silk, with long and wide sleeves; a chain of gold hung round her neck, and down upon her bosom: on her head she wore a black bonnet, tapering upwards to a point, and adorned with three rows of jewels. The bridegroom was dressed in a similar robe of blue silk and cotton. They both kept their arms and hands constantly tucked into the sleeves. When the bridegroom stood up, he did it to slowly and cautiously, and without moving his eyes in the least, that he appeared perfectly like an image of wax, or an automaton moved by invisible mechanism.

" The young couple were forced to endure the repetition of this tedious ceremony for three successive days, and always in sight of their nuptial bed, before they were allowed to perform the essential rites of marriage.

" There are still many descendants of the Portuguese here, who, when their countrymen were forced to give up the dominion of the island to ours, chose to remain under the government of the Dutch.

" The principal Amboynese Christians still bear Portuguese names, which their ancestors received at their baptism; but the Portuguese language is less spoken here, than in any other part of India, and the number of the abovementioned descendants of Portuguese is not large." P. 371.

The account given of Surat, in the third volume, is the best and most circumstantial we know, that of our countryman Ovington excepted. At p. 167, is the following curious circumstance.

" On the 15th of November, I rode out with Mr. Van der Sleyden, the fiscal of this direction, who had the goodness to accompany

me to the places where there was any thing remarkable, to see a faquir, who had imposed a silence of twelve years, as a penance, upon himself; ten years had already elapsed since he had not spoken: we found him in a large hut, which had been made for him upon his coming hither a few months before, for these penitentiary devotees seldom remain long in the same place: he was sitting by a little fire, although it was very hot weather on that day.

“ He appeared to me to be about thirty years of age, was well made, and more inclined to corpulency than spareness: he was covered with a white dust, which was made of ashes of burnt cowdung, and is said to be very cooling; his hair and beard were, in particular, filled with this dust, which made a most disgusting appearance: his food consisted of confectionary, or sweetmeats, and his drink of milk, which the bystanders said, for there were several people who visited and attended him in this hut, was brought to him every day out of heaven: they likewise informed me that the place of his birth was somewhere in or near Bengal: he was able, as I was told, to convey his meaning very plainly by signs. Opposite to where he sat, was the image of the idol to whom he paid his devotions, placed in a semi-circular niche: it was carved of one piece of a black shining stone, and represented a man in armour, with four arms: it was about three feet in height.

“ The Gentoos paid great respect to this faquir, on account of the singularity of his penance.

“ When I was at the same place, about a fortnight afterwards, he was gone, and no one knew whither: his hut was demolished, and there remained no vestige of his temporary abode on that spot, but the niche in which the image of his idol had been placed.”

The whole of this volume treating generally of subjects and places of which the accounts are very numerous, we shall not occupy any further space of our Review with extracts, but satisfy ourselves with recommending this publication to general attention. Its advantage to nautical persons, who may visit the places here described, must be very great. Our countrymen have hitherto had but little communication with the Spice Islands, the situation of which, with respect to each other, and the best mode of navigating to and among them, is here circumstantially delineated by an experienced and skilful sailor. The work is also entitled to much praise, if considered merely with respect to amusement. The manners of many singular and very imperfectly known nations, are described by one who lived much and often among them; and the whole forms an agreeable and useful addition to our collection of books of the same kind.

ART. XIII. *The Christian Monitor for the last Days; or, a Caution to the professedly Religious, against the Corruptions of the latter Times, in Doctrine, Discipline, and Morals. By John Owen, M. A. late Fellow of Corpus Christi College, Cambridge, and Curate of Fulham. Small 8vo. 276 pp. 4s. Cadell and Davies. 1799.*

ON principles truly Christian, and exactly coincident with the doctrines of our excellent establishment, Mr. Owen here urges the necessity of invigorating our faith, and perfecting our obedience in these times, which he is inclined to consider as more literally than any other, *the Last Days*. The attentive reader will find much soundness in his admonitions, much ingenuity in his illustrations, and much eloquence in his language.

The book is divided into ten chapters; of which the first is introductory, and is employed chiefly in justifying the application of the term last days to the present time. The second is on the source of Christian doctrine, of which the third specifies the particulars. The fourth, a very important chapter, is directed against that dangerous, because often undiscovered fault, of professing the true faith without sincerity, without internal feeling. The three next chapters treat respectively, and with great force, on the Duties of Social Worship, the Observance of the Sabbath, and Family Devotion; all either imperfectly practised, or totally neglected at the present day: but calculated altogether, and particularly the last, to revive, in the most effectual manner, the genuine spirit of Christianity. The eighth chapter is on the System of Morality deducible from the Christian law; and the ninth, on the application of that morality to the several duties of life. The last chapter, termed miscellaneous by the author, contains an excellent peroration, against imperfect and prevaricating faith, and concludes with a few very excellent and well-written observations on the political state of things.

By way of specimen of this work, we shall select a few of the arguments in favour of Family Devotion, among those which have more novelty than the rest, though equal truth and correctness; happy if we should, by any means, even indirectly contribute towards the revival of so excellent a practice.

“ Thus far the exercise of Family Worship has been treated as an office of Piety *only*; but there are effects and advantages of a general nature connected with its observance, which ought not to be overlooked in

in such a discussion—Some of these it may be necessary to particularize.

“ It contributes to preserve regularity and good order in the general œconomy of a Family. This is indeed a natural effect from such a cause; for where a stated hour is assigned to the discharge of this duty, all affairs of business or of pleasure will receive an arrangement and distribution in conformity to it. The expectation of its return will have an influence upon every engagement of necessity, or of choice: labour will be quickened, and amusement restrained, that neither may break in upon the season of devotion. So far as this reasoning is just, the fruits of Family Prayer are in the highest degree beneficial to the temporal concerns of men: And he must overlook his present, no less than his eternal welfare, who lives in the habitual omission of a duty which, while it promotes the cause of Religion, communicates expedition to business, moderation to pleasure, and the most profitable œconomy to both. Such an expedient further serves as a most effectual check upon that dissolute and disorderly mirth, which, for want of some strong and sufficient restraint, passes to excess both in duration and degree—bringing upon Recreation the inconveniences of Labour, and clouding Diverſion with the melancholy of Sin. Let a period be fixed for Family Prayer; and a boundary is then settled, upon which neither care nor folly will often trespass. The sense of its approach will curb those levities which banish the cheerfulness they seek to promote; and the performance of the duty will let the Curtain drop over all the perplexities and follies of the day.

“ Further—it will have the effect, in many instances, of civilizing the mind, and preventing the commission of gross crimes. The very observance of the Duty implies, in the superior of the family, a concern for his Dependents, and a solicitude for their welfare; as well as a sense of some authority superior to his own, and to which himself is accountable for the exercise of his authority over others. Such a tacit acknowledgment of his own dependence must convey the best impression to all beneath him; and tend, in the greatest degree, to humanize the mind, and fill it with sentiments of honour, and motives to obedience and virtue. Without supposing that the heart shall be won over to devotion, or that real Piety shall have any place in the affection, it is yet in a high degree probable, that fullness, obstinacy, moroseness, revengefulness, and other passions of the most pernicious character, will be mechanically weakened and subdued. Evil may often be prevented by that which seems to fail of producing good: and, though the effects be not only less beneficial in such a case, but also less visible; we must not despise the expedient from which they flow. There are habits upon which the most urgent counsel is often bestowed in vain; but which, if not eradicated, will yet be greatly corrected by Family Prayer. Drunkenness is one of those vices, which after any length of Indulgence, incorporates so closely with the appetites of nature, as to become at length a constitutional, rather than a moral failing. Family Devotion, if properly enforced, would probably do more towards the Reformation of this prevailing evil, than any other exercise of vigilance or authority. No member of a household under Christian regulations, would presume to appear upon such an occasion, in

in the odious disguise of so brutal a vice. Some sense of decorum is often discovered, in hearts the most hardened and depraved; and a fear of shame has been known to survive, when every other motive has become extinct. Fraud, speculation, and robbery, which are often meditated, and artfully planned some time previous to their execution, would find a discouraging aspect in these pious duties, which nothing short of the most resolute villainy could meet. Nor does it appear improbable, that many a project of theft, of revenge, perhaps of murder—may have been defeated by a call to Duty, or suppressed by the moving eloquence of Family Prayer." P. 181.

The conclusion of the book distinguished by another species of utility, will very properly terminate this account.

"But if it be difficult to define the line of conduct which it will become each individual to pursue: some precautions may yet be laid down from which it will *negatively* appear what each ought *not* to pursue. It will *not* then be the duty of any one to join in clamours because they are general, or cavils because they are popular.—It will *not* be his duty to murmur at what could not be prevented, nor to condemn what he has not considered, or does not understand—It will *not* be his duty amidst the vicissitudes of war, to darken victory with exceptions, nor to embitter losses with complaint; or measuring wisdom by prosperity, and courage by success, to presume, against experience, that policy should never be defeated, nor bravery overcome. Lastly, it will *not* be his duty to give up what has long been approved for what has never been tried; nor, by whatever specious arts invited, to lay the work of Time, of Wisdom, and of Virtue, at the feet of Novelty, Speculation, and Caprice. By such abstinence from political faults, all may find the means of aiding the common cause. And while those who have wealth to offer, and rank to influence, assist their country on a larger scale, each may make some honest sacrifice to the land which gave him birth. The poorest, meanest subjects of the state may breathe a prayer for its prosperity; and protected in the enjoyment of their gains, and the profession of their faith, may discharge their duty to their country, by fearing God—honouring the King—and loving one another.

"It must, indeed, be confessed, and it is a circumstance in which every friend to humanity will rejoice, that the wisdom of the country, which never appears to have forsaken it in any remarkable degree, is in great measure returned. The tinsel ornaments of a meretricious liberty have fallen off by the concussion of parties; and a government founded upon the ruins of every moral and religious feeling, has been weighed in the balance of experience, and found wanting. We owe it to that Providence which restrains the spirit of man, that our early admiration of this deceitful fabric did not bring us beneath its canopy, and bury our liberties in that vortex which has already swallowed up those of our neighbours. We owe it instrumentally to the firmness and discernment of those who met the popular current with becoming zeal, and drew forth the strongest resources which the constitution supplied for the security of its own existence.

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“ It must not, however, be presumed, that our political deliverance is yet complete.—It will require the cordial union of *all*, to accomplish what *many* have so well begun; and to rescue the best government which Europe or the civilized world have seen, from the worst hands that ever undertook its reform. What may be the ultimate event to ourselves, and surrounding kingdoms, must be left to the decision, as it is known only to the prescience, of him, who setteth up one nation and putteth down another, according as it suits the comprehensive purposes of his moral administration. We know enough to be convinced, that the church which he has purchased with his blood, and the people which he has formed for himself, will continue to be the objects of his protection and his care. On this conviction we may securely repose; and viewing the path of Providence in the eccentricities of man, may look through the mutability of human arrangements to the eventual establishment of that order of things, which will afford the best security for the advancement of Religion, and the happiness of mankind.” P. 272.

This publication is well calculated to assist the labours of Mr. Wilberforce, the Bishop of Lincoln, and others, whom the author highly and justly commends, in exciting those who have any feelings of piety to abhor a cold and nominal religion, and to exercise themselves in that which is animated, vital, and practical; *redeeming the time because the days are evil.*

ART. XIV. *Practical Observations on the Diseases of the Army in Jamaica, as they occurred between the Years 1792 and 1797. On the Situation, Climate, and Diseases of that Island, and on the most probable Means of lessening the Mortality among the Troops and among Europeans in tropical Climates. By William Lempriere, Apothecary to his Majesty's Forces. In Two Volumes. 8vo. 291 and 361 pp. 13s. Longman and Rees. 1799.*

THE extent and duration of the present war, and the mortality to which our troops have been exposed, from the diseases incident to tropical climates, which have shown a more than ordinary degree of malignity within these few years past, have excited the physicians and surgeons to the army and navy, to enquire more particularly than heretofore into the nature and causes of those diseases, with the view of discovering whether it were practicable to escape their attack, or lessen their fatality. Many valuable works have been published as the result of this enquiry, and many useful regulations recommended for these purposes, which have been noticed in the different numbers of our work. But as these observations lie scattered over a variety of

of volumes, to which young practitioners may not have easy access, or which they may not have leisure to consult, Mr. Lempriere has endeavoured to concentrate the most valuable of them, and has added such others, as a long residence in Jamaica, attached to the medical department of the British troops, enabled him to collect. To these he has subjoined tables, extracted from the parish and hospital registers, containing accounts of the diseases prevalent at the different stations, where the troops were on duty, with the result of different modes of treatment.

The picture the author gives of the ravages committed by fever, at one period of his residence in Jamaica, shows how extremely fallacious the hopes of those physicians have been, who fancied they had found out the art of disarming it of its malignancy.

“The morbid state of the atmosphere,” he says, “at one period, gave the remittent or common endemic, a form and frequency that almost threatened the depopulation of the country; people of all ages, complexions, and countries, fell a sacrifice to it; among the natives or residents, very few families escaped some sickness, and the disease proved so fatal in Spanish Town and Kingston, that mourning at one time could with difficulty be procured.” P. 3.

Describing the classes of persons to whom the climate of Jamaica proves least injurious, the author says, p. 41,

“They are those Europeans who have been subject in their native country to scrophulous, rheumatic, or pulmonic complaints; who are of a spare, but not weakly habit, and who have passed the meridian of life.”

Phthisis pulmonalis, and scrofula, it may be observed, rarely originate in the West-Indies, and when they do, they are much less fatal than in Europe. Colica Pictorum, the author thinks, is much less frequent and fatal at Jamaica, than formerly. He heard of some persons being afflicted with it, but did not meet with it in his own practice. Tetanic affections are more common to the Negroes than to Europeans. When they happen in consequence of wounds, the patients rarely recover.

After giving the state of health, or rather of disease, incident to the military stations in Jamaica, which are in general, Mr. L. observes, ill chosen, both for health and defence, he proceeds to describe the means by which the mortality, constantly attendant on military operations in the West-Indies, may be averted, or, at the least, considerably lessened. For this purpose, he says, the detachments sent to the islands should be composed of men from thirty-five to forty-five years of age. Young and robust men being sooner, and more certainly cut off by fever, than persons more advanced in life. The trans-

ports destined to carry them, should be of the capacity of frigates of forty guns. The men should not be put on board the vessels until they are on the point of sailing, and should not be crowded together. They should, when practicable, be seasoned to the climate by degrees, by first doing duty at Gibraltar, then at the Bermudas, and, lastly, at Jamaica. The author next lays down rules for the management of the men, when arrived at the islands, as to their diet, exercise, clothing, and various other particulars; all so rational, that it seems difficult to account for their not having been long since adopted. That they are in general practicable, is proved by the example of the thirteenth regiment of infantry, under the command of Colonel, now Major-General Whitelock. This regiment, which was quartered in the town of Kingston, in Jamaica, ten months, namely, from November, 1792, to September, 1793, lost only eight men by fever in that time. This exemption from the usual mortality in that place, Doctor Gordon, inspector of the hospitals there, attributes to the regularity and order preserved in that regiment by the commander.

We shall close our account, by recommending these volumes to the attention of physicians and surgeons, engaged in the care of troops sent to tropical climates, as also to that of the officers commanding them, it clearly appearing, that without their aid little can be expected from medicine. Prevention, always the best, is here almost the sole security. By placing the men in dry, airy, and elevated situations, paying a due regard to temperance, cleanliness, and dress, choosing proper hours for exercising them, so as to avoid exposing them to the burning rays of the sun, much may be done. But if these simple, and easily practicable rules are neglected, and fever is once introduced among the men, no medical treatment that has yet been discovered will prevent the mortality from being considerable, often dreadful.

BRITISH CATALOGUE.

POETRY.

ART. 15. *Addisoni Epistola missa ex Italiâ ad illustrem Dominum Halifax, Anno 1701. Auctore A. Murphy. 4to. 47 pp. 2s. Rivingtons. 1799.*

The author of this translation from Addison's Epistle to Lord Halifax, long established as an English writer of eminence, here puts in his claim to the favour of the Latian Muses. Nor has he courted them in vain. No notice is prefixed respecting either the translation, or the Alcaic Ode to Lord Loughborough which precedes it; but internal evidence marks the Ode as a later composition, not without merit, but unequal in vigour to his Hexameters. Of the Epistle, it is no very high praise to say, that it is much more elegant and poetical than the original; for the frequent feebleness of Addison's couplet verse, is truly astonishing to those who have not very recently inspected it. The following lines will show how well the translator has caught the spirit, and interwoven the expressions, of the best classic authors.

Quam juvat errantem in sylvis, nemorumque recessu
Explorare lacus vitreos, atque inclyta cantu
Flumina! jam video rapidis ubi volvitur undis
Suphureâ Nar albus aquâ; jam fontis amœni
Apparent latices, ripis Clitumnus opacis
Unde per arva fluens viridi trahit amne liquorem.
Parte alia tardis devolvens flexibus undas,
Itque reditque viam, crebrisque ambagibus errat
Mincius, et late viridantes irrigat agros;
Perque imas valles, et olentes sulphure ripas
Albula præcipitat fumanti gurgite fluctus.

We have had frequent occasion of late to advert to productions of Mr. Murphy, and always with satisfaction.

ART. 16. *Ballad Stories, Sonnets, &c. By George Davies Harley, Comedian. Volume I. 12mo. 3s. 6d. Dilly. 1799.*

We have before been entertained by Mr. Harley's poetry, and are much pleased with the present agreeable miscellany. The song of Sunburnt Betty is very pretty, and we wonder that part of it at least has not been set to music; with the exception of the second stanza, the sentiment of which is somewhat too coarse. The song of Billy Moor is entitled to considerable praise. The following may serve as a specimen of the work.

THE REMEMBRANCE.

'Tis a custom or fashion, and follow'd by most,
 To rail at the world, its unkindness, and strife;
 But I own that thro' life, I've been pleas'd with mine host,
 In all the strange chances and change of that life.

As a stranger I've sojourn'd, some twelve years or more,
 And with strangers have ta'en up my board and my bed,
 But kindness, not av'rice, took charge of the score,
 And furnish'd the feather that pillow'd my head.

So that more than mere *shew* could our courtesy boast,
 When the hour of ungracious departure drew near,
 I've saluted mine hostess, shook hands with mine host,
 And dropp'd, as I pass'd o'er their threshold, a tear.

'Twas int'rest paid off on a debt left behind,
 Far, far beyond figures, and blazon of art;
 They are records I keep on the file of my mind,
 And lock with my life in the core of my heart.

Then accept, funder'd souls, tho' remov'd be the day,
 When by chance we first met, all in friendship and glee;
 What gratitude still by instalments must pay,
 While the sum of your favours remember'd shall be.

Nor ye of my KIN, strive to cancel the debt,
 Which I owe to the stranger, and kindness past by;
 Nor efface from my mem'ry the rooted regret,
 That honours the sense of such worth with a—sigh.

ART. 17. *The Hop-Garden. A Didactic Poem. By Luke Booker, LL.D.* 8vo. 118 pp. 3s. Rivingtons.

We have lately noticed, with approbation, a descriptive poem by this author, on Malvern. The poem now before us, though termed didactic, is on a subject better suited, in our apprehension, to descriptive poetry. Hop-Gardens display a beautiful scenery; while the culture of them admits no great variety of precepts or illustrations. Accordingly, in a poem of two short books there are many long digressions; some of which are almost as applicable to any other subject, as to that of the poem. Dr. Booker's precepts are, we doubt not, just, and his language is, in general, poetical, though sometimes blemished by slight faults. The morality and piety which pervades the work we very highly approve; and a passage of this kind, mingled with patriotic sentiment, we shall here insert.

“ Thus mayst *thou* stand unshaken, Queen of isles,
 Great Albion! injur'd by no daring arm
 Rais'd hateful at thy weal; but may each blow
 Pow'rless recoil, or on the impious head
 That aims it, fatal fall!—This be the fate
 Of ev'ry foe declar'd, and, dreaded most—

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Each

Each mask'd assailant of thy envied bliss:
 And, O forget not *Him* where shelt'ring hand
 Oft o'er thee stretch'd preservative, has harm
 Averted, e'en when dark Destruction's gulf
 Thee to enclose wide yawn'd—no other pow'r
 Then near to help thee."

The three last of these lines are ill-constructed, and those that follow are better intended than executed, but the spirit of the whole passage is eminently laudable.

Subjoined to the Hop Garden, is a Poem on Ale; which, employing more opportunities for description, is more poetical than the former, and paints the festivities and hospitality of an English Christmas, in a pleasing and truly moral strain.

ART. 18. *Two metrical Romances, and other original Pieces, with a Parody from Shakspeare; and a Translation of a Part of the Fourth Act of Kotzebue's celebrated Tragedy, called Die Spanier in Peru, &c.* 4to. 2s. Allen. 1799.

Now in real danger, fierce and undismay'd—
 That with his Knights they might their skill display,
 And found i'th' Spanish style a table spread.

Perhaps the reader may not like this specimen; let him then take the following stanza on leaving Oxford.

These scenes I leave, I now must cease to roam,
 Midst these fair fears, and breathe collegiate air,
 Retirement left, I seek a different home,
 And to the busy capital repair.

ART. 19. *Little and Varico. A Poem. By Mr. C. Brown.* Small 4to. 55 pp. 1s. 6d. Glendinning. 1799.

We shall exhibit a few proofs of the author's poetical ear and spirit; and then leave his poem (as he calls it) to be purchased by those whose taste it may suit.

"When come to proper age, his father said,
 'Tis time, my son, t'enrich yourself by trade." P. 4.
 "With all the signs of sorrow, amaz'd they stand." P. 6.
 "Ah, me! so miserable—how great my grief;
 Which hopes no comfort, nor expects relief!" P. 11.
 "The time will come, when you'll a father be,
 And, oh! (affecting thought) a mother me." P. 39.
 "Thou most obdurate wretch, all words are weak,
 To stile thee proper, or thy crime to speak." P. 42.
 "The foolish she informs me she's with child,
 Expecting hence to render me more mild." P. 42.

Authors (poets especially) often plead thus with the public, for the necessity of bringing forth their conceptions. Mr. C. Brown may adopt also the pathetic lamentation of his heroine, Varico.

"My child, who ne'er receiv'd the gift of breath,
 Is pass'd before me through the gates of death." P. 48.

DRAMATIC.

DRAMATIC.

- ART. 20. *The Red-Cross Knights, a Play; in Five Acts. As performed at the Theatre-Royal, Hay-Market. Founded on the Robbers of Schiller. By J. G. Holman.* 8vo. 68 pp. 2s. Cawthorne, &c. 1799.

Whoever is acquainted with the drama of Schiller, entitled the Robbers, will know that it must require considerable alterations to adapt it to the taste, the feelings, or the morality of the English stage. This Mr. Holman tells us he first attempted, without changing the essentials of the original plan; but the licenser would not so admit of it. The following passage is very honourable to the candour and good sense of Mr. H. Surprised at first at the decision, as he had "carefully expunged all sentiments that appeared to war against establishments and good order," he re-examined his work. "On a more dispassionate investigation of the play, however," he says, "I found much to justify the licenser's decision. Compunction for villainy seems the peculiar feature of Charles: the rest of the Robbers combine brutal insensibility of their enmities with the most heroic attachment to their leader. This junction of sublime virtue with consummate depravity, though it may be found in nature, should never be dragged into view:—the heroism dazzles the mind, and renders it blind to the atrocity." As a complete remedy to the objection, Mr. H. made his Robbers into Knights errant; a material change indeed. In this state the public received it; with what degree of satisfaction, it was not our lot to witness, but certainly without danger to morals. Mr. Calcott's delightful music of the *Red Cross Knight*, which is sung in the fourth act, could not fail to produce an admirable effect.

- ART. 21. *The Naval Pillar, a Musical Entertainment, as performed at the Theatre-Royal, Covent-Garden. By T. Dibdin, Author of the Jew and Doctor, &c.* 8vo. 27 pp. 1s. Barker, Russell-Street, Covent-Garden. 1799.

A slight effusion, on a patriotic design, is not a subject of regular criticism. The songs in this little performance possess some humour, and the dialogue gives them a sort of connection and propriety.

- ART. 22. *Spaniards in Peru; or the Death of Rolla: a Tragedy, in Five Acts. By Augustus von Kotzebue. The Original of the Play performing at the Theatre-Royal Drury-Lane, under the Title of Pizarro. Translated from the German, by Anne Plumptre, Translator of Kotzebue's Virgin of the Sun, &c. Sixth Edition, revised.* 8vo. 93 pp. 2s. 6d. Symonds. 1799.

In the sixth edition *revised*, we should hardly expect to see that Pizarro was *performing* at Drury-Lane, unless Pizarro were a living actor in that company. As to the translation, it is probably *good enough*, and has the merit of not being disfigured by foolish notes; which perhaps

is one reason for its attaining so large a sale. We have lately seen a boast from an author, that he was the first to introduce the taste for German dramas; much more should we rejoice to see a writer, who could put an end to that taste by producing, which seems not very difficult, better things of original growth.

NOVELS.

ART. 23. *The History of the Amtsrath Gutman. Written by Himself. Published by Adolphus Baron Knigge. Translated from the German.* 12mo. 312 pp. 3s. 6d. Vernor and Hood. 1799.

In the translator's Preface to this work, the well-known Baron Knigge, who is called in the title-page the publisher, is considered (we presume justly) as the author, and this book is announced as a complete refutation to the charge brought against him by the Abbé Barruel and Professor Robison, of being a Jacobin, an Illuminé, and an Anarchist. We expected therefore to find a story expressly contrived to recommend the principles of legal subordination, to illustrate the advantages of civil society, and enforce the precepts of Christianity. Even this would have been far from disproving an accusation supported by so strong a body of evidence. It might have arisen from an artful design to gloss over the author's real character; it might be the effect of a temporary caprice, or the *palinodia* of sincere repentance. The reader will not, however, have the trouble of conjecturing the cause of what has little foundation in fact. Few passages in this book are hostile to those anarchical doctrines which the sect of Illuminés (of which Knigge is proved to have been one of the chiefs) took so much pains to disseminate. On the other hand, the corruptions and abuses of regular governments (at least of those in Germany) are much dwelt upon, and, we believe, much exaggerated. There is also (in p. 23) a sneer at the sacred history. Upon the whole, however, this tale does not appear to be written with a mischievous design; and, if it were, it is too insipid to have any effect. This Amtsrath (a word which signifies a man who rents lands of the sovereign in any German state) is a very honest good sort of person, but neither says nor does any thing extraordinary or interesting; nor does any thing of that nature happen to him; except that, after he has become poor, he luckily finds a long-lost brother who is rich. The translator (who, if we may judge from some of the notes, seems to be a female of the Woolstonecraft school) will no doubt rank us with those, "whose taste is vitiated" by modern novels. We must submit to the imputation. It is not indeed necessary, that every tale should abound in wonderful incidents; but surely either the events should be varied and interesting, or the characters very skilfully delineated, or the observations on life and manners striking and just. Not one of these qualifications belongs, in any great degree, to the work before us.

Not having seen the original, we cannot judge whether the translation is faithful or not; but the language is, excepting a few Gallicisms, tolerably accurate and expressive.

ART.

ART. 24. *The Escape, a Narrative; from the German of Kotzebue. By Benjamin Thompson, the Translator of the Stranger.* 12mo. 2s. Verner and Hood. 1799.

This is an interesting tale, relating the particulars of an almost miraculous escape from the dungeons of the Inquisition. Whether it is authentic, or an effort of invention, we pretend not to determine. We are inclined to suppose the latter.

MEDICINE.

ART. 25. *An Essay on the medical Properties of the Digitalis Purpurea, or Fox Glove. By John Ferriar, M. D. Physician to the Manchester Infirmary, Dispensary, Lunatic Hospital, and Asylum.* 12mo. 66pp. 1s. 6d. Cadell and Davies. 1799.

Some years ago the digitalis purpurea was recommended in cases of dropsy, particularly in hydrothorax, and for a small time it was a fashionable medicine in London; but a few trials of it, on persons who enjoyed some degree of public character, proving unsuccessful, the use of it declined very fast, and we believe there are not many physicians in this place, who now recommend it. Still, however, it continued to be employed in different parts of the country. Dr. Ferriar, among others, has used it frequently and liberally, he says, for more than nine years, and the pamphlet before us contains the result of his experience. "I have been careful," the Doctor says, "not to overestimate the powers of digitalis, and I hope that I have not been mistaken in repeated observations; at present I regard it as a remedy of the highest class; its exhibition has become as familiar in my practice, as that of Peruvian bark, or opium, with which it deserves to be ranked, and I give it with as little dread (though never without caution) as either of those medicines. If I am not greatly deceived, it will be found eminently serviceable in a wide range of diseases; and in the present state of our knowledge, the investigation of its effects promises ample scope for the exercise of skill and ingenuity." Pref. p. iv. This is certainly rating its virtues very high, higher, we think, than the observations adduced to prove its efficacy admit; as the digitalis was rarely given, but in company with other powerful medicines, and as effects similar to those produced by the digitalis, were often found consequent to the use of other medicines, not ranked among the most powerful. This the author particularly notices to have happened after taking a composition of myrrh and salt of steel, *ferrum virgatum*. "I have remarked," he says, "that the cough and dyspnea were relieved, and the frequency of the pulse was diminished, by the use of this mixture alone, when opium and digitalis had produced but little effect." P. 29. Although in the course of these observations, the author takes occasion to notice the power of digitalis in curing dropsy, yet its efficacy in checking active hæmorrhage, and in relieving phthisis pulmonalis, is more immediately and particularly treated of. The known

known property of the fox glove to retard the circulation, which is evinced by its reducing the velocity of the pulse, led to the trials here recited. A person who had been bleeding from the nostrils very profusely, for three days, and was greatly reduced by the discharge, was cured by two doses, containing a grain of the digitalis, and half a grain of opium, in each; and a woman, thirty years of age, who had been long subject to menorrhagia, was cured in the space of a fortnight, by taking half a grain of digitalis, with the same quantity of opium, every night; and every four hours during the day, a few drops of tincture of opium, with tincture of castor. Many other patients afflicted with menorrhagia, were cured, the author says, by a similar treatment. In some cases, he tells us, the discharge was stopped, by a single dose of the fox glove. Dr. Ferriar always begins by giving half a grain of the digitalis in powder, for a dose, and at first joins with it an equal portion of opium. In active hæmorrhage, he gives half a grain every four, five, or six hours. "But at the same time," he says, "that I vouch for the safety of this method, it must be observed, that great attention is necessary, on the part of the physician and attendants. The patient's pulse must be felt every hour, and on its first tendency to flag, or on the slightest indications of sickness, the exhibition of the medicine must be suspended. The practice in such cases is extremely critical; if the fox glove be properly given, we stop [may stop] the progress of an alarming, perhaps a mortal disease, in a few hours; but the remedy, if incautiously exhibited, may become as certainly destructive as the disorder." P. 11.

In the first case of phthisis pulmonalis in which Dr. F. tried this medicine, he gradually increased the quantity of the dose, until the patient took, he says, two or three grains a day. The disease seemed suspended for a time, but this calm did not last long, the patient being at length overpowered by it. "Several other cases," he says, "of a similar nature, were treated in the same manner, and without the least temporary success. But, in most instances, I was disappointed. The remedy seemed for a while to retard the progress of the disease, but the symptoms at length burst out, and seemed only to proceed with more rapidity, in consequence of the transient delay." P. 19. The progress of consumption, it is well known, is frequently checked by change of air, riding on horseback, voyages at sea, by frequent small bleedings, mild emetics, the vitriolic acid, opium, and by various other means and medicines, and cures are even sometimes effected by these means, although in the greater number of cases the disease proves too strong, and the patients die. That more success will attend the exhibition of the digitalis, we can hardly promise ourselves, from the account this author gives. We wish not, however, to deter from further trials, but hope they will be conducted with prudence, and the results given with the same candour that appears in every page of the little production before us, which we venture to recommend to the attention of medical practitioners.

DIVINITY.

ART. 26. *A Sermon, preached at Lambeth Chapel, at the Consecration of the Right Reverend John Randolph, D. D. Lord Bishop of Oxford, on Sunday, Sept. 1, 1799. By the Rev. Thomas Lambard, M. A. Rector of Ash, Kent; late Student of Christ Church. Published by Command of his Grace the Lord Archbishop of Canterbury.* 4to. 18 pp. 1s. Hanwell, &c. Oxon; Rivingtons, London.

The origin of the order which has chiefly prevailed in the Christian church, and the advantages of it, are here very clearly displayed, in a Sermon on Ephes. iv, 3. The danger of making a separation, even with a sincere view to improvement, is very ably stated in the ensuing passage, and those that precede and follow it. "Suppose them to be successful for a time, in raising new and purer societies, whose ardour and enthusiasm may for the present be an additional restraint (which very ardour or enthusiasm is yet in its very course fruitful of many and great irregularities, and is no steady principle of religion) yet at best they do but raise a fabrick, however beautiful it may seem and speciously invented, dependent on the talents and influence of one or a few, and ready to crumble into dust, whenever they sink into the grave. Suppose them to find this or that improvement, correct this or that evil, yet what is this, in comparison with teaching men to despise or think lightly of the religious institution of their country, the character of their appointed teachers, or the ordinances enjoined after long experience and mature deliberation, for the perpetual continuance of the Christian faith." P. 13. The whole discourse is sober, instructive, and pious.

ART. 27. *The Things which belong unto our Peace: a Sermon, preached August 17, 1795, in St. Mary's Chapel, Brecon, before the learned Judges of the Great Sessions; and in the Parish Church of Greenwich, Kent, March 8, 1797, being the Day appointed for a solemn Fast. By E. Edwards, Archdeacon of Brecon. Published by Request.* 4to. 17 pp. 1s. Wilkie. 1797.

The doctrine chiefly insisted upon in this instructive discourse, on Luke xix, 41, 42, is, that there is "an eternal power, of infinite goodness, justice, and wisdom; who exercises a general and particular providence over the human race, in its total, as well as in individual capacity; who punishes sin, here and hereafter, but is propitiated by repentance." The lesson inculcated is, that we should "search out the ways of God to man in his moral government of the universe; and, having discovered the causes, which either accelerate or retard the dissolution and fall of empires, do all that is possible to be done to avert the storm, which has for some time been gathering over our heads, and seems ready to burst upon us." Though this storm, which lately appalled the stoutest hearts among us, has since become somewhat less formidable, yet the wholesome admonition, contained in discourses like this, can never be unseasonable, nor unuseful.

ART.

ART. 28. *A Sermon, preached at the Anniversary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Wednesday, May 24, 1797. By the Rev. George Gretton, D. D. Chaplain in Ordinary to his Majesty, and late Fellow of Trinity College, Cambridge. To which are added, Lists of the Nobility, Clergy, and Gentry, who have been Stewards for the Feasts of the Sons of the Clergy, together with the Names of the Preachers, and the Sums collected at the Anniversary Meetings, since the Year 1721.* 4to. 26 pp. 1s. Rivingtons, &c. 1797.

This discourse (which we have too long overlooked) on 2 Thes. i. 3, begins by showing the excellence of a compassionate disposition; it reminds us "of the extraordinary kindness shown by our sovereign and his counsellors, together with the whole nation, to the unhappy exiles of the Gallic church," p. viii; and, lastly, it sets forth, in a just and affecting manner, the design and the beneficial effects of that charitable institution, which the audience had assembled to promote.

ART. 29. *Thoughts on the Novelty, the Excellence, and the Evidence of the Christian Religion. By John Simpson.* 8vo. 93 pp. 1s. Crutwell, Bath; Johnson, London. 1798.

To the question, What is there new in the Christian religion? the author answers, "that it contains many distinguishing characters, which are original excellencies, of the highest importance to the present and future happiness of man, and such as clearly evince its author to be divine." P. 3. And in this essay he endeavours to develop some of the principal of these useful novelties, showing that it is "new and excellent in its principle, in the degree of its purity and extent, in its exemplification, in the strength of its motives, in its evidence, in the manner of its publication, in the rapidity and extent of its progress, and in its effects on the religion, lives, and manners of men." P. 4.

The topic on which Mr. S. dwells with the most energy, is the *new* basis of piety and virtue, established by the Gospel, that God is the FATHER of all mankind; in a very different sense from that of the Greeks, the Romans, the Chinese, or even the Jews. From p. 6 to p. 29, we find many very useful, affecting, and truly pious suggestions on this topic, which indeed so far engrosses the writer's "thoughts," that he cannot forbear recurring to it throughout the whole essay. In the conclusion (p. 91) Mr. S. thus recapitulates the several heads of his discourse; which we recommend as affording to Christians a confirmation of their faith, and to sceptics a removal of objections. "Thus have we pointed out several novelties in the Christian religion. We have shown that each of them is a characteristic excellence, and that every excellence is of such a nature and degree, as to afford a separate argument for the divine authority of Jesus. If the union of more than human wisdom, power, and goodness, in every mineral, plant, and animal, proclaims their creator to be the Most High, are we not compelled to deduce the same conclusion from the same transcendent attributes displayed in the Gospel?—We may further ask, what

what is there that we can reasonably suppose would accompany a revelation from heaven, that does not centre in the religion of Christ? If we look for something new, we find the most valuable novelty; if for excellence, we see it far surpassing the highest notions which mortals ever before entertained of perfection itself; if for evidence that God is its author, we behold it so strong, and so various, as to accord with our ideas of the productions of Deity.—What an accumulation of proof then must arise from viewing all these properties united in the same institution! For the distinct attestations that arise, from the originality and excellence of the religion and character of Jesus, from the number and validity of its proofs, from the means by which it was published, joined with the rapidity and extent of its progress, and from its effects,—by being all added together, not only *increase* the evidence, but *multiply* it; and so much, as to afford an irresistible argument that the scheme of Christianity was of divine origin.” P. 91.

ART. 30. *Motives for Thankfulness. A Sermon, preached in the County of Durham, on Thursday, November 29, 1798, being the Day appointed for a General Thanksgiving.* 4to. 16 pp. 1s. Pennington, Durham; Longman, London. 1798.

From Psal. lxxviii, 11, 12, 13, the preacher gives a short sketch of the ingratitude of the Israelites, and deduces instruction for our religious improvement. He then urges upon us motives for thankfulness, namely, the repeated victories of our fleets; our deliverance from domestic enemies; our exemption from those calamities which are incident to countries made the seat of war; our preservation from the pestilence which raged in America and the West-Indies, and from famine; and the enjoyment of civil and religious liberty. At p. 12, the preacher expresses an opinion, that as the *rise* of the spiritual tyranny of the Roman Pontiff was “*gradual*, so ’tis probable his *fall* will be *gradual*.” This opinion is supported by a note in the Appendix, in opposition to Mr. Wrangham, Dr. Valpy, and Mr. King; and it is concluded, “that we are not yet arrived at the absolute extinction of the antichristian beast of Rome, but only at that period which is a *prelude* to it.” P. 15.

ART. 31. *A Sermon, preached on Sunday, August 26, 1798, before the East-Stonehouse Foot Association, and published by their Request. By John Bidlake, A. B. Chaplain to his Royal Highness the Duke of Clarence; and Master of the Grammar-School, Plymouth.* 8vo. 38 pp. 1s. Chapman. 1798.

Discourfing upon Coloff. ii, 8, Mr. Bidlake “offers a few remarks in the defence of religion; and this he attempts on a broad basis; not by entering on particular objections, and attempting to confute them; not by defending any peculiar sect or doctrine, but by fhewing generally the miferies which the world would experience from the lofs of religion, and the bleffings which it actually beftows.” P. 7. The difcourse is very animated, and had doubtlefs a good effect upon the minds of its hearers; but it is fomewhat too florid to obtain the entire approbation of thofe who read it difpaffionately in the closet. Mr.

B. fays,

B. says, "there is no species of cruelty so unfeeling, none so deliberately and systematically barbarous, as religious enthusiasm." P. 9. On this we remark, that if a due portion of the cruelties committed in the name of religion, were placed to the account of ambition and avarice, very grand deductions would be made from the enormities produced by religious enthusiasm.

ART. 32. *The Favour of God the only Security in National Danger. A Sermon, preached in the Parish-Church of St. Lawrence Jewry, on Sunday, the 12th of August, 1798, before the Guildhall Volunteer Association. By William Lucas, M. A. Rector of the united Parishes of St. Mary Magdalen and St. Gregory, Old Fish-Street, and Chaplain to the Association.* 4to. 20 pp. 1s. Robinsons. 1798.

If plain good sense, and sound doctrine, were all the qualities in a sermon requisite to justify the publication of it, we could not object to the printing of such a sermon as this. But, on these terms, most of the sermons, we doubt not, preached in the Church of England, might be committed to the press. We look for higher pretensions; and, among these, for gravity and dignity of thought and style, indispensable in the pulpit beyond all places whatever, but in this discourse sometimes overlooked; as at p. 20: "*upon that bottom, I have endeavoured to justify the language of religion*"—"whether there may be even here, *behind the curtain, some secret working of natural causes.*" P. 11.

ART. 33. *Self Defence not inconsistent with the Precepts of Religion. The Substance of a Sermon, preached at Hatfield-Chapel, before the Two Troops of North Shropshire Yeomanry Cavalry, September 25, 1798, the Day of the Presentation of their Standard. By the Rev. Richard de Courcy, Vicar of St. Alkmund's, Shrewsbury.* 4to. 40 pp. 1s. Cadell and Davies. 1798.

A very patriotic and animated oration, of which the text is Luke xxii, 36, "not pleading for war in general, or for the tempers which lead to it, but showing that under our circumstances it is as just as it is inevitable." This is the proper spirit of a Christian instructor; and it is that which appears to have animated the clergy in general, in their exhortations on occasions similar to the present. We shall give a specimen of the piety and loyalty of the preacher.

"It is our business to have recourse to all the rational and appointed means of preservation; to implore the blessing of Heaven on his Majesty's arms by sea and land; and, to prayer and supplication to add our firm assiance in God's all-protecting providence and blessing, that He will guide us through this tremendous storm, and conduct the vessel, in which Britain's ALL IS EMBARKED, in full triumph to the harbour of peace and security; not only without loss, but with an increase of glory;—her constitution unshaken; her religion uncorrupt; her liberty and laws inviolate; her commerce free and unimpeded to every part of the globe; her MONARCHY, in spite of republican France, increased in stability and splendour; her subjects more enamoured of their country and constitution than ever; her arms crown-

ed with victory; and her KING (scrus in cœlum redeat!) reigning in the hearts of a free and loyal people!" P. 22.

ART. 34. *A Sermon, preached in the Parish-Church of Great Dunmow, Essex, on the 29th of November, 1798, the Day of General Thanksgiving to Almighty God for our late Naval Victories, and other providential Blessings. By the Rev. J. Howlett, Vicar. 8vo. 25 pp. 1s. Richardsons. 1798.*

In speaking from Exod xv, 6, Mr. H. after noticing the bondage of the Israelites in Egypt, their passage through the Red Sea, and the destruction therein of Pharaoh and his army, proceeds to enumerate the events which his hearers were assembled to commemorate. He dwells principally upon "the grand and leading one, the glorious victory of Lord Nelson." P. 8. And his remark is striking, that this victory was obtained "near the spot where Moses overthrew the Egyptians, and accomplished the total destruction of Pharaoh and his hosts. The mouth of the Nile is little more than seventy or eighty miles from that part of the Red Sea, where the Israelites passed safely over, and where their enemies, endeavouring to follow, were overwhelmed and drowned." P. 8. The preacher next adverts to an occurrence less splendid, but not less important to our immediate domestic tranquility, the capture and dispersion of the enemy's fleet in the Irish Seas. "Had they indeed safely effected a landing, in all probability they would not finally have succeeded, but must have fallen victims to the mad ambition of their employers. Previous to this, however, rivers of innocent blood must have flowed, myriads of lives been lost, and long would it have been before order, tranquility, and peace could have been established, whereas now we have, comparatively, fair and promising hopes of their speedy restoration." P. 18. In a note, p. 21, the liberality of our countrymen towards the widows and orphans of those brave men who fell, is justly stated to have done little less "honour to British humanity, than the victories themselves to British valour. And it must surely give an exalted conception of our wealth, and our almost inexhaustible resources, that, under the heaviest pressure of the most expensive war that Great Britain ever knew,—when we are annually paying our millions and tens of millions, and by voluntary contributions, are raising millions more at home and abroad, in the east and west, the north and the south, to the farthest extremities of the British empire, now extended almost from pole to pole;—when likewise bodies corporate, as well as private individuals, at much expence and great inconvenience to themselves, are levying military corps, horse and foot, for the possible contingent defence of the kingdom;—we can still, upon every fresh emergence requiring fresh exertions of bounty, open our hands, and readily bestow our thousands and tens of thousands, to relieve the distressed, and console the afflicted. Must not this appear astonishing in the eyes of our enemies? Must it not diminish their boasted confidence of so easily subduing us?" The abundant harvest of 1798 is then spoken of as "a matter of unmixed satisfaction and pure complacency," P. 22. The whole discourse is plain and useful.

ART. 35. *Public Mercies acknowledged and improved. A Sermon, preached at the Meeting-House in Hanover-Street, Long-Acre, November 29, 1798, being the Day appointed for a General Thanksgiving. By Robert Winter.* 8vo. 30 pp. Cadell and Davies. 1798.

Mr. W. first reminds his hearers “ of those recent facts relative to our country, which lay a proper foundation for gratitude to God; and then suggests the most suitable improvement that can be made of them.” P. 10. Under the first head, he premises a few just remarks, in vindication of the love of one’s country; and then he enumerates the recent causes for our thankfulness to God; namely, our deliverance from the apprehensions of an invasion, the cessation of the mutiny, the happy change of circumstances in Ireland, the abundant harvest in 1798, our naval victories, and particularly that at the Mouth of the Nile. “ It must be confessed, that the triumphant songs of victory lose much of their melody in the ears of humanity, and especially of religion.” P. 15.—“ In mere victory, I should think it hard for a man of feeling, and harder for a Christian, very greatly to rejoice.” P. 16.—“ It is not pure unmixed joy which ought to be encouraged on such an occasion: it is the shining of the sun; but it is the transient splendour of a tempestuous day. Clouds lower, and storms descend, even amidst the beams of the light of the world.” P. 16. Nevertheless, the *effects* of victory “ should be reviewed with thankfulness, even though the *means* of producing them excite our sympathy and regret.” P. 17. These are sentiments worthy of a Christian preacher, and widely different from the insidious lamentations of those declaimers, who would secretly rejoice, if, instead of giving thanks for a victory, we were deprecating the consequences of a defeat. The enormities of French licentiousness, and the certain prevalence of them in Britain, in case of a successful invasion, are spoken of by the preacher (p. 18, line 7) with that abhorrence which becomes a real lover of his country.

The second head of discourse is pious, judicious, and instructive; and the whole Sermon is such a one, that if all meeting-houses re-founded with lessons like these, the state would feel new strength from them, instead of any cause for suspicion or alarm.

POLITICS.

ART. 36. *The Conduct of Great Britain vindicated against the Calumnies of Foreign Enemies and Domestic Conspirators, since the Æra of the present War with France. By Charles Taveedie, Junior.* 8vo. 337 pp. Stockdale. 1799.

This is the work, as the Dedication professes, “ of a very juvenile pen; but it is a pen laudably directed to the honour of the writer’s country. He first undertakes to prove, and, we think, proves clearly, that the wanton aggressions of France were productive of the war. He next considers the charges of disaster and disgrace in the conduct of it by ministers, and retutes those charges. Thirdly, he details at large

large our several attempts at negotiation, and shows they were frustrated by the conduct of France. Lastly, he makes several general reflections emanating from the whole. In the course of the work, there are just observations on several of the arguments of Mr. Erskine's well-known pamphlet; to a great part of which, this tract affords a satisfactory answer. 'Mr. F.'s chief fault is that which is frequent in juvenile and ardent writers, and which his maturer judgment will probably correct. He is too ambitious of ornament, and consequently too profuse of metaphors, and not always judicious in the application of them. The intention of this tract, however, and, in some respects the execution, is highly deserving of praise.

ART. 37. *Review of a Publication entitled the Speech of the Right Honourable John Foster, Speaker of the House of Commons of Ireland, in a Letter to him by William Smith, Esq. M. P. A New Edition.* 8vo. 93 pp. Reprinted for Wright. 1799.

We have already * noticed, in terms of high but well-merited approbation, the Address of Mr. Smith to the people of Ireland in favour of an Union; a tract equal perhaps, in strength of argument, to any publication which that important discussion has produced. The Letter now before us, though written (as the author informs us in great haste) is no way inferior to his former work, and contains, in our opinion, a complete refutation of the principal arguments in the Speech which it professes to review. In our † account of that Speech we expressed our sentiments respecting a great part of the reasoning it contains, and feel gratified at finding the opinions we then threw out, coincided in several respects with this able answer. Mr. Smith admits that the Settlement of 1782 was final as to the claim of the British Parliament to legislate for Ireland, but insists (and, as we think, with incontrovertible reasoning) that it cannot be deemed *proclusive* of any future arrangement by the two independent Legislatures for an incorporate Union. Though to us the truth of this proposition seems clear on the mere statement of it, yet as the arguments for the contrary opinion occupy a considerable part of Mr. Foster's Speech, we will refer our readers to the 10th and 11th pages of Mr. Smith's Answer; which seem perfectly conclusive.

After commending the Author's reasoning and style in this passage, we shall only add that almost all the material arguments of the Speech reviewed by him are combated with equal force. Having already occupied so much space with this subject, we are concerned we cannot (consistently with our plan) enter into a fuller account of this very able and meritorious tract. But we can safely recommend it to all who have perused the Speech of Mr. Foster, as affording a solid answer to nearly the whole of his objections to the national measure in question.

* See Review for September last, P. 264.

† See Review for October, last P.

ART. 38. *The Politician's Creed; or Political Extracts: being an Answer to these Questions, what is the best Form of Government? and what is the best Administration of a Government? By a Lover of Social Order. Vol. III. 8vo. 516 pp. 5s. Robinsons, &c. 1799.*

On the whole this is certainly a useful performance. The several parts may be traced in our different volumes. (Vol. vii. p. 322, and Vol. x. 82) Dr. Thornton, who now seems to avow himself as the author, has given much more original matter in this part than in the preceding two, which consisted principally of extracts. A considerable quantity of original information is here collected, tending to throw a light upon some important questions. On the subject of *Mendicity*, we differ from Dr. T. only respecting the remedy: We think as he does of its very pernicious nature; but we would cure it, not by hardening the hearts of the public against the appearances of distress, but by employing a regular magistracy either to relieve or punish, as the occasions may require: and thus remove the objects from the public eye.

ART. 39. *Thoughts on the Interference of Great Britain with the Political Concerns of the Continent. 8vo. 74 pp. 1s. 6d. Debrett. 1799.*

To justify the interference of this country, in the continental war of the present period, this author looks back to her conduct on former occasions; and shows that our wisest Ministers have always thought it necessary to keep a watchful eye upon the other powers of Europe. The pamphlet breathes throughout a strong spirit of patriotism, but nothing in it can have much more weight than the aphorism of BACON in the title page. "Let princes keep due sentinel, that none of their neighbours do overgrow so (by increasing of *territory*, by embracing of *trade*, by *approaches*, or the like,) as to become more able to annoy them than they were before."

ART. 40. *A Country Parson's Address to his Flock, to caution them against being misled by the Wolf in Sheep's Clothing, or receiving Jacobin Teachers of Sedition, who intrude themselves under the specious pretence of Instructing Youth, and preaching Christianity. By Francis Wallaston, Rector of Chislehurst in Kent. 8vo. 43 pp. 1s. Wilkie. 1799.*

ART. 41. *The Origin and Insidious Arts of Jacobinism; a Warning to the People of England; extracted from a Country Parson's Address to his Flock. By Francis Wallaston, Rector of Chislehurst in Kent. 12mo. 2d. or 1s. 6d. per Doz. Wilkie, Bremner, Hatchard. 1799.*

Alarmed at the intrusion of persons, sent out from a society called the *Union Society* at Greenwich, and undertaking to teach and preach in his parish, the Rector of Chislehurst published the former of these tracts, expressing among other things his suspicion that some Jacobinical design was concealed under this nominal *Union*. So much of the former pamphlet as contains this insinuation, or accusation, is perfectly retracted in the second: but the more important part, which is an abstract

tract of the history of Jacobinism from Barruel and other Authorities is retained, and compressed into a more convenient form for general circulation.

MISCELLANIES.

ART. 42. *The Statistical Account of Scotland, drawn up from the Communications of the Ministers of the different Parishes, by Sir John Sinclair, Bart. Vol. XX. 8vo. 621 pp. Creech, &c. Edinburgh; Cadell, &c. London, 1798.*

Few among our readers, can require to be informed concerning the nature of this public-spirited and useful work. We shall therefore content ourselves with reporting, that this 20th volume contains "the remainder of the Statistical Accounts of the different parishes in Scotland, *without a single one being omitted*;" and that another volume is now in the press, which "will contain, not only such material additions to, or corrections of the parochial reports, as have been transmitted since the original accounts were printed; but also a very copious general Index, carefully compiled, and divided into three parts; the first comprising all the subjects treated of; the second, the names of the persons; and the third, the names of Places, Lakes, Rivers, Mountains, &c. mentioned in the Statistical Volumes." The author has also begun the proposed analysis of the Statistical Account of Scotland, or the result of the Inquiry; "a work requiring so much attention and labour", that he very properly declines attempting "to execute it in too hasty a manner." One of the best, among these Statistical Accounts, is that of Abercorn (p. 383) by the Rev. Hugh Meiklejohn; in which we found, with concern, the following information: "Experience begins to shew very forcibly, though happily not yet in this parish, that the advantage which the youth of Scotland have long enjoyed, in point of education, will soon be lost, unless more adequate provision be made for one of the most useful classes of men in the community." P. 396. We have, some of us, had frequent occasion for admiring the degree of learning, and of concomitant civilization, to which even the lowest class of Scotchmen had attained; and we gladly concur with Mr. M. in calling the attention of the higher classes to this important consideration; believing, that the education which those schools have supplied, joined with the able services of the Parish Ministers, has contributed essentially to the formation of that general character of the people, which we find in this account of Abercorn,—that they are "peaceable, sober, industrious, and regular in an eminent degree." P. 399. We may add also religious and loyal, as appears from several accounts given in this volume.

The following extract is highly honourable to the person named in it, and holds forth an admirable example to all British manufacturers:—"The illustrious Mr. Dale of Glasgow, in his attention to the

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government of young persons at his works, is a noble example to others. He employs a teacher, who oversees them at all times of the day; and at certain hours, instructs them in the principles of religion, and teaches them reading, writing, arithmetic, &c. He presides over them at table, and performs the office of chaplain; the boys sit on one side of the table, the girls on the other: and in this order he conducts them to church. Laws and rules are framed for their government, and rewards and punishments annexed. In fine, this gentleman may be called the benevolent father of a numerous family, and a bright luminary to Scotland." P. 88.

ART. 43. *A Brief Account of the Life and Writings of Terence. For the Use of Schools.* Small 8vo. 31 pp. 1s. Easton, Salisbury; White, London. 1799.

A concise but judicious account of Terence and his writings, compiled from various authors, sensibly connected by the compiler, is here presented to young students. The professed purpose of the writer is to excite a greater attention to the truly classical and elegant works of that author; and this intent this tract is well calculated to answer. An occasional visit to the Dormitory at Westminster, where one of these plays is annually acted in the original language, would still more strongly impress the just feeling of the Poet's merit.

ART. 44. *A Letter to the Women of England, on the Injustice of mental Subordination; with Anecdotes.* By Anne Frances Randall. 8vo. 104 pp. 2s. 6d. Longman. 1799.

This is a lively Essay, by a hopeful pupil of the school of Mrs. Wollstonecraft. It displays a very creditable share of reading, and a much larger share of spirit; but it is so desultory, that to give an analysis of it, if it were worth while, would be impracticable. We agree with Mrs. Randall, in wishing that greater care were taken to furnish the minds of our fair country-women with solid and useful knowledge, than with superficial and trifling accomplishments; but even in that case, whether their "interference in theological and political opinions" would conduce much to the speedy adjustment of them, we must be so ungallant as to question. At any rate, we cannot admit, that "the evils of bigotry and religious imposition" arose from the want of that interference. P. 57. In a note, at p. 2. we are threatened with a *legion of Wollstonecrafts*, "to undermine the *poisons* of prejudice and malevolence." Probably, such a body would prefer storming to mining.

ART. 45. *A Chronological Table on a new Plan; comprising Articles of an Historical, Biographical, and Miscellaneous Nature for daily Use: to which are subjoined an Explanation of the several Subdivisions of Time; the Origin of the present Names of the Days of the Week, and Months of the Year; an Account of the Correspondence of the latter with the new French Calendar; and a copious Index to the Work. Designed for the Use of Young Ladies. By William Butler, Teacher of Writing Accounts and Geography, in Ladies Schools and Private Families. The Second Edition enlarged. 12mo. 322 pp. 4s. 6d. Dilly, &c. 1799.*

To unite chronological events by the trivial and accidental circumstance of their place in the Calendar, though removed by centuries in the time of occurrence, seems more likely to produce confusion than sound knowledge in the heads of juvenile students. It has however the recommendation of novelty, which, by exciting a degree of attention, may render perhaps some little service. But if the author's pupils are to adopt his high-flown sentiments of that compound of vanity and inability; of pretended patriotism and real treachery, la Fayette, (p. 14.) and of other heroes of the pretended Rights of Man, they will find, when they come to years of *discretion*, that they have been strangely led from the path of wisdom.

ART. 46. *A Cure for Corruption; being a Preventative to hinder its Introduction, by a Word in Season, to Societies in General, but particularly to the Proprietors of the Equitable Society, near Blackfriar's-Bridge. Which shews the Necessity of Balances being frequently taken, and printed Copies to be sent to each Proprietor, as it has not been done for Twelve Years. By Joseph Coad, No. 41, Brewer-Street, Golden-Square. 8vo. 27 pp. 6d. Woodhouse, and Symonds. 1799.*

The matter of such tracts as this, and not the manner in which they are written, determines their value to the public. We overlook therefore, the error in the title-page, by which *cures* and *preventatives* are considered as synonymous; observing only, that no actual corruption is imputed to the directors, or any other officers of this society: "all has been, and is managed, in the best manner." P. 10. But Mr. Coad complains, that it is now twelve years since the balance was struck; (p. 5.) and that the proprietors, trustees, directors, auditors, and actuary, are all ignorant "what is the present value of the claimants policies, to compare with the capital, which once known, will give the difference in favour of the Society." "When Mr. Morgan (*the actuary*) was asked how long it would take to make the calculation, his answer was, near two years, and attend to the affairs of the Society." P. 6. Our inference is, that the sooner it is set about, the better. We extract, with much satisfaction, one short, but important paragraph: "This Society, from the time of its institution, has accumulated, by money, or mortgage, in the funds, cash in hand, interest due, &c. upwards of, 1,150,000*l.* and this capital has been raised in

36 years, and all claims honourably paid," P. 4. But this "property is vested in the hands of FIVE TRUSTEES, which is the only security the proprietary have; except those, who, to a certain amount are security for the trustees; but this being personal, I apprehend is by far too slender, to answer the ends for which it was established; as in many views, on FIVE men only the Society must depend." P. 16. If this be a correct statement, we can only wish, that these five men may continue to differ, *toto cœlo*, in principles and in practice, from other *five men* who were lately in office on the other side of the water.

ART. 47. *Serious Considerations on the Signature of Testimonials for Holy Orders.* 8vo. 15 pp. 1s. Cadell, &c. 1799.

We have read with great satisfaction, and cordially recommend, these just and weighty admonitions to the Clergy, on a subject well deserving their most serious attention. That the author is a sincere friend to the church, and not one of those, who, under the disguise of advice, mean to convey bitter censure, will sufficiently appear from a single extract: "I believe also, that in addition to those many eminent examples, which from the advantages of rank or situation derive a more visible and more extended influence, the number of those who, in the privacy of provincial retirement, are sincerely labouring to promote their divine Master's kingdom, unobserved by any but the immediate objects of their care, is much greater than is commonly supposed. Such men, to say the least of them, certainly stand among the foremost of real friends to their country. For my own part, when I contemplate their life and labours, I fancy myself seated on some eminence, from whence endeavouring to look abroad through the gloom of moral and intellectual night on all sides of me, I descry at various distances so many burning and shining lights, shedding a limited indeed, but clear and steady lustre." P. 4.

ART. 48. *A Letter to the Right Hon. the Lord Mayor, on the high Price of Coals: in which the Causes of such high Price are considered; and a Plan proposed, to prevent the sudden and excessive Rise of that necessary Article of Consumption.* By a Citizen of London. 8vo. 28 pp. 1s. Cawthorne. 1799.

The object of this writer is highly laudable; and the plan he proposes seems entitled at least to consideration. It is, 1st, that four commissioners (two of whom should be, the lord mayor for the time being, and one of the aldermen) should, by an Act of Parliament, have full power to regulate the Coal Trade in the port of London; 2dly, that a weekly report be made to them, of all the shipping employed in the Coal Trade in that port, as well as the quantity of coals imported; 3dly, that no ship employed in that trade be allowed to enter into any other trade without a licence from such commissioners, who, in granting it, should be regulated by the tonnage and coals imported. The 4th, 5th, and 6th propositions regard retail dealers, whose prices, the writer thinks, should be regulated according to the

wholesale price, and a fraud (which he has observed) in their measures prevented.

The chief objection which occurs to us to his three first propositions (which form the basis of his plan) is, that if all ships employed in the coal trade are to be subjected to so strict a restraint, few ship-owners may choose to devote their vessels to that branch of commerce; and those who did, would probably demand much higher freights, to compensate a disadvantage to which, we apprehend, no other description of vessels is liable. This would, of course, raise the price of coals. Neither would it be easy, we conceive, to prevent the evasion of such a restraint, whenever a great demand for shipping in any other trade should arise; as the ship-owners might be tempted by higher freights, or premiums, to risk incurring the penalty.

ART. 49. *On the Political and Moral Uses of an Evil Spirit.* By George Hammer Leycester, A. M. of Merton College, Oxford. 8vo. 71 pp. 2s. Egerton. 1799.

This is the sequel to an ironical tract, the useful tendency of which was rather obliquely hinted at than positively expressed in our 11th Volume, p. 696. The same author a year or two before (Vol. vii, p. 200) produced also a remonstrance, in a similar strain of irony, against the *inconvenience* of the Ten Commandments. Nothing can be better intended than all these productions; but perhaps the writer has not sufficiently considered how much of the spirit and genius of Swift is necessary for supporting a long continued irony with vigour and effect. Assuredly we have wished sometimes, in turning over these pages, that the powers and knowledge of the author had been employed to greater advantage.

ART. 50. *A New and Complete Dictionary of the English and Dutch Languages; with a Vocabulary of proper Names, Geographical, Historical, &c. In two Parts; 1st. English and Dutch. 2nd, Dutch and English. Compiled chiefly from the Quarto Dictionary of William Sewel, and containing not only all the Words to be found in that Dictionary, but also numerous and important Additions, collected from the best Authorities in both Languages; distinguishing the Preterite and Participles of all the Verbs, as well in English as in Dutch, with the Genders of the Dutch Substantives and their Diminutives. Including also, in the Second Part, all such foreign Words of general Use as have been incorporated into the Dutch Language, and which have never before appeared, as a Part of it, in any Dictionary.* By Samuel Hull Wilcocke. 8vo. 635 pp. 12s. bound. Dilly. 1798.

A portable, and at the same time a compendious Dictionary is a great acquisition. As we have not at present in our Corps any person deeply skilled in the Dutch Language, we cannot undertake to criticize this book; but it has undoubtedly every appearance of being a very desirable publication to those who require such an assistant.

ART. 51. *The Female Advocate.* By Mary Anne Radcliffe. 8vo. 3s. Vernor and Hood. 1799.

Far different is the purpose of this female advocate from those who have lately stepped forth in defence of woman's pretended rights, by pages filled with false reasoning, false philosophy, and unjust conclusions. They tend to dazzle and mislead, while society at large may be much benefitted by the perusal of the labours of Mrs. Radcliffe. Fortunate would it be, should any establishment, or any plan, proposed either by the legislature or an individual, lessen the number of those objects of shame and pity, of those most wretched of human beings, who frequent every part of the metropolis. One principal cause of the infinite number of females of this description Mrs. R. asserts to be, the usurpation of the counters in almost every description of trade by young men. We perfectly agree with her as to the fact, that such an abuse prevails, as well as in her opinion of the impropriety and occasional indecency of the custom; and we are equally convinced, that could any thing prevent this practice, many females, who now, by dire necessity, are driven into the dreadful paths of prostitution, would earn an honest and a virtuous livelihood. Still we fear that the removal of the obstacle would not prove so radical a cure, as this writer in the goodness of her heart conceives; since nothing can be more certain, or, in many situations, more evident, than that a great multitude of females, not unprovided with honest means of subsistence, fall into the same walk of misery; merely by their own imprudence. Much credit is, however, to be given to the performance, as well as to the intention of Mrs. Radcliffe; since it is no small service to point out one extensive cause of evil; and much benefit would probably be produced, by the removal from our shops of numbers, who, though they have the names, certainly do not follow the occupations, of men. We cannot close our observations, without noticing a singular inaccuracy, which occurs at p. 71, where the words of Cæsar, "et tu Brute," instead of being addressed to that conspirator, are said to have been directed by Cæsar to his own son.

ART. 52. *Human Longevity; recording the Name, Age, Place of Residence, and Year of the Decease, of 1712 Persons, who attained a Century and upwards, from A. D. 66, to 1799, comprising a Period of 1733 Years; with Anecdotes of the most remarkable.* By James Easton. 8vo 6s. White. 1799.

The title-page sufficiently explains what the reader is to expect from this volume; the rest is a collection of names and dates, with a few anecdotes, generally well-known, interspersed. The utility or amusement to be expected from such a production is not to us at least immediately obvious.

- ART. 53. *The Life of Major J. G. Semple Lisle ; containing a faithful Narrative of his alternate Vicissitudes of Splendor and Misfortune. Written by Himself. The whole interspersed with interesting Anecdotes, and authentic Accounts of important Public Transactions.* 8vo. 7s. Stewart. 1799.

The reader is here presented with the particulars of the life of a most extraordinary personage, written by himself. If the narrative may be considered as authentic, the author is entitled to much commiseration, with respect to those more notorious incidents, which subjected him to the severity of the law. Be this as it may, the book produced possesses much interest and amusement.

- ART. 54. *Travels in the Interior of Africa, in the Years 1795, 1796, and 1797. By Mungo Park. Abridged from the original Work.* 8vo. 5s. Crosby. 1799.

This seems to be a very judicious abridgment of Mr. Park's entertaining and popular work. It is also an elegant and well-printed volume. We presume it has been published with the consent of the original author.

- ART. 55. *The History, Civil and Commercial, of the British Colonies in the West Indies. To which is added, an Historical Survey of the French Colony in the Island of St. Domingo. Abridged from the History written by Bryan Edwards, Esq. Illustrated with a Map,* 8vo. 8s. Crosby. 1799.

This performance is precisely of the same description with the preceding, and is probably by the same author: it is certainly entitled to similar praise. Mr. Edwards's work was and is of the highest reputation; but, from its expence, beyond the attainment of ordinary readers. This publication has the advantage of a neat map of the West Indies, and will be found altogether very useful.

FOREIGN CATALOGUE.

FRANCE.

- ART. 56. *Mémoire de l'institut national des sciences et arts, pour l'an 4 de la République ; 3 Vol. in 4to. contenant le 1er. les sciences mathématiques et physiques ; le 2e. les sciences politiques et morales ; le 3e. la littérature.* Paris.

The first volume contains 33 memoirs, of which 4 are on *Astronomy*, by Lalande, Laplace, and Flaugergues; 9 on *Physics and Agriculture*, by

by Haüy, Daubenton, l'Heritier, and Tessier; 11 on *Anatomy, Medicine, &c.* by Lassus, Déffessarts, Sabatier, Tenon, and Hallé; 7 on *Chemistry*, by Van Mons, Pelletier, and Chaptal; and 2 on *Botany*, by Desfontaines and Ventenat. Our account of the *second volume* will be reserved to a future occasion.

On examining the list of the articles forming the *third volume*, we meet with an *Eptre contre le célibat*, by Ducis; an ode by Lebrun, à l'*Enthousiasme*; *la Veillée du Parnasse*, by the same; *le Procès du sénat de Capoue*; *l'Hôpital des faux*; *le Meunier de Sans-Souci*, by Andrieux; *Fables*, by Monvel and Lemonnier—of all which, without discussing their merit, we shall only observe, that we do not see how they are adapted to a volume of *memoirs*.

It must however be allowed, that this volume presents some really interesting articles: *Bitauté* has inserted in it some judicious reflections on the study of the ancients, as also a dissertation on the dialogue of *Plato*, entitled *Euthyphron*.

Of the same description are likewise Considerations on the three tragic poets of Greece; a memoir on *Aristophanes*, with another on the progress of painting among the Greeks, by *Leroussque*.

We have likewise here some new researches into the construction of ships among the ancients, by *David Leroy*; a Memoir on the public works of the Romans, by *Mongez*; an Enquiry into the colours of the ancients, and the arts which have a relation to them, by *Ameilhon*; a dissertation on the genuine portrait of Alexander the Great; Observations on Magic, by *Leblond*; some notices relative to a passage of *Simplicius*, by *Schweighäuser* the son; Observations on the distribution and classification of the books of a library, &c.

Nor is that part which relates to grammatical discussions less interesting. It contains Remarks, by *Deuailly*, on several articles of Grammar in the new *Encyclopedia*; Observations, by *Lemounier*, on the pronoun *soi*; a Memoir, by *Sicard*, on the *Hermes* of *Harris*, and on the discourse of *Thurot*, the translator of *Harris*.

This volume is also enriched with a Memoir, likewise by *Sicard*, on the necessity of instructing persons born deaf and dumb, and on the first means of communication with these unfortunate objects. The last article contained in it, is a Memoir, by *Urbain Domergue*, on the grammatical Proposition, of which we cannot speak very favourably. In this he assures us, that every expression of a sensation, as well as every enunciation of a judgment, is in reality a proposition; that a proposition is composed of a *judicande*, a *judicateur*, and a *judicat*; that what are by the grammarians called *compléments*, are to be divided into *complets* and *incomplets*! &c. To this Memoir he gives the title of *Grammaire générale analytique*.

Espr. d. Journ.

ART. 57. *Les caractères de Théophraste, d'après un manuscrit du Vatican, contenant des additions qui n'ont point encore paru en France : traduction nouvelle avec le texte Grec, des notes critiques et un discours préliminaire sur la vie et les écrits de Théophraste; par Coray, docteur en Médecine de la faculté de Montpellier.* 1 Vol. 8vo. of 400 pp. Paris.

Besides the translation, which is elegant, and much more faithful than that by *Labruyère*; besides an excellent preliminary discourse, in which the author has communicated many valuable and interesting notices respecting the life and writings of *Theophrastus*, and examined into the comparative merit of the different editions which have appeared at different epochs, we are here presented with French notes, which occupy more than one half of the volume. In these the translator illustrates various passages of *Theophrastus*, which have a reference to the manners and customs of the Greeks, considers the different readings and emendations, recommended by other critics, without any prelude of superfluous erudition, and proposes his own conjectures, which are generally happy, and always ingenious, with becoming diffidence and modesty. To the Greek text, which is printed with great care and accuracy, are likewise added such various readings, as the translator has himself now first discovered in MSS. or in the most approved editions. *Ibid.*

ART. 58. *Les vies des hommes illustres de Plutarque, traduites du Grec par Dominique Ricard.* Paris, 1798.

The *two volumes* which we have now before us, contain the lives and parallels of Theseus and Romulus; of Lycurgus and Numa; of Solon and Publicola. They realize the hopes which the public had been led to entertain in regard to this work, by the translation of the *Oeuvres morales*. Even a person unacquainted with the Greek language, would, we conceive, on reading this version, be induced to say of it, as *Montagne* did concerning that of his contemporary *Amyot*:

“ Je n'entends rien au grec, mais je voy un sens si bien joint et entretenu partout en sa traduction, que ou il a certainement entendu l'imagination vraye de l'auteur, ou, ayant par longue conversation planté vivement dans son ame une générale idée de celle de Plutarque, il ne lui a au moins rien presté qui le desmente ou qui le desdie.”

Montagne praised in *Amyot* a quality, which at the time when his translation appeared was real, but which in regard to us no longer exists, the purity of his language. He likewise admires his naïveté, which then formed the character of the language, and which is also to be found, in perhaps nearly an equal degree, in other writers of that period, in *Charron* and even in *Bodin*. It is this simple and natural style, which has continued to recommend *Amyot* to the present time, in preference to two other translators of *Plutarch*, *M. Dacier* and the Abbé *Tallemant*. From his victory over the last, no great honour indeed was to be obtained, but the version by *M. Dacier* must unquestionably be

be allowed to possess considerable merit, and in respect to fidelity, is superior to that of *Amyot*.

The new translator, in his Preface, defends *Plutarch* against the charge made by the Abbé *Sallier*, of having manifested an excessive prepossession in favour of the Greeks, and of having in his parallels made them appear often superior, and always at least equal to the Romans. The same accusation was also brought against him by *Bodin*, from which he is vindicated by *Montague*, in the following remarkable passage :

“ Il y a encore en ce même lieu (of *Bodin*) une autre accusation qui me pique pour Plutarque, où il dit qu’il a bien assorti de bonne foi, les Romains aux Romains, et les Grecs entre eulx, mais non les Romains, aux Grecs tesmoins (dict-il) Demosthenes et Cicero, Caton et Aristides, Sylla et Lyfander, Marcellus et Pelopidas, Pompejus et Agefilaus, estimant qu’il a favorisé les Grecs, de leur avoir donné des compaignons si dispareils. C’est justement attaquer ce que Plutarque à de plus excellent et louable. Car en ses comparaisons, (qui est la pièce plus admirable de ses œuvres, et en laquelle, à mon advis, il s’est autant plu;) la fidélité et sincérité de ses jugements, esgale leur profondeur et leur poids. C’est un philosophe, qui nous apprend la vertu : voyons si nous le pourrons garantir de ce reproche de prévarication et faulxeté. Ce que je puis penser avoir donné occasion à ce jugement, c’est ce grand et esclatant lustre des noms romains, que nous avons en la teste : il ne nous semble point que Demosthenes puisse esgaler la gloire d’un consul, proconsul, et questeur de cette grande Republique. Mais qui considérera la vérité de la chose, et les hommes en eulx-mêmes, à quoi Plutarque a plus visé, et à balancer leurs mœurs, leurs natureis, leur suffisance, que leur fortune ; je pense au rebours de Bodin, que Cicero et le vieux Caton en doivent de reste a leurs compaignons. Pour son dessein, j’eusse plutôt choisy l’exemple du jeune Caton comparé à Phocion : car en ce pair, il se trouveroit une plus vray-semblable disparité à l’avantage du Romain. Quant à Marcellus, Sylla et Pompejus, je voy bien que leurs exploits de guerre sont plus enfliez, glorieux et pompeux, que ceulx des Grecs, que Plutarque leur apparie : mais les actions les plus belles et vertueuses, non plus en la puerre qu’ailleurs, ne sont pas tousiours les fameuses. Je voy souvent des noms de capitaines estouffez sous la splendeur d’autres noms de moins de mérite : tesmoins Labienus, Ventibius, Telesinus, et plusieurs autres. Et à le prendre par là, si j’avois à me plaindre pour les Grecs, pourrois-je pais dire, que beaucoup moins est Camillus comparable a Thémistocles, les Gracches à Agis et Cléomenes, Numa à Lycurgus ? Mais c’est folie de vouloir juger d’un trait les choses à tant de visages.”

“ Quand Plutarque les compare, il ne les esgale pas pourtant. Qui plus disertement et consciencieusement, pourroit remarquer leurs différences ? Vient-il à parangonner les victoires, les exploits d’armes, la puissance des armées conduites par Pompejus, et ses triomphes, avec ceulx d’Ageilaus ? je ne croy pas, dict-il, que Xenophon mesme, s’il estoit vivant, encore qu’on luy ait concedé d’escrire tout ce qu’il a voulu à l’avantage d’Agefilaus, ostant le mettre en comparaison.

Parle-t-il de conférer Lyfander à Sylla, il n'y a (dit-il) point de comparaison, ny en nombre de victoires, ny en hazard de batailles : car Lyfander ne gagna seulement que deux batailles navales, etc. Cela, ce n'est rien de frober aux Romains. Pour les avoir simplement présentez aux Grecs, il ne leur peut avoir fait injure, quelque disparité qui y puisse estre, et Plutarque ne les contrepoise pas entiers : il n'y a en gros aucune prétence, il apparie les pièces et les circonstances l'une après l'autre, et les juge séparément. Parquoy, si on le vouloit convaincre de faveur, il falloit en esplucher quelque jugement particulier, ou dire en général qu'il auroit failly d'affoirir tel Grec à tel Romain : d'autant qu'il y en auroit d'autres plus correspondants pour les apparier, et se rapportants mieulx."

We may observe, that the history of *Plutarch* is in his works, and yet we cannot but acknowledge our obligation to M. *Ricard*, for having, in imitation of M. *Dacier*, and the English translators, given us a life of *Plutarch*. We shall present our readers with some fragments of it, describing him rather in the interior of his family, than in his school at Rome, or in his public functions at Cheronea.

"Plutarque épousa une femme" says his Biographer "de Chéronée, nommée Timoxène..... Le mariage est une des circonstances qui influent le plus sur la destinée des hommes; il décide presque toujours du reste de leur vie. Plutarque eut le rare avantage de trouver dans Timoxène toutes les qualités de l'esprit et du cœur qui pouvoient le rendre heureux : le portrait qu'il en fait lui-même après plusieurs années de mariage, montre qu'elle joignoit à une ame élevée, à un caractère ferme et supérieur à toutes les faiblesses de son sexe, une douceur, une modestie, une simplicité qui lui concilioient tous les cœurs. S'il est vrai, comme M. *Dacier* le pense, que Plutarque, dans ses préceptes du mariage, n'ait fait que retracer ce qui se pratiquoit dans sa maison, on peut dire qu'il réunissoit tous les avantages que les hommes desirer le plus ; la gloire solide qui suit les grands talens, et les jouissances douces et pures qui sont attachés aux vertus domestiques. Quels témoignages de tendresse il donne à sa femme dans un de ses ouvrages ! avec quelle satisfaction et quelle complaisance il parle de ses vertus ! Un tel attachement de la part d'un mari ne permet pas de douter qu'il ne trouvât dans sa femme cette réciprocité de confiance et d'amour qui faisoit leur bonheur mutuel.

"Une heureuse fécondité vint augmenter encore les charmes de leur union. Ils eurent d'abord quatre fils, que Plutarque nous a tous fait connoître dans ses écrits.... Après ces quatre fils, Timoxène lui donna une fille qu'ils avoient l'un et l'autre long-tems désirée et qu'ils eurent le malheur de perdre à l'âge de deux ans. Cette mort les affligea vivement ; mais ils la soutinrent l'un et l'autre avec un courage égal. La lettre que Plutarque, alors absent, écrivit à sa femme pour la consoler, est à la fois un monument de la fermeté de leur ame et de la bonté de leur cœur. Il y fait un portrait intéressant du bon naturel que cet enfant avoit annoncé dès l'âge le plus tendre ; mais il fait le voir tracé de la main-même de Plutarque ; il y a point son propre caractère. "Vous savez," écrit-il à sa femme, "que cette fille... m'étoit d'autant plus chère, que j'avois pu lui faire porter votre nom. Outre l'amour naturel qu'on a pour ses enfans, un nouveau motif de regrets

regrets pour nous, c'est la satisfaction qu'elle nous donnoit déjà ; c'est son caractère bon et ingénu, éloigné de tout colère et de toute aigreur. Elle avoit une douceur admirable et une rare amabilité ; le retour dont elle payoit les témoignages d'amitié qu'on lui donnoit, et son empressement à plaire me caufoient à moi-même le plus vif plaisir, et me faisoient connoître la bonté de son ame. Elle vouloit que sa nourrice donrât le sein non seulement aux enfans qu'elle aimoit, mais encore aux jouets dont elle s'amusoit, appelant ainsi, par un sentiment d'humanité, à sa table particulière toutes les choses qui lui donnoient du plaisir, et voulant leur faire part de ce qu'elle avoit de meilleur.

“ Ce n'est pas la seule occasion où Plutarque ait montré sa tendresse paternelle ; on en voit d'autres preuves dans le ton affectueux qu'il prend avec ses fils lorsqu'il s'entretient avec eux. Remplissant avec tant de fidélité tous les autres devoirs que la nature et le sang lui inspiroient ; bon fils, bon frère et bon mari, auroit-il pu négliger un sentiment si profondément gravé dans le cœur de tous les hommes, et qu'il est si doux de satisfaire ? Son traité sur l'éducation des enfans en est une preuve sensible : c'est un de ses meilleurs ouvrages, par la sagesse, par l'humanité des préceptes qu'il contient ; et quoique en ce genre, comme en tout autre, il soit beaucoup plus aisé de bien dire que de bien faire, il a traité ce sujet important de manière à nous convaincre que le cœur lui a dicté, plus encore que l'esprit, les règles qu'il trace pour porter les enfans au bien. Elles respirent la douceur, la bonté, l'indulgence ; et l'on peut conjecturer qu'il n'a fait qu'exposer dans cet ouvrage le plan qu'il suivoit pour l'éducation de ses enfans. En général tout ce qu'on connoit de Plutarque nous donne l'idée la plus avantageuse de l'excellence de son caractère, de sa sagesse, de sa modération, de la paix qui régnoit dans son intérieur, et de son affection pour tout ce qui l'entouroit. Il pouvoit certe sensibilité jusqu'à ne vouloir pas se défaire des animaux qui avoient vieilli à son service, et qu'il laissoit mourir paisiblement dans leurs étables. “ A plus forte raison,” dit-il dans la vie de Caton le Censeur, “ me garderois-je de renvoyer un vieux domestique, de la chasser de ma maison, comme de sa patrie ; de l'arracher à ses habitudes, à sa manière de vivre, d'autant qu'il seroit aussi inutile à celui qui l'achèteroit qu'à moi qui l'aurois vendu.”

To these traits we shall add such as relate to the character and principles of *Plutarch*, as well as to his ideas on the Deity.

“ Né dans un siècle où la philosophie ne comptoit plus guères, parmi ses disciples, ou que des athées, ennemis déclarés de toute religion et de toute morale, ou des esprits exagérés dans leurs principes, qui pouvoient jusqu'à une rigueur désespérante la règle des devoirs, il sut éviter avec prudence ce double écueil. Il conserva toujours la modération dans la sagesse, qualité si rare et si difficile. Il n'enseigna qu'une philosophie douce et raisonnable, indulgente avec fermeté, conciliante sans mollesse, invariable dans les principes, mais accommodante sur les défauts ; qui ne transige jamais avec les passions, mais qui ménage l'homme faible pour gagner sa confiance et le mener à la vertu par la persuasion. Tous ses écrits respirent une morale bienfaisante, amie de l'humanité, uniquement dirigée vers le bonheur des hommes, et qui leur

leur en montre la vraie route, en leur faisant voir leur intérêt dans la fuite du mal et dans l'amour du bien. On ne peut les lire sans se sentir mal avec ses vices, sans rougir de ses passions, sans desirer de devenir meilleur. Il n'est, sans exception, aucun philosophe de l'antiquité dont les principes soient généralement plus vrais, les maximes plus raisonnables, les règles de conduite plus sages, plus utilement ramenées à la pratique de nos devoirs; et si l'on excepte son sentiment sur le suicide qu'il paroît *approuver*, sa morale n'a rien que la raison la plus sévère ne puisse *approuver*."....." J'ai dit que ce philosophe avoit eu sur la Divinité des idées plus pures qu'aucun des autres philosophes les plus éclairés. C'est, ce me semble, une partie intégrante de sa vie que de faire connoître ses sentimens sur un point si important." Dieu, "dit-il, est nécessairement, et son existence est hors du temps. Il est immuable dans son éternité; il ne connoît pas la succession des temps.... Seul il est; son existence est l'éternité; et par la raison qu'il est, il est véritablement. On ne peut pas dire de lui qu'il a été, qu'il sera, qu'il a eu un commencement, et qu'il aura une fin.... Il n'y a pas plusieurs Dieux; il n'y en a qu'un seul; et ce Dieu n'est pas, comme chacun de nous, un composé de mille passions différentes.... Ce qui est par essence ne peut être qu'un; et ce qui est un ne peut pas ne point exister. S'il y avoit plusieurs Dieux, l'existence en seroit différente, et cette diversité produiroit ce qui n'a pas une véritable existence..... Afin de nous former ici-bas, comme dans la plus belle des visions, une juste idée de ce Dieu, donnons l'effort à nos esprits, et élevons nos pensées au dessus de toute ce que la nature renferme..... Quant aux émanations de ce Dieu hors de lui-même, à ces changemens par lesquels il devient feu....terre, mer, animal ou plante....c'est une impiété que de l'entendre."

In Mr. Ricard's attempts to show how *Plutarch* could, with such ideas of the Deity, remain attached to Paganism, there is discernible an exemplary degree of prudence, suited to the time and place in which he writes, together with a respect for the Christian religion, rarely to be found in the works which have for some years been published at Paris.

"Il faut, pour faire profession de la vérité, lors même qu'on la connoît, d'autres secours que ceux de la raison. Mais on ne peut trop regretter l'aveuglement d'un philosophe qui, par sa gravité, ses connoissances et ses mœurs, est peut-être celui qui a le plus approché de la morale chrétienne."

Spectat. du Nord.

ART. 59. *Oeuvres diverses de Barthélemy.* 2 Vols. in 8vo. Paris.

The editor of these posthumous works, has divided them into six sections, as follow:

Sect. I. *Traité de morale*, composed by the author for the children of his friends d'Auriac.

The *second* consists of a Romance imitated from the Greek, and entitled *Carite and Polydore*. The author had, indeed, published it before in 1760, without his name, and a translation.

In

In the *third section* we are presented with an heroic-burlesque poem : *La Chante coupée ou la guerre des puces*, in three cantos, which shows that even on the most trifling subjects, B. must be a philosopher, and that he knew about as much of French, as *Cicero* did of Latin versification.

The *fourth section* exhibits the author in his fort, that is to say, in the midst of antiquities. To these are added critiques dispersed in the *Journal des Savans*, together with extracts from new books, which appeared in 1753 and the following years, relative to the ruins of Palmyra, Balbec, Herculaneum, &c.

The *second volume* contains a *Dissertation sur le partage du butin chez les anciens*, which is followed by fragments of a literary excursion in Italy ; by instructions to Mr. *Dombey*, on the antiquities which he would have to observe in Peru ; by an Essay towards a new Roman History, intended to ridicule the numerous historians of this republic, who have all uniformly copied those fictions which were supposed to adorn its infancy.

The *last section* of this collection presents a Treatise on Medals ; instructions to Mr. *Houel* for his journey to Naples and Sicily ; a memoir on the cabinet of medals ; with some letters by the author, on subjects of erudition.

We have here, lastly, the discourse which he pronounced before the French Academy, when he was admitted a member of it after the death of *Beauzée*, during the session of the *assemblée constituante*. He says in it : “ Quelles seront désormais les bornes de nos découvertes ? La voix de l'humanité parviendra-t-elle à se faire entendre de tous, les cœurs, et la raison, plus éclairée, suffira-t-elle pour maintenir partout l'harmonie et le repos ? Qu'il me soit permis de renvoyer la solution de ce problème à l'expérience des siècles, à venir.” He spoke thus, because he entertained no favourable opinion of the changes which were approaching, and which at this epoch were foreseen. He often used to repeat the words, *Ils détruiront tout*.

Subjoined to this discourse is the answer made to it by the Chev. de *Boufflers*, the then director of the Academy, from which we shall give our readers the following extract respecting the *Voyage du jeune Anacharsis*. “ Au reste, Monsieur, la peinture naïve des Grecs ne fait point tout le mérite de votre ouvrage, et celle de l'auteur qui se voile, et se trahit sans cesse, y répand un intérêt encore plus attachant. On est toujours tenté de substituer votre nom à celui de ces sages si aimables auxquels vous donnez vos traits sans vous en appercevoir. On sent, on vous lisant, que leurs maximes sont vos principes, que leurs lumières sont dans votre esprit, que leurs vertus sont dans votre cœur, et que vous vivez avec eux en communication de biens, également riche de ce que vous leur empruntez, et de ce que vous leur prêtez.”

Ibid.

ART. 60. *Illustratio iconographica insectorum quæ in musæis parisiis observavit et in lucem edidit J. Ch. Fabricius, præmissis ejusdem descriptionibus; accedunt species plurimæ vel minus aut nondum cognitæ, Autore Ant. J. Coquebert, soc. philom. et hist. natural. Paris soc. Tabularum decas I, Parisiis, typis Petri Didot, natu majoris.* Premier cahier des planches. Grand in 4to. papier jésus vélin, figures enluminées. Paris.

The artists employed in this valuable and elegant work, are M. *Malencre*, as the engraver, and M. *Didot*, in the typographical part. These first ten plates are composed of about 120 figures.

ITALY.

ART. 61. *Saggio epistolare sopra la Tipografia del Friuli nel secolo XV. Del Conté Antonio Bartolini Udinese Commendador del S. O. Gerosolimitano. Aggiuntavi una lettera tipografica del Ch. Signor Abate Giacomo Morelli.*

An uncommonly splendid work, containing much curious information relative to the earliest printed books in the Venetian Friuli, and particularly at Udine, with some interesting extraneous matter. In the annexed letter of the celebrated *Morelli*, are described an edition of *Catullus*, and another of *Claudian de Raptu Proserpinæ*, both of them in the possession of Count *Bartolini*, which had not before been noticed.

GERMANY.

ART. 62. *Heracliti et anonymi de Incredibilibus libellus, Græce in usum scholarum cum Græco-Latino indice vocabulorum analytico edidit Lud. Henr. Teucherus. Lemgo, 96 pp. 8vo.*

For the use of the student in Mythology, the work of *Apollodorus* is the best we can recommend. His accounts are sufficiently circumstantial, and he avoids entering into explanations which are likely to occur to the reader himself; whereas, to approve of the manner adopted by *Heraclitus*, he must have as weak an head as his author. This edition is formed after that of Gale (*Opuscula mythologica*) and by no means free from typographical errors. In the first page we meet with 'Ηρακλίτου, and, in p. 10, with μάντης, instead of μάντις. The Index comprehends all, even the most common words, with the analysis of the ordinary forms, which every beginner must have learnt from the usual paradigms.

Jena ALZ.

ACKNOWLEDGEMENTS.

ACKNOWLEDGMENTS TO CORRESPONDENTS.

To the gentleman who remonstrates with us respecting p. 199, we freely answer that the word "parcel" might have been changed for the better. As to the rest, we see no sufficient reason for altering our opinion.

We have carefully considered the publication recommended by *A Friend to the Church of Ireland*, and are convinced that the author writes with a very superior knowledge of his subject, and corrects many material errors of his predecessors.

The plan recommended by *Quisquis*, has often been the subject of our contemplations. Many difficulties have hitherto opposed the execution, but the necessity is apparent; and we hope, with him, that something of the kind may yet be carried into effect.

We are seldom censured for being too indulgent, if we have been so in the case mentioned by *Philosophus*, we will endeavour to be more guarded when he publishes a book.

We should certainly be glad to accommodate a sincere *Well-Wisher*; who will find that circumstances have obliged us, in part, to follow his suggestion.

LITERARY INTELLIGENCE.

Mr. Planta's History of Switzerland is nearly printed, in two volumes, quarto.

Dr. Moore will, in a short time, oblige the public with a new Novel.

Mr. Whiter, of Cambridge, has made considerable progress in an important work on the subject of Etymology.

Mr. Marsh's political performance, on the subject of the dispute between France and Britain, is daily expected from Leipsic.

A Journal of a *Route to Nagpore*, by the way of Cultae, Burrosumber, &c. &c. and also from Nagpore to Benares, will speedily be published, from the papers of the late *Daniel Robinson Leckie*, Esq.

The Account of *Thibet*, by *Captain Turner*, and the *Embassy to Ava*, by *Captain Symes*, will both appear early in the spring.

A third volume of *Mr. Bryan Edwards's History of the West-Indies*, will very soon be published.

A N

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BRIT. CRIT. VOL. XIV.



READING DEPT. JUN 18 1958

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British Critic
Vol. 14. 1799

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